THE EXPOSITORY TIMES.

Presented to
United
Theological Seminary
Library
Dayton, Ohio

by

Harold D. Halderman

THE EXPOSITORY TIMES.

EDITED BY THE

REV. JAMES HASTINGS, M.A.

LIBRARY OF
United Theological Seminary
E 965
T 582 47, 371

VOLUME THE SIXTH.

OCTOBER 1894 – SEPTEMBER 1895.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.

PRINTED BY MORRISON AND GIBB,

FOR

T. & T. CLARK, EDINBURGH.

LONDON,	SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.
,,	JOHN HEYWOOD.
MANCHESTER,	JOHN HEYWOOD.
LIVERPOOL,	PHILIP, SON, AND NEPHEW.
NEW YORK,	CHARLES SCRIBNER'S SONS.
TORONTO,	THE WILLARD TRACT DEPOSITORY.

CONTENTS OF VOL. VI.

AUTHORS.

	PAGE
Rev. R. M. Adamson, M.A.,	118
Rev. W. E. Barnes, B.D.,	223
Rev. Professor J. Agar Beet, D.D.,	526
Rev. George Bladon, B.A.,	188, 525
E. H. Blakeney, M.A.,	45
Rev. Albert Bonus, M.A.,	380
W. St. Chad Boscawen, F.R.H.S.,	120, 371, 392, 458, 535
Rev. Principal D. Brown, D.D.,	81, 130, 272, 415
Rev. J. C. Carrick, B.D.,	30
Rev. F. G. Cholmondeley, M.A.,	137
Major C. R. Conder, R.E., D.C.L., LL.D.,	25
F. C. Conybeare, M.A.,	251
Rev. Walter W. Crump, M.A.,	520
Rev. J. Elder Cumming, D.D.,	61, 166, 308, 421
Rev. H. H. Currie, M.A.,	331
Rev. Professor Edward L. Curtis, D.D.,	251
Rev. W. S. Curzon-Siggers, M.A.,	44
Rev. Professor A. B. Davidson, LL.D.,	9, 283, 402
Rev. Principal T. Witton Davies, B.A., M.R.A.S.,	202, 248, 345, 382
Rev. Principal Douglas, D.D.,	564
Rev. John Elsworth, M.A.,	333
Rev. W. Ewing, M.A.,	25
Rev. G. Farmer, A.K.C.,	137
Principal J. N. Farquhar, M.A.,	284, 429
Rev. G. E. Ffrench, B.A.,	428, 480
Rev. Professor G. G. Findlay, B.A.,	335, 478, 519
Frederic Flint, M.D.,	44
Rev. R. C. Ford, M.A.,	236, 274, 319, 376, 417, 473, 514, 550
Rev. Alfred E. Garvie, B.D.,	238
Rev. J. C. Gibson, M.A.,	567
Rev. F. E. Gmelin, M.A.,	566
Rev. Andrew Gray, B.D.,	382
Professor G. Buchanan Gray, M.A.,	91
Rev. J. Robinson Gregory,	424
Rev. A. B. Grosart, D.D., LL.D.,	91, 476
Rev. Professor H. M. Gwatkin, LL.D.,	420
Rev. G. H. Gwilliam, B.D.,	157
Rev. W. Newman Hall, M.A.,	190
Rev. N. R. Haskins,	190
Rev. A. C. Headlam, B.D.,	57, 103, 152, 206, 263, 355, 491, 547
Rev. J. Bell Henderson, B.D.,	43
Rev. Edward Hicks, B.D., D.C.L.,	93
Rev. Alfred Huddle, M.A.,	334
Richard Hughes, M.D.,	42, 526
Professor Edward Hull, LL.D., F.R.S.,	420
Rev. Professor J. Iverach, D.D.,	451, 500
A. N. Jannaris, LL.D.,	190
Rev. F. Jarratt,	566
Eleanor F. Jourdain,	69, 294, 448
Professor D. S. Margoliouth, M.A.,	420
Rev. Professor J. T. Marshall, M.A.,	41, 395
Sarah Robertson Matheson,	91, 344
Rev. George Milligan, B.D.,	332
Rev. W. Naylor,	427
Rev. Professor James Orr, D.D.,	252
Rev. Professor J. A. Paterson, D.D.,	252
Rev. Professor W. P. Paterson, B.D.,	108
Professor A. S. Peake, M.A.,	439
Professor W. M. Flinders Petrie,	81
Helen Pitcairn,	46
Rev. John Robson, D.D.,	18, 41, 140, 239, 522
Rev. Professor Rothe, D.D.,	86, 175, 326, 373, 469, 560
Rev. G. H. Rouse, M.A.,	566
Rev. O. F. Routh, M.A.,	525
Rev. J. A. Selbie, M.A.,	425
Rev. Principal D. W. Simon, D.D.,	564
Rev. James Smith, M.A.,	140
R. Henderson Smith,	186
Rev. James Stalker, D.D.,	26, 110, 232, 297
Rev. F. S. Stooke-Vaughan, M.A.,	94
Rev. John Taylor, Litt.D.,	42, 305
Rev. W. H. Griffith Thomas, B.A.,	522
Rev. R. E. Wallis, LL.D.,	188
Right Rev. Bishop B. F. Westcott, D.D., D.C.L.,	421
Rev. Principal B. Whitefoord, B.D.,	22, 488
Rev. W. T. Whitley, M.A., LL.M.,	189, 480
Mary A. Woods,	173
Rev. F. H. Woods, B.D.,	78, 91, 127, 214, 314, 366, 404, 459, 506, 523
Rev. Arthur Wright, M.A.,	523

UNITED THEOLOGICAL SEMINARY
AUG 15 1995

SUBJECTS.

PAGE

Abraham as Saviour, . . . 532
Abraham's Call, Date, . . 251
Abstinence, ... 144
,, Scripture Reason, . 538
Adonai and Jehovah, . . 526
Adoption, ... 485
Agony in the Garden, . 433, 522
Angels, ... 145, 193
,, Fallen, ... 100
,, Guardian, . . 196, 334
,, of Seven Churches, 420, 480
Aorists in the Revised Version, 252
Archæology and Criticism, . 529
Atonement and Reconciliation, . 42
,, Necessity, . . 266
Baptism in Epistle to Romans, . 492
Bender, ... 253
Bethzur, ... 243
Bible Study, Guild, 1, 60, 106, 155, 204, 431
Bible, Religious and Historical, 198
Body, Resurrection, . . 343, 424
Book of the Dead, . . . 392
Books of the Month, 32, 64, 82, 113, 131, 161, 179, 208, 226, 258, 277, 301, 322, 360, 409, 444, 464, 494, 554
Bornemann, ... 253
British Institute of Sacred Literature, ... 41
Budde, ... 382
Chaldeans, ... 566
Charity and the Church, . . 108
Cheyne, T. K., ... 409
Cholera, ... 420
Christ, Baptism, . . . 19
,, Birth, ... 18
,, Courtesy, . . . 341
,, and Current Conceptions, 145
,, Early Life, . . . 415
,, First Trial, . 284, 335, 429, 478, 523
,, Originality, . . 307, 387
,, Person, ... 214
,, Spirit in, . . . 18
Christianity, Norm of, . . 118
Chronology of the Old Testament, 251
Church, Denudation, . . 108
,, Membership as Salvation, 533
Circumcision, ... 81
,, as Salvation, . 532
Commentary, Great Text, 13, 72, 122, 170, 220, 268, 311, 352, 398, 454, 503, 543
Common Sense, ... 52
Courtesy of Christ, . . . 341
Creation, Date, ... 251
Criticism and Christ, . . . 483
,, and Inspiration, . . 143
,, of the Old Testament, 61
Dante's *Divina Commedia*, 69, 294, 448
Darwinism, ... 486
David, ... 305
Debir, ... 5
Denudation of the Church, . 108
Depravity, Total, . . . 384

PAGE

Dillmann, 5, 202, 248, 345, 382, 387
Dobie, Professor, . . . 30
Duty, ... 384, 479
Egyptian Eschatology, . . 392
,, Heaven, . . . 535
,, Psychology, . . 458
Elijah, ... 305
Eschatology, Egyptian, . . 392
Eusebius and Tertullian, . . 251
Evolution and God, . . . 485
Ewald, ... 203, 518
Exile, Duration, . . . 128
Exposition, Notes of Recent, 1, 49, 97, 145, 193, 241, 289, 337, 385, 433, 481, 529
Failure, ... 3
Faith and Faithfulness, . . 145
,, Healing, ... 55
Family, Laws, ... 371
Fatherhood of God, . 190, 238, 337
Flood, Date, ... 251
'Fool,' 'Folly,' . . . 530
Free Will, . . . 293, 549
Frivolity, ... 489
Gennesaret, ... 307
German Professors, . . . 202
God's Name in the *Divina Commedia*, ... 294
Good Deeds as Salvation, . . 533
Gospel (Fourth), Religious Value, 101
,, ,, and Christ's Godhead, . 101
,, in History, . . . 547
,, of Peter, . . . 244
Guild of Bible Study, 1, 60, 106, 155, 204, 431
Heaven, Egyptian, . . . 535
,, Reserve on, . . 22
Hebrew, Recent Literature, . 510
Herrmann, ... 253
Hexateuch, Dates, . . 52, 345
,, Literature, . . 345
Hogmanay, ... 420
Illustrations, 16, 48, 75, 96, 124, 143, 171, 192, 221, 240, 270, 312, 354, 384, 401, 456, 504, 545
Immanuel in Isaiah, . . . 9
Industry, ... 203
Inspiration and Criticism, . . 143
Isaiah, Eschatology, . . . 12
,, Theology, . . . 9
'Israel,' 127
Jacob and Esau, . . . 100
Jerusalem, Sites, . . . 25
Joel a Unity? 91
John's First Epistle, Exposition, 86, 175, 326, 373, 469, 560
Jonah, Sign, . . 483, 564, 565
Judgment, God's, . . 207, 240
Junior Right in Genesis, . . 99
Justification, ... 265
Kadesh, ... 25
Kaftan, ... 253
Kingdom of God, 49, 140, 146, 190, 239, 256, 337
Kirjath-Sepher, ... 5

PAGE

Knowledge, Ritschlian, . . 254
Labourers in Vineyard, . 41, 137
Law and the Law, . . . 206
Literary Notes, 213, 231, 262, 325, 365
Little Men, ... 96
'Lord' in the New Testament, . 525
Lord's Day, ... 140
Lord's Prayer, . 50, 140, 146, 190
Lord's Supper, . . . 6, 137
Marriage with Deceased Wife's Sister, ... 291
Massoretic Text and LXX., 223, 283
Men, The Little, ... 96
Messiah of Prophecy, 12, 314, 366, 404
Messianic Prophecy, . . 78, 127
Mind in Christianity, . . 488
Missionary Prayer, . . . 91
Mistletoe, ... 420
Mohammed and Christ, . . 540
Old Testament, Authentic? 61, 166, 308, 421
,, ,, Post-Exilic Period, 333, 382
,, ,, Sources, . . 517
Oriental Congress, . . . 52
Palestine, Climate, . . . 389
Papyrus Ani, . . . 392, 458
Paul and Roman Law, . . 485
Personality, ... 293
Petrie, W. M. Flinders, . . 385
Prayer for Signs, . . . 54
,, Special Answers, . 55, 186
Prophecy, Conception and Form, 11
,, Fulfilment, . 9, 506
,, Hebrew, 78, 91, 127, 214, 314, 366, 404, 459, 476, 477, 506, 523
,, Literature, . . 519
,, Perspective, . . 11
,, Time-element, . . 9
Psychology, Egyptian, . . 458
Rain in Palestine, . . . 389
Reason and Religion, . . 4
Reischle, ... 253
Religion, Ritschlian, . . . 255
Requests and Replies, 25, 81, 251, 420
Resurrection of the Body, . 343, 424
Retaliation, Law, . . . 338
Righteousness by Faith, . . 263
Ritschl's School, . . . 252
Romans, Theology of Epistle, 57, 103, 152, 206, 263, 355, 491, 547
Sacrifice as Salvation, . . 532
Salvation, ... 531
Scapegoat Ritual, . . . 340
Scribes, ... 306
Self-Denial for its own Sake, . 541
Septuagint and Massoretic Text, 223, 283
Sermonettes on the Golden Texts, 236, 274, 319, 376, 417, 473, 514, 550
Sermon on the Mount, . . 338
Sermons, Index to Modern, 46, 89, 141, 184, 235, 329 383, 519

	PAGE
Sheshbazzar,	520
Sirach's Judgment of Women,	402
Sodom and Gomorrah,	420
Son of Man,	307
Spirit (Holy) in Christ,	18
Suffering Messiah,	404
Synoptic Problem,	272
Temptation,	51
Tennyson's 'In Memoriam,'	173
Tertullian and Eusebius,	251
Textual Emendation,	387, 481
Theology of Isaiah,	9
,, ,, Romans. *See* Romans.	
Troeltsch,	254
Ur, Merchants,	120
Wendt on Genuine Christianity,	118
Winter, After,	344
Women of *Divina Commedia*,	448
,, ,, Sirach's Judgment,	402
Yahveh,	306
Zechariah's Parables,	26, 110, 232, 297
,, Date,	333, 382
Zerubbabel,	520
Ziegler,	254

HEBREW WORDS.

	PAGE
בְּחוּלָה,	9
גֵּיא,	307
יְאֹרִים,	129
כָּלִיל,	252
כֶּסֶה,	435
כִּפֹּר, כִּפֻּר,	435
נִבְלָה, נֵבֶל,	530
עֲזָאזֵל,	340, 525
עֹלָה,	252
עַלְמָה,	9
צְדִיק,	105
צַמָּה,	79
שְׂעִירִים,	341

GREEK WORDS.

	PAGE
ᾅδης,	394
ἁρπαγμός,	526
βάπτισμα, βαπτισμός,	197
βασιλεία,	50, 191
δίκαιος, δικαιοσύνη,	105, 265
δικαιόω, δικαίωσις,	265
εἰς τὸ ὄνομα,	46, 189
ἐκλεκτός,	531
ἐπιούσιος,	51
θέλημα,	51, 191
ἱλάσκομαι,	43
ἵνα,	44
καθίζω,	94
καταλάσσειν,	100
κλητός,	530
κυρία, κύριος, κυριότης,	50
κυριακός,	140
μένω,	94
περιουσία, περιούσιος,	51
πτωχεύω,	399
σὺ εἶπας, σὺ λέγεις,	438

BOOKS.

	PAGE
Abbey's Religious Thought in Old English Verse,	227
Abraham's Aspects of Judaism,	555
Adeney's Canticles and Lamentations,	447
Aglen's Selections from Stanley,	180
Album of Cathedrals,	162
Allies' A Life's Decision,	66
,, Formation of Christendom,	39
Annandale's Student's English Dictionary,	324
Archer's The Crusades,	230
Armstrong's H. W. Crosskery,	559
Arnold-Forster's This World of Ours,	495
Balfour's Central Truths,	196, 210
,, Foundations of Belief,	362, 451, 500
Ball's Hebrew Grammar,	512
Bamford's Achan's Ghost,	227
Baptist Handbook for 1895,	211
Barclay's Home Missions,	447
Barnes' Index to International Lessons,	262
Bensley's IV. Maccabees in Syriac,	411
Benson's Final Passover,	304, 448
Bettany's History of Reformation,	365
Beyschlag's New Testament Theology,	145, 149, 163, 213, 325
Bible, Bagster's Teacher's,	161
,, Oxford Teacher's,	212
Biblical Illustrator,	260, 558
Binney's Best of Both Worlds,	412
Bissell's Hebrew Grammar,	511
Blake's How to Read the Prophets,	261
Bois' Connaissance Religieuse,	115
Bonar's Reminiscences of A. A. Bonar,	446
,, Rutherford,	134
Bovon's Dogmatique Chrétienne,	495
,, Théologie du Nouveau Testament,	325
Bowes' Scripture Reference Book,	181
Briggs' Messiah of Apostles,	445
,, Messiah of Gospels,	301
Brockelmann's Lexicon Syriacum,	445
Brooks' Essays and Addresses,	278
,, Influence of Jesus,	494
,, Lectures on Preaching,	410
,, Year-Book,	261
Brown's Great Day of the Lord,	136
,, Hebrew Lexicon,	212
,, Jesus: Carpenter, etc.,	324
Bruce's Ethics of the Old Testament,	444
,, St. Paul's Conception of Christianity,	114
Budde's Samuel in Hebrew,	181
Bullinger's Books of the Old Testament,	559
Bunyan's Pilgrim's Progress: Facsimile,	85
Burbidge's Half-Hours with Bunyan,	39
Burkett's Rules of Tyconius,	114
Burn's Ancient Rome,	258
Burton's Moods and Tenses in New Testament Greek,	210, 252
Caillard's Progressive Revelation,	464
Calderwood's Vocabulary of Philosophy,	164
Callan's Clyde to Jordan,	162
Campbell's Roll-Call of Faith,	446
,, Studies in Biblical and Ecclesiastical Subjects,	245, 280, 290
Canning's Divided Irish,	136
Carpenter's Lectures on Preaching,	464
Carus' Gospel of Buddha,	280
,, Primer of Philosophy,	86
Challacombe's Soul's Wardrobe,	68
Chalmers' Pioneer Work in New Guinea,	498
Chambers' Story of the Stars,	464
Champness' New Coins,	559
Charles' Book of Jubilees,	260, 386
Cheyne's Introduction to Isaiah,	410, 436
Christian Age,	304
Christian Pictorial,	409
Christian World Pulpit,	302, 557
Church Bells' Parts,	137, 468
Church Congress Report,	259
Church's Dean Church,	227
Church of the People,	136
Clodd's Primitive Man,	465
Coe's Nature *v.* Nat. Selection,	556
Collier's Marjorie Dudingstoune,	414
Collins' Epitome of the Synthetic Philosophy,	230
Comfort's Grizzly's Little Pard,	414
Congregational Year-Book,	302
Conybeare's Papias of Hierapolis,	83
,, Philo,	411
Cooper's Counsels to Sunday School Teachers,	465

PAGE

Cornill's Der israelitische Prophetismus, ... 425
Cornish's Week by Week, . . 228
Cowan's Landmarks of Church History, ... 35
Craig's Sunshine and Shade, . 66
Critical Review, . . . 114
Crockett's Mad Sir Ughtred, . 38
Cromwell's Soldier's Bible, . 281
Cross' Beneath the Banner, . 260
Cumming's John the Baptist, . 304
Cust's Common Features of Religious Belief, . . 497
,, Non-Christian World, . 84
Cutts' Augustine of Canterbury, . 559
Dale's Christian Doctrine, . 116
Davidson's Charge, . . . 179
,, Hebrew Grammar, . 512
,, Hebrew Syntax, 64, 513
Davies' Kingdom without Observation, . . . 410
,, Seven Words of Love, . 446
,, Talks with Men, . . 304
Davis' Semitic Tradition, . . 322
,, Hebrew Accents, . . 513
Davison's Wisdom Literature, . 166
Dawes' Greek Aspirates, . . 322
Dawson's Geology and History, 67
,, Soul of the Sermon . 229
Denney's Studies in Theology, 261, 290
Dennis' Foreign Missions, . 182
Dibdin's Book of Lifeboat, . 34
Diggle's Religious Doubt, . 447
Dillon's Sceptics of the Old Testament, ... 362
Divine Life in the Church, . 497
Döllinger's Historical Addresses, 133
Douglas' Isaiah One, . . 414
,, John Stuart Mill, . 411
Driver's Deuteronomy, . 444, 529
,, Leviticus, . . . 181
,, Hebrew Tenses, . . 513
Drummond's Hibbert Lectures, 282, 289
Dyer's Psalm-Mosaics, . . 85
Eager's City of the Living God, . 499
Eales' Cantica Canticorum, . 499
Edwards' These Twelve, . . 558
Elliott's Tatian's Diatessaron, . 213
Erman's Life in Ancient Egypt, 132
Eternal Punishment, . . . 262
Evangelical Magazine, . . 184
Ewald's Hebrew Syntax, . . 513
Exell's Romans, . . . 134
Farrar's Book of Daniel, . . 262
,, Christ in Art, . . 162
Faulkner's Joseph Sidney Hill, . 258
Feather's Last of the Prophets, . 65
Fellowship, ... 323
Feltoe's Book of Judges, . . 69
Fenton's St. Paul's Epistles, . 40
Findlay's Fernley Lecture, . 37
Finlayson's Biological Religion, . 211
Fleming's Silver Wings, . . 364
Fowler's Adamnani Vita, . 163, 555
,, Principles of Morals, . 35
Fraser's Passages of the Bible, . 495
Frere's Pascal's Thoughts, . . 558
Friendly Greetings, . . . 557
Froude's Erasmus, . . . 213
Gallwey's Watches of the Sacred Passion, ... 324

PAGE

Garrett's Rab Bethune's Double, 134
Gatty's Parables from Nature, . 209
Geden's Hebrew Exercises, . 510
Geikie's Bible by Modern Light, 69, 181
,, New Testament Hours, 134
Gibbon's Epistle to Galatians, . 445
,, Vision and Call, . . 85
Gill's Darkness to Light in Polynesia, ... 67
Gillespie's Sanitary Code of the Pentateuch, ... 67
Gillett's Christmas Tale, . . 40
Girdlestone's Deuterographs, . 212
,, How to Study the English Bible, . 68
Gladstone's The Psalter, . . 364
Godet's Defence of the Faith, . 163
,, Introduction to St. Paul's Epistles, . . . 64
Good Morning, Good Night, . 559
Good Reading, ... 281
Gordon's Ministry of the Spirit, . 360
Gospel of the Kingdom, . . 281
Gospels as Historical Records, . 323
Grant's Religions of the World, . 209
Green's Introduction to New Testament Greek, . 68
,, Miss Uraca, . . 84
Greenwell's Patience of Hope, . 115
,, Two Friends, . . 116
Gregory's Among the Roses, . 136
,, Prolegomena in Novum Testamentum, . 35
,, Scripture Truths made Simple, . . . 412
,, Sweet Singer of Israel, 303
Grubb's The Same Lord, . . 54
Guide for 1894, ... 179
Haliburton's Furth in Field, . 183
Hall's Discourses, . . . 39
,, Lyrics of a Long Life, . 180
Hamilton's A Mountain Path, . 227
Harnack's History of Dogma, . 281
,, Apostolic Canons, . 556
Harper's Walks in Palestine, . 66
Harrison's Repose of Faith, . 131
Hatch and Redpath's Concordance to the Septuagint, . . 361
Hausrath's New Testament Times, . . . 531, 555
Hebrew Concordance (Handy), . 514
Hefele's Councils of the Church, 302
Herron's Christian Society, 146, 164
Hettinger's Revealed Religion, . 468
Hewat's Little Scottish World, . 324
Higgins' Future Unveiled, . 212
Hillard's St. Luke's Gospel, . 279
Hoare's Divine Truth, . . 181
,, Sanctification, . . 303
Hodder's John Macgregor, . 226
Holgate's Making of Deacons, . 210
Holland's Beauty of Holiness, . 211
,, Bible Hymnal, . . 86
Hoole's The Didache, . . 40
Hort's Judaistic Christianity, . 277
Horwill's Old Gospel, . . 36
Hughes' Essential Christianity, 148, 165
,, Theory of Inference, . 33
Humphrey's One Mediator, . 65
Hutchings' Sermon Sketches, . 363

PAGE

Hutton's Theology of 'Ascent of Man,' 212
,, William Laud, . . 279
Illingworth's Bampton Lectures, 179, 292
Iverach's Truth of Christianity, . 412
Jackson's First Things First, . 165
Jacobs' Elements of Religion, . 115
,, Biblical Archæology, . 99
Jenkins' Jesuits in China, . . 134
Jones' Cup of Cold Water, . 37
Kaufmann's Heredity, . . 68
Kendrick's Moral Conflict of Humanity, ... 360
Kennedy's Biblical Hebrew, . 512
,, Book of Jonah, . . 258
,, Resurrection of Jesus Christ, . . . 557
,, Sources of New Testament Greek, 241, 282, 361
Kernahan's God and the Ant, . 467
Keswick Library, . . . 179
Kidd's Morality and Religion, 301, 325, 337
,, Social Evolution, . . 2
Kirkman's Kaphar, . . . 323
Kirkpatrick's Psalms, . . 411
Kittel's History of Hebrews, . 467
Knight's Parables and Sketches, 135
Knowles' Anglican Service Music, 466
Knowling's Witness of the Epistles, ... 149
Kögel's Deine Rechte, . . 564
Laidlaw's Bible Doctrine of Man, 495
Lakeman's Stone Cut Out Without Hands, ... 558
Latham's A Service of Angels, 193, 208
Layard's Early Adventures, . 322
Leask's Readings from Carlyle, . 209
Leathes' Hebrew Grammar, . 511
Lefroy's Echoes from the Choir of Norwich Cathedral, . . 38
Leighton's Olaf the Glorious, . 209
Lent in London, A, . . . 448
Lewes' Women of Shakespeare, . 226
Lewis' Gospels in Syriac, 97, 157, 228, 380, 389
Lewis' Mystic Secret, . . 166
,, Unseen Life, . . . 161
Lex Mosaica, ... 211
Liddon's Clerical Life, . . 132
Lightfoot's Notes on Epistles of St. Paul, ... 413
Long's Calvinism Popularised, . 180
Longfellow's Poetical Works, . 212
Lorimer's Argument for Christianity, ... 360
Lotze's Microcosmus, . . . 64
Lowe's Medical Missions, . . 414
Loyson's Last Will, . . . 468
Luckock's History of Marriage, 132, 291
MacColl's Life Here and Hereafter, ... 227
M'Curdy's History, Prophecy, and the Monuments, . . 82
Macdonald's Covenanters in Moray, 304
MacEvilly's Acts of Apostles, . 302
MacEwen's John Cairns, . . 446
Macgregor's Christian Apologetics, 65
Mackenzie's Crowned Victor, . 84
,, Ethics of Gambling, 466

	PAGE
Mackenzie's Manual of Ethics,	86
Maclaren's Christ's Musts,	84
,, The Psalms,	116
Macmillan's Daisies of Nazareth,	67
MacNaughton's Our Children for Christ,	227
MacNeil's Spirit-Filled Life,	364
Maggs' Introduction to Hebrew,	511
Magnus' Boys of the Bible,	230
Mair's Christian Evidences,	64
Mamreov's Jësat Nassar,	496
Marson's Following of Christ,	499
,, Psalms at Work,	466
Martin's La Valeur du Nouveau Testament,	280
Martyn's Illustrations from Maclaren's Sermons,	37
Matheson's Church and Social Problems,	181
,, Searchings in the Silence,	162
Menzies' History of Religion,	413
Merrill's Parchments of the Faith,	360
Metropolitan Tabernacle Pulpit,	279
Miller's In His Steps,	182
Milligan's The Lord's Prayer,	414
Mills' God's World,	208
Minister's Diary,	184
Minto's Literature of the Georgian Era,	209
Missionary Birthday Book	68
Mitchell's Hebrew Lexicon,	513
,, Student's Hebrew Grammar,	510
Montfort's My Class for Jesus,	303
Moore's Opere di Dante,	163
,, Reunion Question,	184
Mounier's S. Francis of Assisi,	182
Müller's Hebrew Syntax,	513
Murray's Holiest of All,	180
Newbolt's Counsels of Faith,	83
Newman's Baptist Churches in the United States,	210
Nicoll's Ten-Minute Sermons,	117
Ottley's Lancelot Andrewes,	133
Oxon's Ancoats Skylark,	164
Paget's Christian Character,	277
Parks' Winning of the Soul,	38
Paton's Papal Claims,	116
Pearse's Moses,	85
Philip's Grip the Old Book,	180
,, Life's Golden Morn,	183
Pierce's Dominion of Christ,	494
Pierson's Life-Power,	365
,, New Acts of Apostles,	69
Piffard's Duration of Ages,	279
Pike's J. A. Spurgeon,	84
Practical Reflexions on Isaiah,	37
Preacher's Magazine,	262
Prendergast's Hebrew,	512
Presbyterian Forms of Service,	133
Price's Fifty Sermons,	39, 95
,, Nature Teachings,	39
Prynne's Eucharistic Sacrifice,	83
Public Prayers,	183
Putman's Vesper Bells,	161
Quiver for 1894,	260
Ragozin's Vedic India,	499
Ramsay's Cities of Phrygia,	554
Randles' For Ever,	558
Ready Reckoner (Oxford),	260
Religion in Common Life,	281
Robertson's Our Lord's Teaching,	467
Robinson's Simon Peter,	228
Robson's Holy Spirit the Paraclete,	182
,, The Lord's Supper,	6, 137
Rogers' Christ for the World,	114
,, Life and Teachings of Jesus,	135
Rossetti's Poems,	363
Russell's Sub-Coelum,	38
Ryle's Canon of the Old Testament,	363
,, Philo and Holy Scripture,	498
Sadler's Sermon Outlines,	162
Satterlee's Creedless Gospel and the Creed,	495
Sayce's Primer of Assyriology,	68
Sayings and Doings of Benjamin Bobbin,	559
Schultz's Reasonableness of Christianity,	37
Scott's Making of Israel,	412
Scudder's Childhood in Literature,	303
,, Life of the Spirit in Modern English Poets,	497
Seidel's Time of Jesus,	365
Seth's Ethical Principles,	65
Shedd's Dogmatic Theology,	164
Simpkinson's William Laud,	364
Simpson's Scottish Songstress,	83
Sinclair's Words to the Laity,	68
Skeat's Student's Chaucer,	302
Skinner's Ezekiel,	362
Smith's Historical Geography of the Holy Land,	26
,, Religion of the Semites,	113
Smyth's Government of God,	183
Snell's Gain or Loss,	361
Sperry's Talks with Young Women,	84
Spiers' Age and Authorship of the Pentateuch,	447
Spurgeon's Facsimile Notes,	85
,, Morning and Evening,	229
,, Sermons for Troubled,	322
,, Sermons on Parables,	85
,, Sermons on Holy Spirit,	466
,, Sermons on the Plan of Salvation,	557
,, Till He Come,	182
Stalker's Trial and Death of Jesus Christ,	165
Stebbins' Higher Critics,	498
Stevens' Johannine Theology,	164, 263
,, Harmony of Gospels,	229
Stevenson's God and a Future Life,	496
Stewart's Fair Norwegian,	135
Stifler's Acts of Apostles,	135
Strack's Hebrew Grammar,	511
Stuart's Acts of Apostles,	228
Stubbs' Christus Imperator,	278
Studia Sinaitica,	30, 34
Swan's A Lost Ideal,	84
,, Gates of Eden,	322
,, Through Love,	135
Swete's Septuagint,	113
Talbot's Some Titles and Aspects of the Eucharist,	279
Tennyson's Works,	132
Thew's Broken Ideals,	410
Thomas' Myrtle Street Pulpit,	40, 323
Thomas' Spiritual Law,	82
Thompson's Talks with Bunyan,	281
Thomson's Greek Tenses in the New Testament,	302
Tipple's Sunday Mornings at Norwood,	467
Tisdall's Religion of Crescent,	466
Tomkins' Biblical Proper Names,	280
Tomlinson's Dante,	183
Trumbull's Oriental Social Life,	226
Tuck-up Tales,	229
Turner's Handbook of the Bible,	230
Tyssen's Birth of Islam,	323
Underhill's Morant Bay,	409
,, Divine Legation of Paul,	409
Unsworth's Influence of Jesus Christ,	166
Urquhart's Inspiration and Accuracy,	413
Veitch's Dualism and Monism,	467
Verrall's Euripides the Rationalist,	468
Voices of the Past,	229
Wace's Christianity and Agnosticism,	259
Waddy's Harmony of the Gospels,	558
Walker's Congregationalists of America,	36
Walker's Free Church of Scotland,	465
Ward's Psychic Factors of Civilisation,	34
Watson's Book of Numbers,	33
Watts' Drummond's 'Ascent of Man,'	165
Wellhausen's Israelitische und Judaische Geschichte,	305
Wells' My First Communion,	40
Whitehead's Ezra and Nehemiah,	465
Whyte's Bunyan Characters,	364, 415
,, Fraser of Brea,	304
,, Jacob Behmen,	182
,, Rutherford,	134
Wickes' Hebrew Accentuation,	513
Wiedemann's Egyptian Doctrine of Immortality,	496
Wildeboer's Canon of Old Testament,	363
Wilson's Rochdale Sermons,	229
Wiseman's Children's Sermons,	261
Worden's Whether of Twain?	499
Worley's Catholic Revival,	183
Wright's Bible Manual,	412
,, Syriac Literature,	113
,, Presbyterian Church,	465
Young's Girding on Armour,	40
,, Oowikapun,	262

TEXTS.

	PAGE
Gen. xxii. 2,	252
xxii. 17,	80
xxxii. 20,	435
Lev. xvi. 8,	340
xviii. 18,	291
xix. 18,	237
Num. x. 29,	475
xiv. 9,	514
xxi. 17, 18,	481
Deut. viii. 10,	516
xi. 10,	529
xxii. 21,	530
Josh. xiv. 14,	551
xv. 15,	5
xxiv. 24,	552
Judg. i. 11,	5
v. 14,	291
1 Sam. xxvi. 20,	223
2 Sam. i. 17,	188
vii. 14, 15,	316
xvii. 17,	9
1 Kings viii. 56,	553
2 Kings xxiii. 5,	420
2 Chron. xxxv. 25,	188
Ezra iv. 2, 3,	521
Job ii. 4,	4
Ps. xv. 1, 2,	214
xix. 13,	475
xxii.,	29
xxix. 8,	25
xl. 2,	240
lxviii.,	308
lxxii. 16,	78
cx.,	369
cx. 3,	42
Prov. xxiv. 16,	201
Song ii. 11, 12,	390
Isa. ii. 2–4,	129
iii. 15,	79
iv. 2,	79
vii.,	9
viii. 5–ix. 6,	10
viii. 12, 13,	10
xxiii. 8,	120
xxvi. 13–19,	80
xxxii. 6,	530
xliii. 2,	516
xlix.,	407
liii.,	405
liii. 3,	377
liii. 5,	404
lxv. 11,	420
Jer. v. 24,	389
xxiii. 5, 6,	317
Jer. xxxiii. 14, 15,	317
Ezek. i. 13,	224, 283
iv. 4–9,	128
Dan. vii. 13,	307
Hos. vi. 3,	390
Joel ii. 23, 24,	390
Amos ii. 6, ix. 13,	79
Mic. iv. 1–3,	129
v. 2,	9
Zech. i. 7,	334
i. 18–21,	331
iv.,	26
iv. 10,	29
v. 1–4,	110
v. 5–11,	232, 525, 566
vi. 1–8,	297
vi. 9–15,	368
vi. 12, 13,	366
viii. 12,	567
ix. 9,	314
x. 6,	128
xii. 11,	188
Matt. i. 20, 21,	18
iii. 7–10,	532
iii. 16, 17,	19
iv. 4,	358, 536
v. 17,	506
v. 38–42,	338
vi. 5, 6,	537
vi. 33,	275
vii. 12,	459
xi. 29,	276
xii. 30,	43
xii. 40,	483
xvi. 18,	289
xvii. 5,	236
xviii. 14,	236
xix. 21,	533
xx. 1,	41
xxii. 14,	531
xxii. 41–46,	370
xxiv. 20,	391
xxvi. 25,	438
xxvi. 36,	94
xxvi. 63, 64,	438
xxvii. 1–6,	97
xxvii. 11,	438
xxviii. 19,	46, 189, 247, 395, 419
Mark i. 10,	19
v. 9,	240
xi. 9,	319
xiii. 33,	320
xiv. 32,	94
Mark xiv. 36,	433, 521
xv. 5,	378
Luke i. 35,	18
iii. 21, 22,	18
x. 27,	473
xi. 23,	43
xii. 13,	53
xv. 10,	195
xvii. 21,	358, 427
xix. 10,	275
xxii. 19,	321
xxiv. 32, 34,	417
John i. 31, 32,	19
i. 33,	416
ii. 11,	341
iii. 14,	515
iv. 25, 29,	366
v. 8,	379
vi. 29,	35
vi. 39, 40,	35
vi. 63,	359
vii. 53,	97
ix. 5,	237
xi. 9,	332
xi. 25,	274
xiii. 34,	44
xiv. 25, 26,	92
xviii. 11,	376
xviii. 12–28,	284, 335, 429, 478, 523
xviii. 33–38,	239
xxi. 17,	418
Acts i. 4,	428
i. 15,	188
ii. 38,	480
ix. 7,	238
xvi. 33, 34,	96
xxii. 10,	538
Rom. i. 1–7,	103
i. 4,	44
i. 6,	530
i. 18–iii. 20,	152
iii. 4,	93
iii. 20, 21,	206
iii. 21,	263
iii. 22,	45
iii. 25, 26,	130
iv. 1,	264
v. 1–11,	355
viii. 11,	190
ix.–xi.,	547
xii. 1,	568
xiv. 23,	568
1 Cor. ii. 2,	568
1 Cor. ii. 9,	201
vii. 19,	533
ix. 14,	242
x. 16,	6
xi. 22, 23,	7
xv. 20,	319
2 Cor. iii. 18,	13
iv. 16–18,	72
v. 14, 15,	122
v. 16,	148
v. 17,	170
v. 20,	220
v. 21,	268
vi. 1,	311, 525
vii. 10,	352
viii. 9,	398
x. 5,	488
xii. 9,	454
xiii. 5,	503
xiii. 14,	543
Gal. ii. 20,	534
iii. 9,	145
iii. 19, 20,	245
v. 6,	535
vi. 15,	535
Eph. iv. 6,	190, 238
Phil. ii. 6,	526
Col. i. 20,	100
1 Thess. i. 9,	421, 478
v. 22,	276
1 Tim. v. 18,	242
vi. 5,	527
Heb. v. 7,	434, 522
vi. 1, 2,	196
vi. 18,	552
xi. 2,	420
xi. 30,	550
1 John iv. 19–v. 1,	86
v. 2–5,	175
v. 6–8,	326
v. 9–12,	373
v. 13–18,	469
v. 19–21,	560
v. 21,	474
Rev. i. 10,	140
ii. 7,	536
iii. 21,	395, 536
iv. 6,	536
v. 1,	536
vii. 9, 16, 17,	536
xiii. 8,	81
xxi. 4,	536
xxi. 7,	537

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE new session of "The Expository Times Guild of Bible Study" commences next month. We have chosen the Book of Zechariah and the first twelve chapters of the Acts of the Apostles. Few of the prophets present more interesting problems than Zechariah, while the Acts of the Apostles is at once the easiest and the most difficult of all the books of the New Testament—easy to read and gather innumerable lessons from, most difficult to give a final account of.

The sole condition of membership in "The Expository Times Guild" is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of "The Expository Times Guild" is the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Now there are commentaries innumerable on both the books that have been chosen for study this session.

On Zechariah there are W. H. Lowe's (Macmillan), at 10s. 6d., and C. H. H. Wright's Bampton Lectures (Hodder & Stoughton), 14s. Lindsay Alexander published, through Nisbet, in 1885 a good popular exposition at 6s. And then there are Dr. Stalker's papers in our own pages, and many more. We have a great liking for Orelli's work, it is so sane and so succinct. Orelli's volume on the whole of the Minor Prophets has quite recently been translated into English (10s. 6d.), and what he has to say on Zechariah is all that anyone need wish to have said; the rest one can discover for oneself. Orelli, then, and another may be confidently recommended; and the publishers (Messrs. T. & T. Clark) have kindly agreed again to send Orelli's *Minor Prophets* direct to any *member of the Expository Times Guild*, on receipt of six shillings.

The other we would recommend is Professor Dods' little book. It covers the three last prophets, and costs but half a crown, but it is very valuable. In our thinking Dr. Dods has never done anything equal to it, and we should not be surprised if Dr. Dods himself is of the same opinion, for he must know what it cost him. The introduction has all the felicity and more than all the strength of Professor Dods' best work. For nearly all of us, Professor Dods' *Haggai, Zechariah, and Malachi* will be enough. It is one of T. & T. Clark's "Bible Handbook" series, of which Dr. Dods himself and Dr. Alexander Whyte are the editors.

Of the Acts it is not so easy to speak. There are books in plenty; but we have not yet got at the Acts. Dr. Lumby, in the *Cambridge Bible for Schools and Colleges*, is a serviceable, sensible volume. Professor Lindsay, in the same series as Dr. Dods' *Zechariah*, has conveniently divided his commentary into two volumes (Acts i.–xii. and xiii.–end, 1s. 6d. each), and it is both convenient and competent. Then for the student of the Greek, there is Mr. Page's edition (Macmillan, 2s. 6d.), a very able work.

But in the *Acts* one is not likely to go far wrong, as one is certain not to go altogether right. Try Meyer for a big book. There are two volumes (published at 21s., which the publishers will send for 12s.). Meyer is often perverse, but the reasons he gives for his perversity show you the right way to take; and he is often most suggestively right.

As the study of these portions of Scripture advances, short expository papers may be sent to the Editor. The best of them will be published in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

If there are any students of the Bible engaged on any other portion than those chosen for study in the Guild this session, on sending their names to the Editor, they will be enrolled as honorary members.

Mr. Benjamin Kidd's *Social Evolution* has been in the hands of the reviewers for four months now, and they have had much to say about it. Yet it does not appear that any of them has been able seriously to damage its surprising argument. Lord Farrer, in *The Contemporary Review*, makes a point when he speaks of its literary and editorial defects, but he scarcely makes another. And even they of whom it demands so much, even the materialistic Darwinians, seem unable to avoid the blow, or to break the force of its unwelcome conclusion.

For Mr. Kidd begins as a Darwinian, and remains, if not a Darwinian, certainly an evolutionist to the end. He makes no other assumption at starting than this, that man, like every other animal, tends to multiply beyond the limits which the average conditions of life comfortably provide for. Then comes the struggle for existence. As the struggle proceeds, the unfit drop out, only the fit survive. And it is in the survival of the fittest from generation to generation that social progress is made. In other words, the difference between the Australian aborigine, who cannot count beyond three, and, say, the Chancellor of the British Exchequer, is due to the struggle that the Chancellor's ancestors have had in all their generations, —a struggle for existence you observe, with the inevitable result that in every generation a vast number have lost in the struggle and dropped out of it, and only the fittest have survived, to pass their fitness on. The aborigines of Australia have not had that struggle; they have shirked it, in fact; and so they cannot count above three; and by and by there will not be three of them to count.

Mr. Kidd starts with that. And who is there to object to it? Not the Darwinian, for thus far it is Darwinism pure and simple. Nor the unbeliever in Darwin. For it is no matter of speculation. No demand is made for problematical millions of ages to work upon. It is not even the physical ascent of man from the ancestor of the ape. Mr. Kidd starts with the man when he is already man and is making his mark on history. Darwinian or anti-Darwinian, you cannot object, and you need not. But you can object, and you will, in the name of him who is just dropping out of the struggle at your side, in the name of the unfit and the perishing.

It may be observed that in most recent discussion of evolution the interest has rested, not on the fittest who survive, but on the unfit who perish. If it were lawful to express Darwinism in terms of the familiar adage, "It is the early bird that catches the worm," it will be seen that our chief concern is

for the worm. Mr. Kidd's whole book is written to give us reasons for that. Let only the fact of it be noted at present. We are told that social progress is possible only by the constant survival of the fittest, the constant sacrifice of the many that are unfit. We are not concerned about the fittest. Their prosperity does not interest us. We would know if nothing can be done for the unfit.

Mr. Kidd says nothing can be done. Reproduction beyond the limits of comfort, the consequent struggle, the survival of the fit, and the perishing of the unfit—these are the conditions of social progress, and there is no escape. He even goes so far as to form this startling proposition—and prove it good—printing it in italics, as we shall do after him: that, *if all the individuals of every generation in any species were allowed to equally propagate their kind, the average of each generation would continually tend to fall below the average of the generations which preceded it, and a process of slow but steady degeneration would ensue.* There is no escape. And have we not ourselves recognised it long ago? We pity the perishing. They never were pitied as they are pitied now. But even as we pity them, suddenly we recognise that we also are of the great army which no man can number, and we take our place without reproach.

They stand around me, gaunt and pale and gray,
Those old-world warriors, battle-stained and worn,
With bloodless hands in countless combats torn,
And faces marred in life's unending fray;
"Dear brother, welcome home!" they seem to say.
"We watched around thee on thy cradled morn,
Smiled at thy griefs, and knew thy joys forlorn,
Counting each milestone on thy hopeless way.

Have *we* not fought and failed? We thought, like thee,
To tear life's secret from its deep-set home,
To save fresh souls from sorrow's martyrdom,
And turn this rugged earth to revelry.
We too have fought and failed. In solemn glee
We claim thy kindred soul—Come, brother, come!"

We take our place without reproach, because we have learned to pity others. We pity and we pass, scarce knowing that our place is there. But what will they do who have not learned to pity, and have not learned to bear? If they were of the brutes that perish, they could not help themselves. But being men, they are endowed with reason. And as they exercise their reason they discover—well, they discover that it is *against* reason that they, however unfit, should pine and perish that the fit may prosper and enjoy long life. As they exercise their reason they perceive that however essential to the progress of the race their sacrifice may be, it is against their own individual interest, and they refuse to make the sacrifice. They emigrate from that locality in which they are too numerous to live in comfort, or they voluntarily limit the number of their offspring, as they do in France to-day. Now, they say, we can *all* live comfortably here. Let us eat and drink, and at least not die to-day.

And it seems so reasonable. It is reasonable. It is exactly what reason demands. But it will not do. This is the great lesson which history reads to us now—that the family or the nation which said "Let us live and let live" was swept off the face of the earth. Great moving passages of Scripture come crowding in upon our ears. "He that saveth his life shall lose it"; "Except a corn of wheat fall into the ground and die, it abideth alone"; and the like. But we do not need them yet. This lesson history herself can read us (and she reads it with exceeding plainness): Remit the struggle for existence, and first stagnation, then degeneration, and there is no power on earth that can keep that nation or that family alive.

Now this is the central thought of *Social Evolution*. Men are not as the beasts that perish. They will not struggle helplessly on for existence. They have reason. And reason tells them that that struggle is suicidal, that "there can be only one duty in the individual, namely, his duty to himself, to make the most of his few precious years of consciousness. Every other consideration must appear dwarfed and ridiculous in comparison. Every pain avoided, every pleasure gained in these few years, is a consideration, beside which the in-

tellect must count any aspiration to further a process of cosmic evolution, in which the individual has no interest, as mere dust in the balance." But such is the law of life for man, that, if he acts according to reason, he will soon be lower than the beasts that perish, and perish more miserably than they. Something in the man must rise up against reason, and persuade him to lose his life in order that the race may find it.

But first you think to force him from without. That way has been tried. Slavery was a gigantic effort to get man to deny himself for the progress of the race. But it was a scientific failure. It turned the law of life upside down. They who struggled and grew fit to live were only the slaves. The masters, relieved of the struggle of life, became the unfit. The fittest, being slaves, suffered and perished as though they were the unfit; the unfit, because they were masters, lived on, and perpetuated their unfitness—for a time.

Then patriotism was tried, and that was more successful. For it was partly of the man himself, a string that could be struck to some kind of virtue within, in many cases an actual uplifting self-denying power of marvellous moment. "England expects every man to do his duty." And these men heard the words, and though they knew that their duty mainly was to stand and die, they did it with a shout of gladness. But patriotism is mostly failing us now. It never was successful in a time of peace. We must have something that reaches farther, and that touches deeper than even that. And we have it in Religion.

Now, to appreciate the emphasis of the introduction of religion here, it must be borne in mind that Mr. Kidd is a Darwinian evolutionist, that his work is scientific, not theological, and that he introduces religion here simply because he cannot help it. The science is Social Science. It is scarcely out of its cradle yet. Nevertheless, this one law seems established beyond all probability of question, that social progress is by struggle and survival, struggle and death. Now we know that men will not perish of their own natural inclination. "Skin for skin, yea, all that a man hath will he give for his life." Something must be borne in upon him that will induce him to act contrary to his natural reason. That something, says Mr. Kidd, is religion. It is older than slavery and patriotism, and it has had a wider reach. These two, indeed,—Reason which says, "I will not die for others"; and Religion which says, "You will,"—are scientific agencies that are as ancient and as far-travelled as man.

It follows, then, unless this man is yet to be found guilty of some extraordinary scientific blundering, that religion is as *scientific* as any other fact in nature. No doubt it is not found in nature. The very point is that it is begotten from above, or, in Mr. Kidd's phrase, is super-rational. But it is needed in nature. The phenomena of social science are inexplicable without it. Social science is not a science, nor even an entity, without it. For it is as finding and formulating the great law of progress that it claims to rank as science, and there *is* no progress without religion.

It follows further that the religion which social science demands is not any religion you please, but that religion which is most successful in inducing the individual to subordinate his own interests to those of the social organism around him. Mr. Kidd points out as he passes along, that this is the one certain mark of a religion. Reason says, "Do this, and it shall be well with thee." Religion steps in and says, "In the name of God do this other instead, and it shall be well with thy neighbour." And he seems to think that, in this sense, religion is found in every race on the face of the earth. But it is manifest that *any* religion, even if it be genuine, will only do for a time. That religion which supplies the strongest ultra-rational sanction for a man's conduct will win in the race of religions, and drive all others to the wall. And he has no hesitation in saying that that religion is Christianity.

And thus it follows, finally, that the most unfortunate name that ever a lover of science and of Darwin chose for himself is the popular name of Agnostic.

To the *United Presbyterian Magazine* for September, the Rev. D. R. Alexander, B.D., contributes some pleasant recollections of the late Professor Dillmann. He speaks of his personal appearance—"the broad brow, the piercing eyes, the snowy-white hair, the large right hand supporting a massive head." And then of his work: "One marked feature of all his work was its thoroughness. A spirit of earnestness pervaded his life. His two chief courses of lectures were on Introduction to, and Theology of, the Old Testament. In the former, the literature was treated according to periods of history. In the latter, the aim was to show how the Old Testament was a preparation for the New. The last day I went to see him I expressed the pleasure and profit which I had gathered from his lectures. 'I hope,' he remarked, 'you have found them helpful, not only for criticism, but also for life.'"

In a note in the *Academy*, Professor Sayce seems partly to settle and partly to unsettle an old geographical difficulty. In the Book of Joshua it is told how Othniel the son of Kenaz risked his life in the capture of a city called Debir, all for love of Achsah the daughter of Caleb. And the historian, both here (Joshua xv. 15) and in the exact repetition in Judges (i. 11), remarks in passing that the name of Debir before was Kirjath Sepher.

Now it has been difficult to explain Debir, more difficult to explain Kirjath Sepher, and most difficult of all to identify the place which had these two names in succession. As to the identification, it was long ago suggested that the modern Dhâherîyeh, south-west of Hebron, was the place, and it has even been accepted by Major Conder, and printed in the Society's semi-official list. But that is the part which Professor Sayce unsettles. "The little information given as to the site of the city in the Old Testament seems to exclude its identification with Dhâherîyeh, where, moreover, Professor Petrie found no remains of early date." That is all he says. And he seems to send out Kirjath Sepher once more to seek a resting-place.

But the meaning of the names he helps to settle. Debir, no doubt, means hinder part or back; but of what? The old conjecture, made first by the fertile mind of Ewald, was that it meant the back of the hill, the southern slope, and that the Israelites, wishing to change the old name, Kirjath Sepher, into something, followed the custom of our own ancestors, who named the place from the lie of the land, and sometimes called it Sunnyside, and sometimes Cauldhame. But that derivation has been given up in favour of the hinder part, that is, the *sanctuary* of a temple. And Professor Sayce thinks that "Sanctuary," as in 1 Kings vi. 5, is much more likely than "Hill-slope."

But more ancient and more attractive is the name Kirjath Sepher, and it is about it that Professor Sayce has something new to say. As it stands in the Hebrew the word means "City of Book." The LXX. have slightly altered it into "City of Letters" (πόλις γραμμάτων). And Professor Sayce emphatically holds that they have thereby given a more correct rendering than "Moore and his German followers," who changed *sepher* "book" into *sephâr* "border," in order to get rid of the reference to the use of writing in pre-Mosaic Canaan. Nevertheless, the proper form of the word is not any of these, and its meaning neither "Book-City" nor "Border-City," but "City of Scribes."

Dr. W. Max Müller has discovered that the writer of the Egyptian papyrus called "The Travels of a Mohar," which belongs to the age of the Israelitish Exodus, associates together two towns in Southern Palestine, which he calls Kirjath-eneb and Beth-Thupar. Now Dr. W. Max Müller

believes, and Professor Sayce agrees, that this Egyptian writer has transposed the two terms Kirjath and Beth. As in the Bible, Kirjath belongs to Thupar, and Beth to Eneb, giving Kirjath-Thupar and Beth-eneb. But Thupar is not Sepher "book," but Sopher "scribe." "It turns out, therefore," concludes Professor Sayce, "that the Masoretic and Septuagint texts, though perfectly correct in the view they take of the general meaning of the name of the ancient city, have punctuated it wrongly; and that, instead of Kirjath-Sepher, or 'Book-town,' we ought to read Kirjath-Sopher, or 'Town of Scribes.'"

Mr. Elliot Stock has recently published a small book on the Lord's Supper which deserves attention. It is as revolutionary as was Professor Gardner's pamphlet on the same subject. But while the latter commanded notice from the eminence of its author, and was found quite unworthy of the notice it commanded, this little book is practically anonymous. Its title-page tells us it has been written by "William Robson"; it would have been equally enlightening if it had said "John Smith." Its claim upon our attention is itself.

It opens somewhat abruptly by asking us to consider what St. Paul meant by "the body of Christ." The passage set before us is 1 Cor. x. 16, "The bread which we break, is it not a communion of the body of Christ?" What did St. Paul mean by "the body of Christ" here? We are assured that there can be no doubt about his meaning, since he uses the phrase in four of the greatest Epistles he wrote, and in every Epistle in which he uses it he specially and fully defines its meaning. In the Epistle to the Romans he writes: "Even as we have many members in one body, and all the members have not the same office, so we, the many, are one body in Christ, and severally members one of another" (xii. 4, 5). In 1 Corinthians, "Know ye not that your bodies are members of Christ?" (vi. 15); and after repeating the thought throughout the twelfth chapter, he ends by the clear statement, "Now ye are the body of Christ, and severally members thereof" (xii. 27). Of the Epistle to the Ephesians this is the central idea, and occurs continually. Take the end of the great exaltation passage in the first chapter, "and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Finally, in the Epistle to the Colossians, "He is before all things, and in Him all things are held together, and He who is the beginning, the first-born from the dead, is the Head of the Body, the Church, that in all things He might have the pre-eminence" (i. 16–18).

In all these places, then, by "the body of Christ" St. Paul means the Church. And there are no places in his writings where the phrase means anything else. If he has occasion to speak of the natural body of the Lord before His death, or of His glorified body after the ascension, he speaks of the one as "the body of His flesh" (Col. 1. 22); and of the other as "the body of His glory" (Phil. iii. 21). The Lord's Body in St. Paul's mind is the gathered company of the Faithful, the Church, and never anything else.

That is therefore the apostle's meaning also, our author holds, in 1 Cor. x. 16, "The bread which we break, is it not a communion of the body of Christ?" He enters upon a discussion of the sense in which *Koinonia*, translated "communion" here, is to be understood. We need not follow him into that, since he finds no other than the well-received sense of common participation, such common participation in the meal being a bond of union among the members. It is enough that that sense admirably suits the meaning which he gives to the words "the body of Christ," whereby he gets, as the meaning of the whole sentence: "The bread which we break, is it not a bond of the union of the Church?"—is it not the symbol of our Christian fellowship and brother-

hood, of our being members of the Church, and so of our belonging to Christ, and of our oneness with Christ our Head?

That translation is probably revolutionary enough to demand all the arguments which our author gathers before he gives it. But it is not for that he has gathered them. That is but a step towards a far bolder and, it must be confessed, far more arduous undertaking. The real purpose of his little book is to show that this and no other is the apostle's meaning in the grand passage, 1 Cor. xi. 22, 23—that there also, when the apostle repeats the words which he says he received of the Lord, "This is My body, which is for you," by the "body" he understood the Church, as he understood it everywhere else.

And first he seeks to show that there are insurmountable difficulties in the way of the common interpretation. To what does the word "this" refer—"This is My body, which is for you"? It must refer to something that is not verbally expressed. It must have been something present and visible, and which the apostles could at once comprehend. There seem to be but two things with which it can be connected, either the bread which had been broken, or the company around the table, amongst whom the bread had been broken. Now a little consideration, our author believes, will show that the word "this" could not have been used of the bread after it had been broken amongst the disciples, could not have been applied to a divided and distributed loaf. And the grammar is against it in another way. "This" is neuter in the Greek, "bread" is masculine. "*This bread* is My body" is an impossible combination. Grammarians speak of the attraction of the neuter substantive "body," but that is the last resort of helplessness. On the other hand, a *complex* idea, such as a union of persons engaged in a common employment or sitting together at a common meal, properly and uniformly requires a neuter pronoun to express it.

Taking these difficulties, then, on the one hand, and the invariable usage of St. Paul on the other, our author believes that St. Paul understood the words, "This is My body, which is for you," to mean—This social union of breaking bread together to call Me to mind is My body, for you to become or constitute. The Church socially uniting in the act of eating the Lord's Supper is the body of Christ. And he asks, "What doubt can there be, that if the apostle's words had been discovered now for the first time, and that the doctrine of Transubstantiation had not held the ground, no other meaning of the words would have been dreamed of than that given by the apostle?"

Professor Davidson's articles on the theology of the first half of the Book of Isaiah come to an end in the present issue. After an interval he will take up the second half in the same way. Meantime the series will be continued, and it gives us great pleasure to be able to say that the next book dealt with will be the Epistle to the Romans, and that the writer will be the Rev. Arthur C. Headlam, M.A., Fellow of All Souls College, Oxford. Mr. Headlam and Professor Sanday have been working together for some time on this Epistle, and these articles, probably six in number, will represent Dr. Sanday's position as well as Mr. Headlam's own.

Dr. Stalker and Mr. Woods will continue their papers till the series is in each case complete. It is pleasant to see that the scholarship underlying both these series has been recognised. Dr. Stalker's, in particular, run the risk of being taken for ordinary pulpit discourses; but scholars have discovered the work that lies beneath their smooth surface.

Miss Woods has still one article to send on "In Memoriam." (It may be well to satisfy certain "anxious inquirers" at once, and say, Yes, she *is* Mr. F. H. Woods' sister. She is also the editor of one of the finest series of Books of Poetry ever Macmillan or any other publisher issued, and, moreover, she is the editor of *The Briar Rose*, a

quarterly of limited range, but very fine quality.) Then Miss Eleanor F. Jourdain will contribute three papers on Dante. Their title will tell their point of view. We hope we have Dante students to appreciate them.

Mr. St. Chad Boscawen has given us only one of his promised articles on "Some difficult Passages in the Old Testament lit up by the Monuments." But another is on the way, and we believe the rest will come. But our interest in this growing subject has led us to seek further afield. Mr. Pinches ought to have been in evidence much more than he has been. Now we hear from him again, and hope to receive from time to time the fruits of the latest decipherment. And Professors Sayce and Flinders Petrie will keep us in touch with the freshest discoveries in their several fields.

Dr. Elder Cumming has been giving much consideration to the unsettled question of our Lord's attitude towards the Old Testament. He will contribute a short series of papers on the subject. We shall also have a short series from the venerable Principal Brown on "Certain Passages I am not satisfied with in the Revised Version."

A writer who, for excellent reasons, signs himself M. D., will write notes on "Twenty Misused Scripture Texts," bringing out some unexpected things. Then there will be many separate papers which we must not begin to mention. For we must close with a word on the "Leading Theologians."

Seven "Leading Theologians" have appeared during the year—Edward Caird, Andrew Martin Fairbairn, Benjamin Jowett, William Milligan, Albrecht Ritschl, William Robertson Smith, and Alexander Vinet. Others, as the publishers say, are ready, some are in the press, and some in preparation. The next will probably be Adolf Harnack, by an attached pupil, the Rev. D. Macfadyen, M.A. Then we have Pfleiderer to come by Principal Stewart; Dillmann, by Principal Davies, and probably others; the three great Cambridge scholars, Lightfoot, Westcott, and Hort, each by a capable writer—Professor Salmond, Professor Ryle, and the Dean of Emmanuel; Herrmann, by the Rev. David Eaton, and Kuyper, by the Rev. J. P. Lilley; Professor Kennedy will write on König; and one of the earliest will be Cheyne, by Professor Peake; and Mr. Gwilliam has promised a special study of the late Dean Burgon.

All these have been announced already, except Harnack. To whom we must add the late James Morison, by a pupil, who thinks he will have a freer hand if his name is not given. And as opportunity serves we shall engage for more. There are many great names unmentioned yet—Davidson and Sanday and Driver and Dale and Flint and Robertson and others. These also, we hope, will come. And, in order to make the studies more complete, we intend to offer in future as full and accurate a bibliography for each author as can be procured.

The Theology of Isaiah.

By Professor the Rev. A. B. Davidson, D.D., LL.D., Edinburgh.

VI.

It is impossible to say anything of the "virgin" in Isaiah vii. which has not been already often said, and is familiar. If Immanuel be identical with the "son" of the house of David in chap. ix., the "virgin" must belong to that house. There is nothing in the text to warrant the idea of Delitzsch that the "virgin" was regarded by the prophet as one of obscure birth. The term translated "virgin" in the Septuagint has no technical meaning, though perhaps always used of an unmarried young woman. Even if the more technical *bethulah* had been employed, ambiguity would still have remained, for this term is occasionally used of a young married woman (Joel i. 8); the sense put upon the passage in the New Testament could have been expressed unambiguously only by a circumlocution. Something depends upon the use of the article with the word—*the* virgin. Those who fancy that Immanuel is a sign to Ahaz in regard to the Syro-Ephraimitic coalition regard the article as generic—the maiden, that class. This is virtually equivalent to a plural in English, as when it is said "the horse for preservation is a vain thing," "as the dog laps," etc. This use of the article with such a word as "young woman" is rather improbable; it occurs usually in the case of the lower creatures, where the individuals are indistinguishable from one another, and the class is seen in any individual. The article here is more probably either the usual one, indicating a *known* person, in which case we must assume that the virgin had already been referred to in some parts of the prophecy no more existing, for that the reference could be to a young woman present, or known from her station or relations to Ahaz and the bystanders, has no probability; or the use of the article is the idiomatic one not uncommon in Hebrew, where the agent is made definite just by the act which he performs. Thus in 2 Sam. xvii. 17, it is said that Jonathan and Ahimaaz waited at En-rogel and "the wench always went and told them," where the wench is not the priest's girl, but just *the* girl that did the act. And probably here "the maiden" is just *the* maiden who shall bear Immanuel. In the prophecy of Micah the article is wanting, "till the time that a bearer shall bring forth" (ch. v. 3), and though it is rather precarious to argue on the absence of the article in elevated style, the language of Micah may be held to confirm the above interpretation of the article in Isaiah. Micah's prophecy can hardly be independent of Isaiah's, and as it must be a number of years later, it casts some light on the way in which the prophecy of Isaiah was understood, particularly on the *time* when the prophet expected Immanuel to be born. Micah either did not read Isaiah to mean that the Messiah would be born quite soon, or if he so understood the prophecy, he did not regard Isaiah's expectation in reference to time as an essential part of his prophecy, for he himself, while adopting the prophecy, regards its fulfilment as still in the indefinite future: "He will give them up (to disaster), until she that beareth shall have brought forth."[1]

The prophecy of Immanuel is in the main merely the prophet's fixed conceptions embodied in a historical form. From the beginning he had expressed his assurance from the nature of Jehovah and the condition of the people that great judgments must overtake them, though a full end

[1] Micah names Bethlehem as the place out of which the Ruler shall come forth. This might mean nothing more than that he should be of the seed of David, who arose out of Bethlehem. At the birth of our Lord the Jewish authorities interpreted the words more strictly, and they were literally fulfilled. Dr. Arnold of Rugby had an interesting theory of the fulfilment of such prophecies, which he called fulfilment *ex abundantia*—all that Micah meant, he thought, was that the Messiah would be of the seed of David, and all that Zechariah meant in his prophecy of the Messiah riding on an ass was that He would be lowly or a peaceful Ruler; but God in His providence brought about a literal fulfilment, which was more striking and a greater confirmation to faith. It may be said, however, not at all in the interests of a literal fulfilment of prophecy, but in the interests of accurate interpretation of Micah, that the prophet probably used the term Bethlehem literally. He looks forward to the complete destruction of Jerusalem, and, naturally, to the entire fall of the Davidic house. The population of Jerusalem goes forth and dwells in the field, that is, is scattered over the country. And probably he conceives the royal house reduced to the rank of citizens or dwellers in a country ruled by others, and regards it as having returned to its paternal home in Bethlehem.

would not be made. These general conceptions dominated all he said from his first appearance. But they were conceptions which were rather of the nature of moral necessities, articles of belief, but held abstractly. But with the appearance of the Assyrian, called in by Ahaz, there suddenly presented themselves before the prophet's view the instruments through which his great moral certainties were to find historical fulfilment. Assyria would devastate Ephraim and Judah in common, reducing the country to a pasture land and a forest. In this way would his anticipations of judgment find fulfilment. But behind this his anticipations of final salvation would also be realised. The house of David, now corrupt, would suffer greater humiliations than overtook it even at the revolt of the ten tribes. To Amos, perhaps, the tabernacle of David seemed thrown down by this revolt, but it would suffer greater disasters. The same fate would befall it that would overtake the people. Like the nation the stock of David would be cut down to the roots, but out of the root of Jesse a shoot would grow, on whom the spirit of the Lord would rest. There is nothing new in this, strictly; circumstances, such as the attempt of the northern allies and the condition of the Davidic house, merely made the prophet apply to the royal house what he had from the beginning predicted of the nation as a whole—its destruction and its revival. What is new is the lofty ideal formed of the Davidic king of the new and perfect era. And even one-half of this ideal is not new, for it is but the old idea in a new form that salvation is through the perfect manifestation and presence of Jehovah among His people. But what is wholly new is that this perfect manifestation and presence shall be in the person of the Davidic king.

The passage chs. viii. 5–ix. 6 pursues the same line of thought as ch. vii., and need not be dwelt on. It appears to be now at least a literary unity, though it probably contains the outline of prophecies extending over a considerable period. Some of these prophecies betray quite a different tone of feeling from others, and they may not have been uttered in close succession to one another—*e.g.* ch. viii. 6–8 compared with vers. 9, 10. The deepest gloom and the brightest light stand side by side. The reference also to Zebulun and Naphtali may suggest that the deportation of the population of Galilee had already taken place, or, at any rate, that the Assyrian invasion was imminent. First, under the figure of a great inundation of the river the advance of the Assyrian power is described. He fills all his channels, rises over all his banks, overflows Ephraim and sweeps also into Judah, rising to the neck and submerging all beneath his waters, and the outspreading of his wings fills the breadth of the land of Immanuel (ch. viii. 6–8). But at the thought of Immanuel the prophet's courage rises, and he flings defiance at the Assyrian and all nations of the world under his standard: "Rage ye peoples, but ye shall be broken in pieces. Gird yourselves, but ye shall be broken in pieces. Purpose a purpose, and it shall come to nought, for Immanuel—God is with us" (vers. 9, 10). Or if the words did not immediately follow in delivery the verses preceding, they express the prophet's feeling in other moments.

From depicting the great calamity that is imminent, the prophet turns to exhort the people and to teach them, particularly the pious among them, what attitude to observe until the judgment be overpast: "Call not anything a conspiracy which this people calls a conspiracy, neither fear ye what they fear. Sanctify Jehovah, and let him be your fear."[1] It is not the external foe that is the true object of dread, it is Jehovah; not that which is without the people, the forces of the world, but He who is in the midst of them. And then the prophet expresses the attitude which he himself will take: "I will wait for Jehovah, who hideth His face, and will look for Him." To him the Lord's face is already hidden. But speedily the hiding will appear to all; a darkness will settle down on the land with no daybreak (ver. 20). And then some terrible pictures are given of the scanty, famished population, wandering over the desolated and sterile land (vers. 21 *seq.*). The passage is extremely fragmentary and obscure. The transition from darkness to light is probably made in ver. 21, "they shall look upward," and ver. 22 seems to say that the darkness is dispelled. For the next verse proceeds: "For there shall not be gloom to her that was in anguish. The people that walked in darkness have seen great light. For the yoke of his burden, the rod of the oppressor Thou hast broken, as in the day of Midian. For every boot of him that stampeth in the fray, and

[1] Secker's proposal to read "holy thing" (*qodesh*) for "conspiracy" (*qesher*), though followed by several commentators, has nothing to recommend it.

the garments rolled in blood, shall be for fuel of the fire. For a child is born to us, and the government is upon his shoulder." A few great shifting scenes, the great darkness and distress, the breaking of the day, ushered in by the downfall of the oppressor, the end of war, and issuing in the eternal reign of the Prince of Peace. These scenes follow one another in near succession. It did not occur to the prophet that it would take 700 years to unrol his picture and translate it into history. If it had, how could his faith have been sustained? The hope was presented to him and his contemporaries in such a way as to appear realisable in a brief space. It was a salvation, like salvation at all times, ready to be revealed.

Interpreters of prophecy have had trouble in explaining this crowding of great issues, separated far from one another in fulfilment, close upon one another. The peculiarity has been called "perspective" in prophecy, or, in the phrase of Delitzsch, the "foreshortening of the prophet's horizon." Just as one at a distance from a mountainous region sees one mountain rise up behind another and fancies it close at the back of it, but when he reaches the first he finds that the other which seemed close to it has receded and really stands far away, so to the view of the prophet great events crowd close behind one another which, however, in actual fulfilment are drawn widely apart in time. The term perspective is merely a new name given to the phenomenon, unhappily it is no explanation of it. The explanation is usually sought in the prophetic vision. But "vision" in the strict sense was rare, and if we look into our Lord's prophecy of the end we observe the same peculiarity. A satisfactory explanation may not be easy to find. It may be said, however, that the religious conceptions of the prophets really constitute prophecy, and that the forms in which it seems to them their conceptions will find realisation are secondary. The conceptions are common to all the prophets, the forms vary from age to age, just as in some temple of God the thoughts expressed by the builder are permanent though the material may decay and need renewal in successive centuries. The prophet's conceptions were not abstract, but of the nature of intuitions clothed in forms by the phantasy, and the phantasy could not do otherwise than operate with the materials about it, the forces material or moral in the world around, and construct its own new world out of them. It would have been possible no doubt to dislocate the prophet from the conditions of his time, and plant him amidst those of distant centuries, but it would have been to make him unintelligible to his contemporaries. Thus the structure reared by Isaiah is composed of materials of the Assyrian age, that of second part of Isaiah of materials from the Babylonian age, that of Daniel of those of the Greek age, and, it may be added, that of John of those of the Roman age. The materials have long since decayed, but the conceptions remain, and will be realised. The forms which the beast, the false prophet, and the harlot had or seemed about to assume in John's day have succumbed to time, and their dust has gone to the creation of other shapes, embodiments of the same conceptions. What shapes they have now, one may speculate; what forms they will at the last assume, who can guess? But consideration of prophecy and its changes from age to age entitles us to throw the conceptions of the prophets into the forms of life of our own day. This is application of prophecy. But interpretation of the prophets is another thing. To *interpret* the prophet, we must throw ourselves back into his age, not bring him forward into ours.

In ch. vii. it is not expressly said that Immanuel shall be of the seed of David, though the prophecy being given to the house of David this is naturally suggested. The "son given" in ch. ix. is to sit upon the throne of David. The four names given to the child are: Wonder of a Counsellor, God mighty, Father for ever, Prince of Peace. These are names proper to a ruler and king—he is a wonder of a counsellor, purposes, projects enterprises beforehand in a superhuman way. He is God mighty, a name describing what He is in the execution of His purposes. He is everlasting Father of His people, and finally Prince of Peace. This is the final issue of all, for "peace" is what we call salvation, embracing all blessings. It is difficult to discover whether this Prince be represented as taking any part in that conflict which results in the destruction of the foe of Jehovah's kingdom, or whether this be not attributed to Jehovah alone, as it is in other places (comp. ch. xiv. 24, 25, x. 33), in which case this great ruler appears only as the king of a people delivered by Jehovah, and the salvation which He introduces and secures is

more that inner salvation of righteousness (ch. xi.). The term "God mighty" might suggest "might" in war, as the word is often so used, but in ch. xi., where "might" is ascribed to the Prince, it is said that He smites the earth with the rod of His mouth, and slays the wicked with the breath of His lips (comp. Hos. vi. 5; Jer. i. 10), and it is possible that "might," which was originally warlike prowess, is here used rather of spiritual power, just as the *tru'ah* or battle-shout came to be used of the joyful shout of the worshippers in the temple.

It is certainly the meaning of the prophet that the attributes expressed by these divine names really belong to the Davidic king, and are displayed by Him in the rule of the people. It is said His name shall be "called" Wonder of a Counsellor. But it is not just to draw a distinction between being and being called. Being called anything implies being that thing. In ch. i. 26 it is said of Jerusalem, "Afterwards thou shalt be called City of Righteousness"; and in ch. iv. 3 it is said, "He that remaineth in Jerusalem shall be called holy." The name expresses that which the person is, or particularly that which is visible and recognised in him. The meaning is not that the Davidic king is a sign that Jehovah is present with His people in counsel, in might, in fatherhood, and peace; Jehovah is present in these attributes and operations in the person of the King, or the King is the manifestation of Jehovah present in these attributes. This cannot be doubted, for in ch. xi., where virtually the same statements are made, it is said the Spirit of the Lord shall rest upon Him, a spirit of counsel and might. Here the counsel and might are certainly personal attributes, though, according to Old Testament conception, they are also attributes of the Spirit of God. How the divine and human coalesce is left a mystery. It might seem a descent from the lofty appellations in ch. ix., such as God mighty, when in ch. xi. it is said that the Spirit of the Lord shall rest upon the Prince. This Spirit is threefold: a spirit of wisdom and discernment, referring probably to the Ruler's function as judge in particular causes that may come before Him (cf. vers. 3, 4); a spirit of counsel and might, pointing to His more general function as regent of the people as a whole; and a spirit of the knowledge and fear of the Lord, referring to His personal religious mind. From ways of thinking into which we have fallen, mere endowment with the Spirit of God seems a less thing than to be called God mighty. But the Old Testament conception of the Spirit of God may correct this feeling. The Old Testament teaches not that Jehovah is a Spirit, but that He has a spirit, just as man has a spirit. And though in speech we can distinguish between man and His spirit, virtually the spirit of man is man. And the spirit of God is God, but with that connotation which "spirit" always carries of energy or power. The Spirit of God is God exerting power, especially life-giving power, or that highest power which we call spiritual.

The prophet hardly means that the Messiah is God, though Jehovah is really present in Him; there is union, it might almost be said, coalescence. The idea of the divine *ousia* or nature is probably not to be found in the Old Testament. God is not said to be spirit, in the sense of a kind of substance. A question of identity of substance between Jehovah and the Messiah could not rise. God is conceived as energic, not as substantial. And under this conception the prophet's words imply that Jehovah is fully present in the Messiah, who is His manifestation. And the significance of the prophet's conceptions lies perhaps just in the turn which he gives to the current belief that salvation would be realised through the manifestation of Jehovah among men. Faith had hitherto hardly ventured to imagine *how* Jehovah would manifest Himself. Isaiah gives a form to the manifestation; Jehovah will manifest Himself in the Messiah—God with us. A loftier Messianic doctrine is hardly conceivable, at least on Old Testament ground.

The prophet's general eschatological view is very wide, and in various ways much more developed than that of Amos and Hosea. Contact with the empire of the world widened his horizon, and he draws the nations into his picture of the final salvation: "Many nations shall come and say, Come ye, and let us go up to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths" (ch. ii. 1–4). There are two very remarkable chapters, xviii. and xix., the one referring to Ethiopia, the most distant land, and the other to Egypt. "In that day there shall be brought a present (a token of homage) from a people tall and smooth, a people strong, strong and all-subduing, whose land the rivers divide, to the Lord of hosts, to Mount Zion." More surprising even is the prediction regarding Egypt, because it

rises to the most perfect universalism, including in the salvation of the Lord Israel's mortal foe the Assyrian:—"In that day there shall be an highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptian shall worship Jehovah with the Assyrian. In that day shall Israel be a third with Egypt and with Assyria, a blessing in the midst of the earth; for the Lord of hosts shall bless them saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." This is so extraordinary as to seem to many incredible from the age of Isaiah. There are, no doubt, difficulties in regard to the date of the prophecy, though it is almost equally extraordinary to whatever date it may be assigned. Possibly the passage belongs to the time following the great disaster to Sennacherib's army, and the retreat of the Assyrian. Judah enjoyed peace, the aged prophet's battles were all fought and won. Never had Jehovah been so exalted, and amidst a world at peace the prophet was free to follow out the ideals of Jehovah's sovereignty which had always floated before his imagination. The condition of peace under the Messiah's reign is universal. The peace descends even upon the lower creation. Man rises to his place of supremacy, and the little child, the weakest thing among men, leads the most savage and plays with the most deadly of the creatures. Even the enmities in the lower world itself cease—the wolf and the lamb lie down together. This may be poetry, but it is profoundly moral poetry. The violence of creature to creature could not but jar upon the sensibility of this idealist and blur the picture of perfect peace which he beholds when the earth is filled with the knowledge of the Lord. The joy which fills his heart embraces all nature in its arms. But we must not hold him responsible here for a historical prediction. It is as if a painter in a great picture of the peace and security of a perfect age were to throw in, in order to enhance his idea, a sketch in the background of a little child leading a lion.

The Great Text Commentary.

THE GREAT TEXTS OF SECOND CORINTHIANS.

"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."—2 Cor. iii. 18 (R.V.).

Exposition.

We all.—Note Paul's emphasis on the *universality* of this prerogative. This vision does not belong to any select handful; the spiritual aristocracy of God's Church is not the distinction of the lawgiver, the priest, or the prophet, does not depend upon special powers or gifts, which in the nature of things can only belong to a few. There is none of us so weak, so low, so ignorant, so compassed about with sin, but that upon our happy faces that light may rest, and into our darkened hearts that sunshine may steal.—Maclaren.

With unveiled face.—From which a veil has been taken away; put forward in conspicuous contrast to the veiled heart (verse 15) of Israel.—Beet.

Reflecting as a mirror. — It is a question whether the single word rendered in our version "beholding as in a glass" means that, or "reflecting as a glass does." The latter seems more in accordance with the requirements of the context, and with the truth of the matter in hand. Unless we bring in the notion of reflected lustre, we do not get any parallel with the case of Moses. Looking into a glass does not in the least correspond with the allusion which gave occasion to the whole section—to the glory of God smiting him on the face, till the reflected lustre with which it glowed became dazzling, and needed to be hid. And again, if Paul is here describing Christian vision of God as only indirect, as in a mirror, then that would be a point of inferiority in us as compared with Moses, who saw Him face to face. But the whole tone of the context prepares us to expect a setting forth of the particulars in which the Christian attitude towards the manifested God is above the Jewish. So, on the whole, it seems better to suppose that Paul meant "mirroring" rather than "seeing in a mirror."—Maclaren.

The apostle represents a Christian not as a person turned towards a mirror, but as a mirror turned towards Christ. If I stand before a mirror and look into it, I see myself; but if I am a mirror, turned with open face to look unto Jesus, then the likeness of the Lord is seen upon me. If the mirror were covered with a veil, although it were turned towards a person's countenance, it would not be changed into that person's image. Accordingly, it is intimated that when we "with open face" behold, as a mirror does, the glory of the Lord, we receive the impression, and are changed into its likeness.—ARNOT.

The glory of the Lord.—The Lord's glory denotes (in Ex. xvi. 10, xxiv. 17; Num. xiv. 10; Luke ii. 9; John xii. 41; Acts vii. 55, xxii. 11) a visible and supernatural brightness revealing the presence and grandeur of God. It is here the outshining, through His works and words, of the moral grandeur of Christ; an outshining far more wonderful than any visible brightness.—BEET.

The same image.—Same as what? Possibly the same as we behold; but more probably the phrase, especially "image" in the singular, is employed to convey the thought of the blessed likeness of all who become perfectly like Him. As if he had said, "Various as we are in disposition and character, unlike in the histories of our lives, and all the influences that these have had upon us, differing in everything but the common relation to Jesus Christ, we are all growing like the same image, and we shall come to be perfectly like it, and yet each retain his own distinct individuality." We being many are one, for we are all partakers of one.—MACLAREN.

Image.—The apostle uses the word "image" here as it is used in the Epistle to the Hebrews, where "the very image of the good things to come" is contrasted with "the shadow," as the real and true with the unsubstantial and unsatisfying. It is therefore no confused, partial, distorted, inadequate copy, of which the apostle speaks. It is the very representation of the original itself. "He that hath seen Me hath seen the Father; and how sayest thou then, show us the Father?"—LIGHTFOOT.

From glory to glory. — This is one of the numerous expressions that are found in St. Paul to indicate, not so much a progression, as a completeness and entireness in the subject of which he is speaking. "The glory which is reflected ends not in extinction, like that of Moses, but continues and continues still as far as human thought can reach." "Our transformation begins and ends in glory."—STANLEY.

Although St. John and St. Paul, in their style of thought and expression, present a contrast rather than a similarity, such is the unity of the fountain whence both apostles draw, that it is in the tender story of John that you find a close parallel to this conception in the complicated intellectual argument of Paul: "And of His fulness have we all received, and grace for grace" (John i. 16). As the mirror has no image of its own, but presents its empty surface to receive feature by feature the likeness of him who stands before it; so an empty but earnest soul, turning to the Lord, takes in from Him, and obtains for itself, the various graces of the Spirit which have their home in Christ. The result in the renewed man, although in measure it is always dim, and sometimes also distorted—the result is, that the love, and truth, and faithfulness, and courage, and gentleness, which dwell in the Head as in their fountain, may be seen also in the member. Grace in the Christian stands opposite to grace in Christ, from whom it came; for we have nothing that we have not received, from glory native and divine in the Mediator, to glory human and limited, but beautiful in its measure in the believing man, the process of regeneration proceeds; until that blessed time when "we shall be like Him, for we shall see Him as He is."—ARNOT.

Even as from the Lord the Spirit.—"Our glory is not transitory but perpetual, *coming as it does* from the Lord the Spirit."—STANLEY.

The Lord the Spirit. — Excellent interpreters vindicate the rendering of our Authorised Version —"even as by the Spirit of the Lord" (the Vulgate, Erasmus, Calvin, Bengel). But this is not the usual sense of two genitives, neither having the article. Another rendering — "the Lord of the Spirit"—makes good Greek, and is advocated by Meyer, De Wette, Osiander, etc. But, as a title of Christ, it is totally unexampled; and though an appeal is made in support of it to Christ's being the Giver of the Spirit, the two phrases are not similar, and it is incongruous with New Testament usage. The only other rendering, "the Lord the Spirit," while it is the usual sense of two nouns so placed (such as "from God the Father," Gal. i. 3) is in more strict consistency

with the immediate context than the others.—BROWN.

CRITICAL NOTE.

There are two passages in Paul's writings (Rom. xii. 2; 2 Cor. iii. 18) in which it is difficult to doubt a reference to the Lord's transfiguration. The gospel says, "He was transfigured (μετεμορφώθη) before them" (Matt. xvii. 2; Mark ix. 2; Luke does not use this verb). St. Paul twice applies the same word to the transfiguration of moral character in Christian believers, 2 Cor. iii. 18: "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed (μεταμορφούμεθα) into the same image from glory to glory, even as from the Lord the Spirit." Rom. xii. 2: "Be ye transformed (μεταμορφοῦσθε) by the renewing of your mind." Looking at the unusual character of the word, and the fact that these are the only New Testament passages in which the verb-form occurs, and especially at the reference to glory in the Corinthian passage, it seems probable that the apostle makes the Lord's physical transfiguration a figure of the moral transfiguration of believers in the perfecting of character. As the Lord's glorified body is the type of the glorified body of believers (Phil. iii. 21), so His perfect life is the type that is to be realised in their moral life. Morally as well as physically, believers are to be conformed (συμμόρφους, Rom. viii. 29) to their Head. In Rom. viii. 29, Paul says, "conformed to the image of His Son"; in 2 Cor. iii. 18, "transformed into the same image"; in both cases Christ's life is the image (εἰκών) which is being reproduced in the life of Christian holiness, and the process is destined to completion. The transfiguration scene is to be repeated in the life of all the saved.—J. S. BANKS.

METHODS OF TREATMENT.

I.

THE MIRROR OF GOD'S GLORY.

By the late Right Rev. J. B. Lightfoot, D.D., D.C.L.

Though the details of the imagery used by the apostle present some difficulties, its main lesson is clear.

The Old Dispensation had a glory of its own. This was signified by the light which glowed in the face of Moses. But every word of the text points to some feature in which the superiority of the gospel was manifested. Moses alone saw the divine effulgence—we *all*. The Israelites saw the reflected glory in Moses' face through the veil which he put on—we all, with unveiled face look direct at the divine glory. Moses went in and out from the presence of the Lord, his privilege was intermittent, occasional—we Christians gaze continually, steadfastly, uninterruptedly. And so the radiance, which lights up our own features, grows even brighter and brighter, till gradually our whole being is changed; the effulgence of the eternal presence takes possession of us: it illumines, glorifies, transforms us wholly into its own likeness. "We are changed," says the apostle, "changed into the same image, from glory to glory."

All the expressions used tend to glorify the Christian Dispensation, except one. He speaks of a mirror. Is it only a reflection that we see, then? No. The mirror is the gospel; and the image that is seen in the mirror is the Eternal Son. St. Paul's idea here is the same as when, in the Epistle to the Colossians, he writes that Christ is "the image of the invisible God," or as when, in the Epistle to the Hebrews, the Son is called "the brightness of the Father's glory, and the expression of His Person."

It is this thought which fills the apostle's heart with thankfulness, and floods his lips with praise—the thought of God brought near to men, God revealed in all His goodness, all His holiness, all His majesty, all His power, in the Person and work of Christ; revealed, not to a favoured few, not to a priestly caste, not to a philosophical coterie, not to the learned or the wealthy, or the powerful or the privileged, not to the great ones of this world in any guise, but to all without exception and without reserve.

II.

THE CHANGE PRODUCED BY FAITH IN JESUS.

By the Rev. James M'Cosh, D.D., LL.D.

Suppose we were required, wherever we happened to be, to wear a thick veil over our eyes, how dim, confused, and perverted would be our view. Nothing would be seen in its proper colour or form, and the loveliest prospect would appear dark and dim. Such, according to St. Paul, is the unconverted Jew's apprehension of the meaning of the Old Testament. He sees some of the truths, but obscurely and confusedly, and is blind to their spiritual power.

This state of the unconverted Jew is the natural condition of every man. He may appreciate the Scriptures to some extent, but the higher beauties are hidden from him, till it please the Lord to open his eyes to behold wondrous things in His law. In particular, he gets a new view of the Redeemer, and is gradually "changed into the same image."

1. *We all with open face beholding as in a glass.*

Beholding signifies a continuous looking, and implies faith.

With open face.—This refers to the clear view we have of Christ in the New Testament. The Jews were taught largely by signs and symbols; now the veil is rent, and we have access into the immediate presence of God.

As in a glass.—Probably a mirror of polished metal. The glory of Christ is reflected in the Bible.

2. *The believer beholds "the glory of the Lord."*—The proper object of faith is the Lord: faith the eye by which we behold: the Word the mirror into which we look. Glorious as Christ is in heaven, He acquires a new glory from the Incarnation, Crucifixion, Resurrection, and Ascension. "Worthy is the Lamb that was slain!" "Lift up your heads, O ye gates; and the King of glory shall enter in."

3. *The effect,—we are changed into the same image from glory to glory.*—Faith is the channel by which we receive grace. In beholding Jesus by faith our character is assimilated to His. It is the highest glory of the creature to resemble the Creator.

4. *All this is done by the Spirit of the Lord.*—It is the Spirit who begins, and who must complete the work in us.

Illustrations.

The deepest yearning of every true Christian life is to be like Christ. But what is Christ like? In the fourth century the Empress Constantine sent to Eusebius begging him to send her a likeness of the Saviour. "What do you mean," Eusebius asked in reply, "by a likeness of Christ? Not, of course, the image of Him as He is truly and unchangeably; not His human nature glorified as it was at the Transfiguration. . . . Since we confess that our Saviour is God; and Lord, we prepare ourselves to see Him as God, and if in addition to this hope you set high value on images of the Saviour, what better artist can there be than the God-word Himself?" Thus he referred the empress to the New Testament for the only true picture of Christ.—J. R. Miller.

The metaphor of a mirror does not wholly serve us here. When the sunbeams fall upon it, it flashes in the light, just because they do not enter its cold surface. It is a mirror, because it does not drink them up, but flings them back. The contrary is the case with those sentient mirrors of our spirits. In them the light must first sink in before it can ray out. They must first be filled with the glory before the glory can stream forth. They are not so much like a reflecting surface as like a bar of iron which needs to be heated right down to its obstinate black core before its outer skin glow with the whiteness of a heat that is too hot to sparkle. The sunshine must fall on us, not as it does on some lonely hillside, lighting up the grey stones with a passing gleam that changes nothing, and fades away, leaving the solitude to its sadness; but as it does on some cloud cradled near its setting, which it drenches and saturates with fire till its cold heart burns, and all its wreaths of vapour are brightness palpable, glorified by the light which lives amidst its mists. So must we have the glory sink into us before it can be reflected from us. In deep inward beholding we must have Christ in our hearts, that He may shine from our lives.—A. Maclaren.

We know well the influence on our own natures of things we look upon familiarly and constantly. A man sits before the photographer's camera, and the image of his face prints itself on the glass in the darkened chamber of the instrument. Something like this process is going on continually in every human soul. But the man is the camera, and the things that pass before him cast their images within him, and print their pictures on his soul. Every strong human friend with whom we move in sympathetic association does something toward the transforming of our character into his own image. The familiar scenes and circumstances amid which we live and move are in a very real sense photographed upon our souls. Refinement without us tends to the refining of our spirits. The same is true of all evil influences. Bad companionships degrade those who choose them. Thus even of human lives about us it is true that, beholding them, we are transformed into the same image.—J. R. Miller.

It may help the weak faith of some who stumble at the supernatural, if we recognise that assimilation forces are already at work, which change into finer quality, nobler form, more subtle function, that which is gross, inert, unshaped. The earth in its noiseless flight gathers to itself cosmic dust, just as a miller in going to and fro amidst the revolving wheels of his mill draws to himself fine grains of flour, and the earth then conforms that dust to its own likeness. It puts its special stamp upon all that which it attracts by its superior mass, making it instinct with the same movement, splendid with the same colour, potent with the same properties and attributes. Perhaps it builds the molecules of this newly acquired matter into rose or vine, into bird or man. It pulls the pliant stuff into its own range, and then refines and exalts it into those living organisms that are the glory of the earth. There is an attraction of assimilation which comes into play when the attraction of gravitation has done its part. The lower law hands over that which it accumulates to the higher.—Thomas G. Selby.

In ways unknown to us these assimilated forces work deep down amidst the elemental mysteries of life. Caterpillars when about to pass into the chrysalis stage seem to be

photographically sensitive to the colour of their surroundings. A scientific observer put screens of white, black, and gold coloured paper round the chrysalis of the small tortoiseshell butterfly, and found that he could produce pupæ light, dark, or gold-spotted at will. The nervous system seems curiously responsive to the environment, and accommodates itself to the forms and hues which predominate in it. Every angler knows that the colour of the bottom of the stream will affect the shade of the trout. In a stream near Joybridge, into which white clay was poured, the fish became perceptibly lighter in colour within a very short space of time. The inside of the tin in which the fisherman keeps the minnows, with which he is going to bait, is generally painted white, because the minnows grow lighter in tint through sensitiveness to the influence of the environment. A Syrian shepherd, by putting peeled rods of hazel before his flocks and herds at the breeding season, found that he could almost mark at will the skins and fleeces of the unborn young.—THOMAS G. SELBY.

THERE is an old legend that Jesus left His likeness on the handkerchief the pitying woman gave Him to wipe the sweat from His face as He went out to die; yet this is but a legend, and the only image He really left in the world when He went away is that which we have in the gospel pages. Artists paint their conceptions of that blessed face, but there is more true Christlikeness in a single verse in the New Testament than in all the faces of the Saviour that artists have ever drawn; so we can even now look upon the holy beauty of Christ.—J. R. MILLER.

YOU are walking along the street, and a little child runs before a carriage; you shrink back as if you were in danger. You see a man fall from a scaffolding, crushed; your face takes on an expression of pain, reflecting what is passing in him. You go and spend an evening with a man much stronger, much purer, much higher than yourself, and you come away knowing yourself a stronger and better man. Why? Because you are a mirror; because you have reflected in your inmost nature, you have responded to and reflected the good that was in him. Look into any family, and what do you see? You see the boy, not imitating consciously, but taking on, his father's looks and attitudes and ways. He has reflected his father from one degree of proficiency unto another, from one intimacy, from one day's observation of his father to another, until he is the image of the old man over again, as every one says.—MARCUS DODS.

JUST as we set round a central light sparkling prisms, each of which catches the glow at its own angle, and flashes it back of its own colour, while the sovereign completeness of the perfect white radiance comes from the blending of all their separate rays; so they who stand round about the starry throne receive each the light in his own measure and manner, and give forth each a true and perfect and altogether a complete image of Him that enlightens them all, and is above them all.—A. MACLAREN.

A FRIEND has been away in Australia for ten years, and he sends you his likeness, and you take it out eagerly, and you say, "Yes, the eyes are the very eyes; the brow, the hair are exactly like," but there is something about the mouth that you do not like, that is not your friend, and you thrust it away in a drawer, and never look at it again. Why? Because the one point of unlikeness destroys the whole to you.—MARCUS DODS.

WE must not only associate with Christ and make Him our constant company; we must also set ourselves square with Christ. You know that if you look into a mirror obliquely, if a mirror is not set square with you, you do not see yourself, but what is at the opposite angle, something that is pleasant, or something that is disagreeable to you; it matters not—you cannot see yourself. And unless we as mirrors set ourselves perfectly square with Christ, we do not reflect Him, but may be reflect things that are in His sight monstrous. And, in point of fact, that is what happens with most of us, because it is here that we are chiefly tried. All persons almost brought up within the Christian Church pay some attention to Christ. We too well understand His excellence, and we too well understand the advantage of being Christian men, not to pay some attention to Christ. But that will not make us conform to His image. In order to be conformed to the image of Christ, we must be wholly His.—MARCUS DODS.

A LITTLE child was thinking about the unseen Christ to whom she prayed, and came to her mother with the question, "Is Jesus like anybody I know?" The question was not an unreasonable one: it was one to which the child should have received the answer "Yes." Every true disciple of Christ ought to be an answer—in some sense at least—to the child's inquiry.—J. R. MILLER.

THERE is a pleasant legend of Michael Angelo. He was engaged on a painting, but grew weary and discouraged while his work was yet incomplete, and at length fell asleep. Then while he slept an angel came, and, seizing the brush that had dropped from the tired artist's fingers, finished the picture—

Wrought the wondrous work—a love thought carried
Into colours fit and fair, completed.

Angelo awoke at length affrighted that he had slept and foregone his task in self-indulgence, but, looking at his canvas, his heart was thrilled with joy, and his soul uplifted beyond measure for he saw that while he had slept his picture had been finished, and that it had been

painted fairer
Far than any picture of his making
In the past, with tint of touch diviner,
And a light of God above it breaking.

J. R. MILLER.

Sermons for Reference.

Davies (T.), Sermons, i. 154.
Irving (E.), Prophetical Works, ii. 679.
Krause (W. H.), Sermons, 1st Series, iii. 364.
Leckie (J.), Life and Religion, 146.
Lightfoot (J. B.), Cambridge Sermons, 96.
M'Cosh (J.), Gospel Sermons, 132.
Macdonald (G.), Unspoken Sermons, iii. 42.

Maclaren (A.), Sermons, ii. 77.
Matheson (G.), Spiritual Development of St. Paul, 6.
Miller (J. R.), Help for the Common Days, 40.
Moore (A. L.), The Message of the Gospel, 57.
Murray (A.), Like Christ, 149.
Newman (J. H.), Parochial and Plain Sermons, iii. 254.
Oosterzee (J. J. van), Year of Salvation, ii. 189.
Raleigh (A.), Quiet Resting-Places, 123.
Robertson (F. W.), Lectures on Corinthians, 294.
Sanday (W.), Oracles of God, 83.
Selby (T. G.), Lesson of a Dilemma, 243.
Temple (F.), Bampton Lectures, 94.
Thornton (L.), Opposites, 181.
Tophel (G.), Work of the Holy Spirit, 79.
Wells (J.), Bible Images, 269.
Baptist Magazine, 1891, 103 (Swaine).
British Weekly Pulpit, ii. 344.
Christian Advocate, 1891, 19 (Davison).
Church of England Magazine, xliii. 344.
Classical Review, iv. 319.
Clerical Library: Three Hundred Outlines on New Testament, 161.
Expositor, 2nd Series, ii. 139.
,, 4th ,, vii. 42.
Expository Times, v. 413 (Banks).
Good Words, 1862, 636, 639 (Arnot).
Homiletic Review, xiii. 243 (Pratt).
,, ,, xix. 143 (Young).
Homilist, x., xxxii., liii.
Pulpit, lxviii.
Thinker, iii. 308 (Gloag).
Treasury, ix., x.

The Work of the Holy Spirit in Christ, the Norm of His Work in Man.

By the Rev. John Robson, D.D., Aberdeen.

"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus."—Matt. i. 20, 21.

"Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art My beloved Son, in Thee I am well pleased."—Luke iii. 21, 22.

If a chemist wishes to discover the action of a chemical substance in colouring water, he tries to obtain perfectly pure water; and, until he does so, he cannot be sure of the result. If the water he uses be impregnated with salts or any other impurity, he may form some approximation to the result, but he can never be quite sure. When once he has made the experiment with perfectly pure water, he can make allowance for the effect of foreign elements in all other cases.

So if we wish to understand the work of the Holy Spirit in man, we must first know what is the work which He works on man in his normal or perfectly pure state. The defect, it seems to me, of most treatises on the Holy Spirit is that they deal only with His work in man as polluted by sin. And, while this is the work that concerns us as sinners, yet, to make it the starting-point, is to start from a state of disorder which will prevent us reaching conclusions with anything like certainty. To understand the work of the Holy Spirit in man we must first note His normal working, His work in a sinless man, and then we shall be better able to understand His work in sinful men.

The only sinless man who has ever lived is Jesus Christ. Let us then seek to trace the work of the Spirit in Him. In doing so, we look merely at His human nature. While we must ever remember His Godhead, we must not forget that He was made in all things like unto His brethren, and in His relation to the Holy Spirit while on earth He was like them too.

Now, there are two points at which we may say the Holy Spirit came into contact with Jesus Christ: He was born of the Spirit; He was baptized with the Spirit.

He was born of the Spirit. This was declared in the words of the angel to Mary, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee" (Luke i. 35); and to Joseph, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. i. 20).

In both these passages we have the declaration that Jesus was born of the Holy Spirit. The image of God, which had been implanted in the

first Adam, and by him had been lost, was created anew in the second Adam, Jesus Christ.

To bring out the full significance of this for us, let us look at what Jesus Himself has said concerning the new birth: "Except a man be born anew (or from above), he cannot see the kingdom of God" (John iii. 3). In this, too,—the necessity of being born from above,—He was like all men. Yet He could not apply it to Himself. He said to Nicodemus, "Marvel not that I said unto you, *Ye* must be born from above." He Himself had no need of this new birth, for it coincided with His natural birth. Of man generally it is true that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 6). In man the natural, the flesh, comes first; and the spiritual, the spirit, comes after; and so in man, when the spiritual birth does take place, there are two contrary elements, and the contest between them continues throughout life. But in Jesus Christ the natural and the spiritual birth were one and the same. In Him the perfect fusion took place at birth, which, in His people, will not take place till the resurrection. There were no contradictory elements in His nature to be reconciled, but perfect harmony from infancy.

And in the life thus begun there was a perfect harmonious growth. We are told that up to twelve years of age, "The child grew, and waxed strong, becoming full of wisdom; and the grace of God was upon Him" (Luke ii. 40). Then we have the incident of His being found in the temple at the age of twelve (Luke ii. 21–50), with the evidence that gives of His growth in wisdom, and His consciousness that God was His Father. Then follows all the account we have of the following eighteen years of His life. "And Jesus advanced in wisdom and in stature, and in favour with God and with men" (Luke ii. 52). In this we have the account of a steady growth—growth in the physical life, growth in the spiritual life. The one was the consequence of His natural birth, the other the consequence of His spiritual birth. And as the birth in the case of Jesus was one, the growth too was one.

With this perfect nature, perfect in the Spirit as well as in the flesh, it might seem as though He had all that He needed for doing the great Messianic work for which He was born. During these years we may believe that He received the education which Jewish children of His station usually received; that He learned the trade and did the work of a carpenter in Joseph's workshop in Nazareth; that, as He grew up, He took an interest in all the questions affecting the welfare of His town and people; that He joined in the worship of the synagogue, and in the prayers of the household. We have evidence, too, that His life impressed those nearest to Him (John ii. 5). But we have also evidence that He gave no public intimations then of His fitness for the work of the last years of His life. When He visited Nazareth (Mark vi. 2, 3), after the opening of His ministry, His preaching was an entire revelation to His fellow-townsmen. There was no miracle, no discourse that they could recall, which might have led them to anticipate the prophetic work of His mature years. His birth from above had enabled Him to lead the life of a perfect man, but not to do any public work of teaching.

Why did He remain all these years without entering on His great work? Because—I say it with all reverence—He had not yet one essential requisite: the Baptism and power of the Holy Ghost. Before He entered on that work He needed and He received that Baptism.

This brings us to the second stage of the Spirit's work in Christ—His Baptism. All the evangelists (Matt. iii. 16, 17; Mark i. 10; Luke iii. 21, 22; John i. 31, 32) refer to it. All unite in bearing record as to the form in which it came.

Out of the opened heaven the Spirit was seen descending in bodily form like a dove, and abiding upon Him. What did this signify? Was it not just that thenceforth Jesus was endued with all the power of the Holy Ghost—power to know the truth fully—power to declare it perfectly—power to control nature and to destroy the works of the devil—power to reach and save the souls of men?

Why was the symbol of the dove chosen? The dove is one of the most patient, persistent, and gentle of all birds in brooding and bringing forth the living creature from the egg. It was under this form that the action of the Spirit in creation is spoken of—in evolving from chaos the various forms of existence and life. Under the same image He is spoken of as evolving spiritual life out of the moral chaos of man's fallen nature. In this power the Spirit came on Jesus and dwelt in Him, not to evolve a spiritual life, which already existed in Him in full perfection, but to go out from

Him and through Him to regenerate a fallen world.

It was this possession of the Spirit which constituted the difference between His public life and His life in Nazareth. He was baptized with the Holy Spirit for the ministry which He was called to accomplish. He was thenceforth the Messiah, the Christ, the Anointed of the Spirit. All His subsequent career was guided by the Spirit and accomplished in the power of the Spirit; and this we find most completely recognised alike by Jesus and by the evangelists.

After His baptism, we read that "Jesus, full of the Holy Spirit, returned from Jordan" (Luke iv. 1). This fulness of the Spirit remained with Him constantly throughout His ministry, and enabled Him to do all the work to which it called Him.

The prelude to it was going into the wilderness to be tempted of the devil. Here we are distinctly told that He was led thither by the Spirit (Matt. iv. 1; Mark i. 12; Luke iv. 1).

The next step was going to Galilee to begin His work of teaching and healing, and this He did in the power of the Spirit (Luke iv. 14).

Thereafter He went up to Nazareth, and when He there stood up to teach, He applied to Himself the words, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke iv. 18, 19). This description covers the whole of His Messianic work, and He attributes it all to the power which He has as being anointed with the Spirit of the Lord.

This truth He also assumes in confuting the Pharisees when they accused Him of casting out devils by Beelzebub, the prince of the devils. He replied to them, "If I by the Spirit of God cast out devils, then is the kingdom of God come nigh unto you" (Matt. xii. 28). He was conscious that it was the power of the Holy Spirit which enabled Him to do those wonderful works which excited the astonishment and rage of His adversaries.

If we turn to the testimony of the apostles, we find the same view of the source of Christ's power. Peter, addressing the household of Cornelius, said, "God anointed Him (Jesus of Nazareth) with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil" (Acts x. 38). Here Peter speaks of the power which Jesus had to do good and to heal as being the consequence of His being anointed with the Holy Spirit.

But it may be said that all this was only preliminary to His death, the great sacrifice by which He made atonement for sin. Regarding it, we read in the Hebrews, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God" (Heb. ix. 14). Here the free act of Christ in offering Himself a sacrifice to God is fully recognised, but the eternal Spirit is also recognised as the power which enabled Him to perform this supreme act.

The resurrection was the sequel of the crucifixion, and this, too, was accomplished by the agency of the Spirit. This is a truth recognised rather than affirmed by the sacred writers. Paul says that Jesus Christ "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. i. 4; see also viii. 11). The same truth is also recognised in the words of Peter with reference to Christ "being put to death in the flesh, but quickened in the Spirit." These passages indicate the agency of the Spirit in the resurrection of Jesus Christ. While it was the Father who raised Him, yet He did so by giving Him the power to rise, and this power was the power of the Holy Spirit.

After His resurrection, one great work on earth remained for Him to do, and that was to give His apostles the commission to carry on His work. With regard to that, too, we read that before being received up "He had given commandment through the Holy Ghost unto the apostles whom He had chosen" (Acts i. 2). So that in this final act on earth—in the beginning of the resurrection-life—the Holy Spirit was still His guide and power.

It may be said that these passages are disconnected and taken away from the context. But it is only in such a way that we can get light on such a truth as this. For it is not one that is formally taught in Scripture; it is assumed as existing, and is therefore referred to only incidentally. And this gives it more weight, for it shows that Christ and His apostles alike assumed as a truth which did not need to be affirmed,

because never doubted, that the source of Christ's power was His being anointed with the Holy Spirit. And we see that in the whole of His public ministry, from His baptism unto the day that He was received up, He did all by the power of the Holy Ghost.

Summing up, then, the work of the Spirit in Jesus Christ, we see that in His life there were two periods: the first dating from His birth when, born of the Holy Spirit, He lived the life of the Spirit—the same life which His brethren of mankind were called to lead, but which He alone led perfectly; the second dating from His baptism, when, in addition to the life of the Spirit, He had the baptism, the anointing of the Spirit, and by it did the work of the kingdom of God, the ministry for which He came to earth.

This is the only instance we have of the work of the Holy Spirit in a perfect man, and by its light we must seek to understand the work of the Spirit in sinful men.

Does it cast any light on the original design of the Spirit in the creation of man? That design, we have seen, was ruined by the Fall, and from the ruins we can hardly judge what the ultimate end was to have been. What does the example of Jesus show with regard to it? He was the second Adam, and from Him we may learn something of what the life of the first Adam was meant to be. And we learn this: that, for the completion of the purpose of His life, divine power—the power of the Holy Spirit—was needful. The second Adam could not accomplish His life-work without it; as little could the first Adam have done so. In the glimpses we get of communion with God in Eden, we have traces of this power and guidance. Had Adam yielded to it as completely as Christ did, the aim of his life would have been accomplished. But when he disobeyed and followed other guidance, he ruptured that union by which alone his life could be guided to its true issue, and fell into that disorder and death which has overtaken all his descendants.

More important is the practical question as to the light which Christ's example casts on the work of the Spirit in sinful man.

As in Jesus Christ, so in man we may look for the Birth and the Baptism of the Holy Spirit. We may expect that the birth should precede the baptism, that the baptism should always follow the birth, and that it should never come except in the foundation of the spiritual birth and life.

But here comes in the disturbing element of man's sin and fall. Man, as born into the world, is void of that spiritual element which Christ had in full power. His spiritual nature is warped, tainted, ruined, and incapable in itself of the divine life. The spiritual birth for him must be being born anew—a divine power coming into him restoring the spiritual sense, quickening from the spiritual death. Thus the act by which the spiritual birth is produced in man is of itself somewhat of the nature of a baptism—a power coming on him from without, not a power that is part of his own nature. And all the elements of the man's nature, all the circumstances in which the Spirit accomplishes His regenerating work must be taken into account.

Thus it is quite possible that in the conversion of a sinner the birth and the baptism, the power of a new life and the power for work in the kingdom, may seem to come almost simultaneously. In Jesus Christ, the perfect man, thirty years elapsed between the birth and the baptism of the Spirit. In the case of Paul, the greatest of His apostles, there was, as far as we can judge, an interval of only three days.[1] But the cause of this difference is not far to seek. Jesus was born an infant with the human and the divine life perfect within Him. But just because it was a true human nature He had, He could not do His public work till that nature had attained its full maturity; and when He was thus matured, the call and the power for His public ministry were given. Paul, on the other hand, had fully matured in all his human powers, physical and mental, before the spiritual birth took place within him. The moment he received the new birth, he was otherwise fit for entering on public service. So the power for the new life, and the power to work for the Master, came very near together.

Again, it is possible that there may be the birth and the life resulting from it, and not the baptism. If we could imagine the life of Jesus to have ended before he left Nazareth, we would have an example of this. And there are some ardent evangelistic Christians living nowadays, who, if they had lived then and beheld Jesus in Nazareth, would have said that His was not a spiritual life, because He was doing no spiritual work. There are many Christians who are living the life of Jesus in Nazareth, not the life of Jesus in Galilee, and

[1] Cf. Acts ix. 9, 17.

we need not on that account doubt that they are true children of God. There may have been no call to service, and consequently no baptism for service; and in living the life of Christ, and thereby witnessing for Christ, they are doing all that God requires of them. Generally to each child of God there will be a call to some service, and with the call will come the baptism; but the service may be a humble one, unnoticed by others, and leaving the impression that there has been neither the baptism nor the work.

Finally, there may be the baptism of the Spirit without the life of the Spirit. While I do not believe that the call to service would come without the call to life, nor the power for service be given without the power for life, yet it is a very solemn and awful fact that the latter may be resisted and the former cherished; with the result that there may be enduement of the Spirit without life in the Spirit, service in the kingdom without being born into the kingdom. Hence we have such a character as Balaam endued with the highest prophetic gifts of the Spirit, and yet living a life at enmity with God and His people. Hence we have to the present day instances of men of high evangelistic power, a means of blessing to others, and yet themselves living in sin. Our Lord tells us that there will be many such, many who will say, "Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out devils, and by Thy name do many wondrous works?" Yes, they had the power for service, and perhaps also the call to service, but not the life. And so Jesus says to them, "I never knew you: depart from Me, ye that work iniquity." It is the new birth that is the condition of entering the kingdom of God; without that no service, however distinguished, will avail. And it is one of the mysteries of free will in conflict with divine grace that it may resist the call to salvation and the power of salvation, and yet listen to the call to service and experience some of the power for service.

Religious Reserve on the Subject of Heaven.

By the Rev. Prebendary Whitefoord, M.A., Principal of Salisbury Theological College.

Bede, in his *Church History*, tells how he had heard from some traveller in the Holy Land of a church dedicated to the ascension of the Saviour. Year by year, as the festival came round, and the congregation was gathered for worship, a rushing wind was wont to pass through the building so exceeding strong that the people were fain to fall low on their knees until its force was spent. The narrative is exceedingly characteristic of the historian, and its suggestive teaching is of more significance and value than any inquiry is likely to prove as to the evidence for the facts of the story. It is enough that it indicates that there can be no serious and devout contemplation of any truth of faith without some correspondent manifestation to men of the Divine Presence.

In such a spirit must every inquirer search the mysteries of the kingdom of heaven if he would look for any reward for his task. For after he has spent upon any such investigation the fullest powers of a God-given intellect, there still remains the devotional attitude, the self-surrender of the heart without which he will never feel the breath of God about him, lifting him heavenward, because it casts him on his knees.

Happily this spirit is not rare, and yet it is impossible not to be conscious, either through personal experience or through observation of men, how close that habit of reserve is which wraps up each individual in regard to all private aims and hopes, and that this disposition reaches a kind of climax in the religious sphere. Men may think with much seriousness upon the things which concern their common salvation, and their thoughts may pass into the natural expressions of devotion. But here the nearest and dearest of friends is a stranger. To share any such experience is an intrusion, and is resented as such. Let us admit at once that much of the sentiment which prevents Christian people from free interchange of thought, and from any expansive communication on the high and holy themes of their faith, is not a blameworthy sentiment. The freedom of speech (παῤῥησία) which in New Testament literature is observed at once as a commendable habit and as a right object for prayer, has for its main refer-

ence the presence of persecution, before which Christians must wear a bold front, and speak the things they have heard and seen. It does not refer to the communications of Christians with each other. In no age of the Church was Talkative quite good company. When our Lord consecrated, as so often a current proverb, "Out of the abundance of the heart the mouth speaketh," He would appear chiefly to have had in His regard the evil thoughts which being harboured within a man were bound to find their vent. Certainly speech affords a safer index of a bad than a good man. Religious reserve is thus seen mainly as the outcome of that private independence of feeling which makes our national character the solid thing it is. The Latin races do not share in it, nor in that terror of unreality which possesses the Teutonic peoples; Orientals do not feel it at all. So far we are morally the better, but it is easy to exaggerate the advantage. The fear with us, certainly, operates too widely and strongly. We should be at once better and bolder Christians for cultivating a greater freedom of speech with each other on religious issues. The first attempts may seem awkward and unnatural; maybe they could never be made if we had only ourselves to look to; but with many it is a part of the discipline of the Christian character, the last but not the least necessary training, to be rid of self-consciousness. There is no habit which grows so strongly upon men as such reserve, and its last stage—that of silence—is liable to grave misinterpretations; it is taken to mean a negative attitude towards the faith, or actual indifference to its truths.

But on some religious questions this reserve is apt to be intensified, and becomes not merely a paralysis of expression but of thought. There are issues of the faith in which Christians prove reserved even to themselves. The present subject will serve to illustrate this. Do Christian people commonly permit themselves any sober and steady contemplation of heaven? Occasionally some devotional classic, a passage in Thomas à Kempis, a page of Hooker, or some rapturous lines of a hymn-writer, ancient or modern, attracts their sympathetic consideration, but this passes as a sentiment, the subject is put aside, and it is often instinctively avoided, while its supreme significance and importance remain unchallenged. Some minds will answer that the subject is vague, and therefore speculation is likely to be incautious or even irreverent, and an apology is drawn from the Holy Scriptures themselves for this attitude of reserve. Does it not truly reflect their teaching? This is a defence which it is worth while to examine. There is no silence about the life of heaven either in the Old or New Testament. But there is a characteristic and persistent use of figure, metaphor, and parable whenever the subject is presented. It would be sufficient to quote the Book of Daniel in the Old, and the Apocalypse in the New Testament, in justification of this. But too much must not be made of this. The employment of tropes and figures in all literature inspired or uninspired is not to obscure or confuse, but to reveal and illustrate truths which from the nature of the case could not otherwise be conveyed. Holy Scripture does not justify, but warns us against indiscreet speculation about the subject of heaven, and rebukes by anticipation all extravagance whether of thought or expression upon it. The full revelation is as yet denied to mortal men of "things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him."

"Expect not," says Bishop Beveridge, "that I should describe heaven to you, that is past my skill; mine, did I say? The great Apostle Paul could not do it, although he was caught up thither."

It must also be frankly admitted that there is much in popular teaching about heaven which goes far beyond scriptural warranty.[1] Our hymns through which people are at once taught so widely and yet so little, have surely something to answer for in their occasional extravagance. Whatever else their suggestions may be, they are often not scriptural. But a sober, reverent regard of the subject of heaven is one thing, and commendable; an intense reserve passing, as it so often does, into an absolute silence about it is another and deplorable thing.[2] For any doctrine of the faith which is held with such a nerveless timidity, as deprecates the devout exercise of the mind upon it, and ties the tongue, is itself in peril by its own adherents.

Are there no other causes for this reserve on the subject of heaven beyond an anxious reverence? Unhappily it is indisputable that many Christians

[1] "The impulse of the imagination" on this topic, "is not to illegitimate demolition but to illegitimate construction."—J. B. Mozley, *Lectures*, No. III. p. 47.

[2] "It is of the essence of true belief" on this subject, "to be communicative."—*Ibid.* p. 31.

shrink from the thought of heaven, because they have radically erroneous conceptions about it. These will be found to have been formed, in most instances, through the powerful associations of childhood, and therefore through the original impress given by an inadequate or misleading religious education. With many Christians there is not only much to be learned about heaven, but much to be unlearned, before they can fully and freely address themselves to its contemplation, or share its enthusiasms with their brethren. It will be best to meet this early bias, and the consequent prejudices against thinking or speaking upon the life of heaven by certain positive statements which may be made fearlessly, because they rest finally upon no merely human authority. Our Lord has then given one tremendous definition of the life eternal which runs counter to two of the most common and most mischievous misconceptions of it. In the revelation of the Son to the Church and to the world (John xvii. 3), He declares that "this is the life eternal, that they may know Thee the only true God, and Him whom Thou didst send, even Jesus Christ."

In this great definition, two most noticeable features appear. The life eternal laid up in the heavens is seen to have a present character as well as a present influence; and secondly, that life is presented as one of advance and development.[1] It is, however, precisely these two aspects which are so often ignored in the commonly received views of heaven, and the consequences of the neglect are plainly disastrous in our experience.

The life eternal is now. Death is indeed an awful fact, but it is not the complete and final interruption, such as it is sometimes wrongly described in the face of science, or as the fear of it pictures it even to Christians. Countless obstacles shut out the real[2] life from full view, and cast shadows upon a clearer vision. But those who know God, and whose souls are in communion with Him, do here, and now, share life eternal. The open eye of Christian faith will regard it as present, even though earthly conditions and hindrances compel us to look for its manifestation hereafter and elsewhere. The more we encourage ourselves and others with this present conception of the life eternal, the better it will prove for our purest hopes and highest anticipations. Children should be taught an even deeper intention than underlies the phrase prompted by poetic instinct, that "heaven lies about them in their infancy," and children of the larger growth may yet be warned against the relegation of heaven to the mere shadowy imaginings of the future; such a heaven is at least too "far off" for the purpose of uplifting the soul from the dust of earth.

There is a second and no less fruitful consideration which grows out of this same divine definition. The essence of the declaration lies in an identification of the life eternal with knowledge of the highest and most excellent kind to which men can attain. Now the most characteristic mark of knowledge is progress. Thus it is no mere probability but a simple truth, that the life of heaven will be no mere Nirwâna—no idle, monotonous existence, but a scene of work, a sphere of boundless activity, and advancing energy. Before this conception can be fully embraced, many Christians have to extrude much that is false, Oriental, and pagan in their ideas of heaven.

There remains most surely in heaven a rest from that unceasing conflict which is the condition of sinful humanity here. But with the increase of this purest knowledge of God must be a parallel advance of powers now checked and hampered by earthly lets and hindrances, a development—so the fine phrase of the apostle words it—of "the powers of the world to come." "The entrance into that life," writes our chief living English theologian, "implies not only capacity for purer pleasures, but powers for higher efforts." What an encouragement this to fresh and fearless contemplation of heaven, and to freer, less reserved communication of thought upon the subject! How refreshing and bracing must such suggestions be to those—always the finer spirits among men—who, finding their chief happiness in work here, look for corresponding enterprises in the world to come. How glad these will be to know that their service then will be, as the English Prayer-Book phrases it, a "royal"[3] one, one of perfect freedom, not marred by the failures and defects of earthly ministers, not spoilt by selfishness, not stained by sin! But if the tendency to reserve on the subject of heaven still remains strong, there is one other consideration which may help to break it down. Students of the Gospel narratives know that St.

[1] See Westcott, *in loco*.

[2] ὄντως—the student will note the present force of this striking adverb (1 Tim. vi. 19).

[3] Cui servire [est] regnare.

Thomas appears as the spokesman of the apostolic anxiety, just as St. Peter was of their hopes, St. John of their love, and Iscariot of their shame. In St. John's Gospel (chapter xiv. 5, 6), Thomas appears characteristically to express for the apostles the hesitation which they all felt in anticipation of heaven. "How know we the way?" And Christ was, as ever, ready to relieve their distress. Did they with one of old find heaven's gate a dreadful place? Did they fear as well as long to enter that cloud which shut out the Father's presence? Then He could satisfy that longing and calm that fear by the present manifestation of Himself as one with the Father. If they knew not the way, He would be such a guide as they could not possibly err. His answer is, as so often, fuller than the anxious inquiry. He not only teaches that His ascension is the supreme act whereby the Son of the Father has opened the kingdom of heaven to all believers, He is not only the Way, but also the Truth and the Life. "The Way," as à Kempis finely puts it, "which we are bound to follow, the Truth which we are bound to believe, the Life for which we are bound to hope."

Is there not then some element of disloyalty to the Master Himself in our habit of reserve on this stupendous topic? Should there be no serious effort to fling it aside, and to speak freely one to another upon heaven, even if our thoughts are not so high and our words not so brave as we would wish, and so win the blessing that those two companions won as they walked and talked together on the road to Emmaus?

Requests and Replies.

Will you invite some one of your contributors to tell us what is settled, or, perhaps better, what is still unsettled, in the identification of places in Jerusalem? —G. G. S.

Comparing the works of Robinson, Warren, Sir C. W. Wilson in Smith's *Bible Dictionary* (New Edition), article "Jerusalem," and Conder, it appears that the following are the points still left in dispute among specialists.

1. Where is the term "City of David" to be applied?

2. Where should the term "Akra" be written? Sir C. W. Wilson differs from the three other writers above mentioned, who all are in accord.

3. What is meant by Zion? There is no accord. I regard it as a poetical term for Jerusalem.

4. Where were the kings buried? The tomb has not been found for certain.

5. How did the third wall run on the west? Its remains have not been found.

6. What was the extent of Herod's temple? Robinson, De Vogüe, Warren, and I agree against the view (due to the late Mr. Ferguson) which Sir C. W. Wilson has adopted "pending further discovery." The accuracy of Josephus is alone maintained by the last-named writer as regards measurements, and the rest regard his measurements as contradicted by the existing remains on the site.

There is a very general inclination in England to accept the site for Calvary north of the city, first advocated on certain grounds by myself, and to reject the traditional site as impossible.

C. R. Conder.

Southampton.

I notice that the *Kadesh* mentioned in ver. 8 of Psalm xxix. (the "Thunderstorm Psalm") is generally understood to be Kadesh-Barnea, the Kadesh of Num. xiii. 26, etc., which, although its exact site is disputed, lay somewhere in the desert-land on the southern border of Canaan and west of Edom. If this be so, it necessitates the idea that the storm described in the psalm is supposed to rapidly traverse the whole of Palestine from north to south, for it bursts in the extreme north in the Lebanon and Hermon ranges (vers. 5 and 6), and ends in the extreme south in the "wilderness of Kadesh" (ver. 8). But is there any objection to understand the Kadesh of the psalm to be, not the southern Kadesh, but "Kadesh on the Orontes," the ancient capital of the Hittites, discovered by Major Conder in 1881? This interpretation would harmonise better with vers. 5 and 6, making the storm begin, rage, and end in the Lebanon region; and it would harmonise better with the topographical characteristics hinted at in ver. 9, where the psalmist seems to speak of Kadesh as a well-wooded region ("strippeth the forests bare"). Commenting on this verse Dr. Maclaren says: "The southern border must have been very unlike its present self, or the poet's thought must have travelled eastwards among the oaks on the other side of the Arabah, if the local colouring of ver. 9

is correct."—*The Book of Psalms* (Expositor's Bible), p. 279. There would be no such difficulty if the northern Kadesh is understood, as oaks are plentiful in the neighbourhood.

I should be very glad if you could give me any information on the point.—H. M.

If this is "Kadesh on the Orontes," it is the only time it is mentioned in Scripture. But the basin of the Orontes could not be accurately described as "a wilderness," and מדבר קדש "wilderness of Kadesh" could have only one meaning to the Hebrew. The Psalm is a poetical description of a thunderstorm, such as often breaks over the Lebanons. Wrecking the forests on the northern heights, its terrific voice wakes trembling echoes in the distant desert of the south. What a vivid impression this conveys of the violence of the storm! But not too vivid. The present writer witnessed a thunderstorm in Mount Gilead four years ago, in which it seemed as if the most distant hills must vibrate to the wild music. No language could so fitly describe it as the language of this psalm.

The "local colouring" in ver. 9 need not refer to the district of Kadesh. The poet's thought would travel eastward from Kadesh a long way before getting among oaks, or any other trees. Mount Gilead is still a well-wooded region: from the present treeless condition of the western mountains nothing could be inferred as to their ancient state. As late as crusading times large tracts were covered with forests, which in parts even encroached upon the plains.

W. Ewing.

Late of *Tiberias*.

If Professor Smith, in his new book on the *Geography of Palestine*, differs from the authorities of the Palestine Exploration Fund, are the latter not more likely to be correct than he?—A. G.

But they do not differ. Major Conder, in *The Critical Review*, went carefully over Dr. Smith's book, and noted all the points of possible difference, and they amount to very little over the whole. Besides, Dr. Smith is a Palestinian traveller himself, and has eyes to see. *The Historical Geography of the Holy Land* is not merely a new *Sinai and Palestine*, vivid and picturesque, it is authoritative on its subject.

Editor.

The Parables of Zechariah.

By the Rev. James Stalker, D.D., Glasgow.

VI.

THE PARABLE OF THE GOLDEN CANDLESTICK (Chap. iv.).

In the last parable—that of the brand plucked from the burning—the prophet dealt with the sense of guilt under which the community was depressed, and, by the vision of the high priest stripped of his filthy garments and crowned with a fair mitre, brought home to the conscience of his contemporaries the assurance of the pardoning grace of God. This was an important preparation for the heavy task upon which they were entering; for the sense of guilt is a disabling state of mind. But something more was requisite. The removal of guilt is a negative blessing: it takes away an impeding condition: but it cannot by itself communicate the sustained force necessary for doing the work of God. This is a positive blessing; and with this the present parable deals; for it promises that the community will be filled with the Spirit of God. While the foregoing parable was specially intended for the benefit of Joshua the high priest, this was specially meant for the comfort and encouragement of Zerubbabel.

I. Let us first try to form in our minds a clear image of the new vision which the angel of inspiration caused to appear on the screen of prophecy.

"A candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which were upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof"—thus the prophet describes what he saw. Further down the chapter, one or two important touches are added; but, instead of quoting them here, we will weave them into our own more detailed description.

No doubt the object thus seen was suggested to

the imagination of the prophet by the golden candlestick of the tabernacle, with its seven lights;[1] though the similarity is not complete.

In the prophet's vision also the lights were seven —the perfect number, denoting abundance. There is some difficulty in determining how they were arranged—whether in a row or in a circle. This depends on the position of the bowl, containing the oil, from which they were fed. This was "on the top"; which may mean on the top of the shaft or trunk of the candlestick, the seven branches springing up in a row from the cover of the bowl; or it may mean that the bowl was the highest part of the whole candlestick, standing on the top of the shaft, which went up through the branches and stood out above them, while they curved downwards from it, so that the lights formed a circle.

From the bowl to the lights went seven pipes, conveying the oil. The Hebrew, literally translated, would mean that there were seven pipes for each light—forty-nine in all. If this be correct, the intention is to indicate the copiousness of the supply—a suitable enough idea in this place. But the text is doubtful.[2]

Of course the bowl from which the oil was supplied to the lights had itself to be supplied; and the way in which this was effected was the most remarkable feature of the vision. On the two sides of the bowl were two pipes, curving outwards and terminating in two mouths, into which oil was constantly being distilled from two olive trees which stood on the two sides of the candlestick. On each tree there was a fruitful branch, which, hanging in the orifice of the pipe, dropped its oil into it. In Palestine, oil for burning was obtained from the olive tree, but of course by a process considerably more circuitous than this. In the vision, however, the oil in the trees was so abundant and pure that it could be distilled in this simple way directly from the living source.

In English religious literature there is a parallel to this vision: "I saw," says Bunyan in the account of the Pilgrim's visit to the Interpreter's House, "that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter. Then said Christian, What means this? The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil; but, in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, out of the which he did also continually cast, but secretly, into the fire. Then said Christian, What means this? The Interpreter answered, This is Christ, who continually, with the oil of His grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still."

Not widely different from this is the obvious drift of Zechariah's vision, except that, while Bunyan is thinking of the individual, Zechariah contemplates the community.

The oil is the influence of the Spirit of God—that inspiration of enthusiasm and power with which great tasks are accomplished. The seven burning lamps denote the bright flame of sanctified energy which this inspiration would cause to burn all over the community, and keep burning till the work of building the temple was completed. The seven pipes feeding each lamp, if this was what the prophet saw, indicate the different ways in which the Spirit's influence, pouring through every channel to the point where it is needed, becomes at once light to the intellect, warmth to the feelings, tension to the will, and reinvigoration to every faculty.

The two fruitful branches from which the oil dropped into the orifices of the two receiving pipes were explained to the prophet to mean "the two anointed ones that stand by the Lord of the whole earth"—a designation by which we are to understand Joshua the high priest and Zerubbabel, or perhaps, more strictly, the restored priestly and kingly offices which they represented. This feature brings out the truth, illustrated elsewhere in many parts of Scripture, that men called of God to be leaders in movements involving His glory may be the media through which the Holy Spirit is communicated to others. First they are filled with the divine influence themselves, and then contact with them fills and inspires others.

But what are the two trees which poured their

[1] Ex. xxv. 31ff.

[2] Some understand the Hebrew to mean two pipes for each lamp.

oil through these branches? The prophet asked this question, but received no answer. Is any answer requisite? What can the living source of such energy and inspiration be except God Himself? If we were permitted to import New Testament ideas into Old Testament passages, we might even give a ready answer to the question why the source is not represented as single, but as twofold; because we now know that the Holy Spirit "proceedeth from the Father and the Son."

II. Thus we explain the parable of the Golden Candlestick; but the prophet has himself added an interpretation, in which he applies the truth to the circumstances in which he found himself. This explanation is singularly comprehensive and powerful; and it has a telling application to the work of God everywhere and at all times, as well as to the special task in which Zechariah was absorbed.

He draws from the vision four inferences.

The first was intended to supply comfort in the paucity of visible resources: "This is the word of God unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Such is the force by which the work of God is accomplished.

It is not by might nor by power. In ordinary undertakings there are well-known forces on which men are wont to rely. They are such as these—money, numbers, intellect, social influence. God also can rally these to His side and employ them in His cause; yet it is not by these that His work is done. The experiment has been tried a hundred times. In periods when His Spirit has been poured out, wealth, numbers and influence have accrued to the Church; and then, in unspiritual periods, she has tried with these resources to do the work without Him. But the result has always been the same: in spite of even a congestion of means she has become weak and useless, and Ichabod has been written on her walls.

On the other hand, where the Spirit of the Lord is, there the work of the Lord, whatever it may be, is done easily and thoroughly. If material resources are required, they are not lacking; the right ideas, the right words, the right methods, the right men appear as if by magic; the weak become strong and the foolish wise, because they are only the organs of a Power which is not themselves. It is like the possession of a gift for anything. Take music, for example: a person who has not the gift toils after excellence long and laboriously, yet the result is only a faint and partial success; but the child of nature, who possesses the gift, rises and almost without an effort carries off the honours. Or take oratory: the man of information, industry and common sense, who, everyone says, ought to make an impression, puts himself under masters and burns the midnight oil, yet his hearers remain cold; while he who possesses the gift, though without a tithe of the other's acquirements, carries the audience by storm. So the Holy Spirit is a gift. There are times of His special outpouring, when those who are doing God's work are borne forward on a current of enthusiasm; obstacles give way at a touch; and results of which they have not ventured to dream are so suddenly realised that they dare not attribute them to themselves, but exclaim involuntarily, "What hath God wrought!"

Not less valuable, however, is the power of patiently working with earthly materials for unearthly objects, when, without display but without faltering, the eye is kept fixed on a motive too high for unaided human nature. And the power of doing so comes from the same source.

The prophet's second inference refers to the difficulties of God's work: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

The difficulties of Zerubbabel's undertaking were immense: they were like a great mountain: but Zechariah tells him that, when the Spirit is poured out, they will melt away. Nay, the mountain would, he was able to assure him, become a plain—instead of being an obstacle in the way of God's cause, it would form the very path over which the good cause would advance to victory.

Probably the greatest mountain in Zerubbabel's way was the royal prohibition laid on his undertaking; but again and again in that age He who holds in His hand the hearts of monarchs, and turns them as the rivers of water, made His people to find such favour with the kings who ruled over them that they obtained from them decrees sanctioning their undertakings; so that the authority and resources of great empires were at their back, helping them on, instead of in front, blocking the way. So it has often been. When Christianity was ready to start on its triumphant career in the apostolic age, the mountain in its way was the persecuting rage of Saul of Tarsus, which threatened

to annihilate the infant Church; and God not only removed the obstacle, but converted the persecutor into the greatest missionary of the cross the world has ever seen. On a smaller scale, such things are happening every day; and the mouth of God's people is filled with laughter when, in the home or the workshop, those who have been the greatest trials and stumblingblocks are converted into new centres of Christian energy and enterprise. There is nothing too hard for the Lord. When, in the opening spring, He sends His breath through the desolate sierras of the Alps, the frost loosens its deadly grip on the mountains, and snowdrift and glacier are converted into rivers, which, as they flow brimming to the sea, fertilise the valleys of Germany and the plains of Italy and France; and so, when the breath of His Spirit is heard in the land, hard hearts are melted, opponents are changed into friends, and influences which have been working for evil are brought over to the side of good.

The third inference refers to the smallness of the beginnings of God's work: "For who hath despised the day of small things?"[1]

The first efforts of the little community of returned exiles, whom Zerubbabel led, were feeble in the extreme. For long there were only the beginnings of a temple; the walls could not be got to rise far above the ground. It was a day of small things; and there were plenty of contemptuous enemies around, and perhaps some lukewarm friends within, who despised these small beginnings and predicted that they would never come to anything. In like manner, two generations afterwards, when Nehemiah was building the walls of the city, there were scorners who said, that if a fox should climb up on his wall, the weight would bring it down.

Now, small things are sometimes contemptible. The frog is contemptible when it is puffing itself out to look like an ox. So is the gossip of society or the cant of a coterie, when it gives itself out as the verdict of the world. But, on the whole, it is not safe to sneer at small beginnings. The critic, secure in his omniscience, tears to shreds the first tentative efforts of a new genius, but with the result that he is himself pilloried as a Philistine in literary history. The statesman, hidebound in the traditions of his office, uses all the resources of government to obstruct and harry the struggling cause of liberty; but the day comes when the friends of freedom, their cause having triumphed, are able to make use of the same machinery for placing him in the traitor's dock. In a single seed there may be the potency of whole harvests in the future. Nearly every movement must be small at the beginning; but the onlookers, before criticising, ought to consider how much virtue is in its motive, and how much power is at its back. The tide, flowing in long fingers, which are thrust forth and withdrawn, up the channels of the estuary, is a small thing; some have even attempted to sweep it out with the besoms of conventionality; but of what avail can such efforts be when behind it is the mighty swell of the Atlantic? The beginnings of the work of God's Spirit in the soul are often so small that they may easily furnish a theme for the laughter of fools. A dream perhaps, or a hymn sung by a child, or the exhortation of a simple Christian, or a meeting not very wisely conducted may be all that can be pointed to; yet in it may be the germ of a changed life here and a blessed eternity hereafter. So is it with His work on the larger scale of the world. Christianity itself consisted at one time of a few humble people, at whom the principalities and powers of the earth could scoff as unlearned and ignorant men; but the Spirit of God was in it, and Christianity is now the acknowledged teacher of the race. Still, however, Christian efforts and movements in their initial stages are open to scorn on account of their small dimensions; but let those who are concerned in them only trust in the Spirit

[1] Verse 10 is difficult; indeed, in the Authorised Version unintelligible. The Revised Version affords at least sense. Ewald's notion may be right, that the verse describes the carving on the copestone of seven eyes, to denote that the seven eyes of God, that is, His watchful care, rested on it. Wellhausen proposes a great deal of omission and transposition: after the first line of ver. 6—"Then he answered and spake to me, saying"—he passes to the middle of ver. 10, and translates, "These seven lamps are the eyes of the Lord, which run to and fro throughout the whole earth." Then he reads the rest of the verses in the following order:—11 (delete 12), 13, 14, 6 (minus first line), 7, 8, 9, 10*a*. This is highly ingenious; but it is a complete mistake to make the seven lamps of this vision represent the watchful care of God. So interpreted, this vision would merely repeat the message of the first. Wellhausen's transpositions, brilliant as they sometimes are, remind one of a well-known text-book on English Composition, in which it is shown how much more effectively Bacon and Milton might have written if they had arranged their sentences in better order. Bacon and Milton, not enjoying the advantage of the worthy Scotch professor's coaching, were fallible; and, as Zechariah is no great stylist, it is to be feared he hardly deserves the credit of the improved arrangement of his sentences.

of God, and they may leave their critics to the disillusionment which is their fate.

The last inference from the vision related to the completion of the temple: "The hands of Zerubbabel have laid the foundations of this house, his hands shall also finish it;" "And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." As yet Zerubbabel was toiling on, with inadequate resources and numerous discouragements, and among the people there was little enthusiasm; but the day would come when he would have the honour and the joy of laying the copestone on his work; and then the completed undertaking would fill with enthusiasm the whole community, who, gathered in their thousands, would rend the air with joyful cries to God to let His favour abide on His own sanctuary.

"Studia Sinaitica."

IN MEMORIAM: REV. PROFESSOR DOBIE, B.D.

By the Rev. J. C. Carrick, B.D., Newbattle.

In an old gazetteer, the following description is given of the famous monastery of St. Catharine at the base of Mount Sinai: "Mount Sinai, 7565 feet above sea-level, still bears the name of Horeb, and immediately at its base, overlooking the Waddi Mussa, stands the celebrated monastery of St. Catherine. Its buildings form a quadrangle, enclosed by walls, on an average 30 feet, and at some points 50 feet high, and strengthened by bastions, which give it all the appearance of a fortress. The interior contains, in addition to the cloisters for the monks and extensive offices, a principal church, over loaded with tasteless ornaments: 23 more churches or chapels, each dedicated to a particular saint, and a library, supposed to have been once of great value, but now deprived of its treasures through the carelessness or mercenary spirit of the monks." This is a somewhat derogatory description of the great religious house of the East, which, fortress-like on account of the dangers of the desert, "where no man meets a friend," stands, as it has stood for more than a thousand years, at the base of the steep, frowning peaks, amid which Moses received the Tables of the Law. The whole place is fraught with an undying interest; and standing, as it does, the "St. Bernard's of the desert," it probably shares, with the Alpine hospice and the monastery of Mount Athos, the fame of being the most remarkable and interesting religious house in the world.

Tischendorf's memorable discovery of Codex ℵ brought it vividly before the public eye, and revealed to the world the possibilities of discovery which lay behind the weather-beaten walls of St. Catharine's. Ever since, the library of the house has been more or less an object of interest to the critical scholar, and the researches of recent times have more than fulfilled the promises held out by earlier labourers. The sudden and distressing death of Professor John Dobie, of Edinburgh University, recalls the fact of his noble contributions to Oriental research; while his imprisonment by the Turks in this very land, adds a romantic interest to the story of his life. The writer can vividly recall the youthful professor's keen devotion to Eastern languages in his student days and early ministry—his delight at any fresh discovery of Semitic document or fact; his undying love of the holy language, which has given Christendom her elder Scripture; his affection for the people who form one of the most striking and ever-present of the Christian evidences. A life, spent largely among the peoples of the East—Arabs and Hindus—and honoured by the coveted prizes of Eastern Governments, has been cut short on the very threshold of its promised land. His loss to Oriental scholarship is great; second only to that of the late Professor Robertson Smith, in whose footsteps, of careful and accurate research and living scholarship, he earnestly followed. May the same blessed promise, which cheered Moses at Sinai in his hour of need, cheer his father and friends—"My presence shall go with thee, and I will give thee rest."

One of the most remarkable and interesting series of publications of recent years has just been inaugurated by the Cambridge University Press (C. J. Clay & Sons), bearing the general title of *Studia Sinaitica*. Four volumes have already appeared, and, as the title of the entire series

indicates, they are reprints of MSS. discovered in the monastery library at Mount Sinai. It is our purpose very briefly to draw attention to these works, which will undoubtedly attract the greatest attention from scholars and divines. Volume I. consists of the "Catalogue of the Syriac MSS. in the Convent of St. Catharine on Mount Sinai," and is admirably compiled by Agnes Smith Lewis. Compiled by this learned lady in February 1893, during a forty-days' residence in the monastery, it does not profess to exhaust the Syriac MSS. still extant there. The idea of giving to the world these learned treasures, sprang from a visit paid to the monastery, in February 1892, by Mrs. Lewis, in company with her sister, Mrs. Gibson, who also shares her Oriental studies and editorial labours. During that visit, she discovered and photographed a MS. containing the four Gospels in Old Syriac, a Palestinian Syriac-Lectionary, a tenth-century Arabic Codex of the Gospels, a ninth-century Arabic Codex of some of St. Paul's Epistles, and a Greek Liturgy of St. Mark of Alexandria. Most of these MSS. have hitherto been practically unknown in Europe; while others were known by one, or, as in the case of St. Mark's Liturgy, by two copies only. Both of these enterprising ladies speak of the kindness and courtesy of the monks in the warmest terms, and especially of the graceful and considerate interest shown towards them by the Archbishop of Mount Sinai, His Beatitude Porphyrios, whose letter of commendation is published in the preface in the original Greek. The fathers themselves assisted in the ransacking of the library, and in the counting of pages and paragraphs; and the only condition laid upon the travellers was, that while receiving liberty to examine all the Syriac and Arabic MSS. in the monastery, a list, made out in Greek, was to be left in the librarian's hands. Every freedom was given to make out an accurate and complete catalogue, but on the fulfilment of this condition just named, were to depend all subsequent liberties and privileges. Consequently, this catalogue, just published, is partly in English and partly in modern Greek. At the request of the abbot and librarian, Father Galaktion, a full catalogue was also made of the fragments of MSS. which were gathered together; the text of most of which was published in 1890 in his *Biblical Fragments from Mount Sinai.* The principle on which Mrs. Lewis has compiled her catalogue, has been to table the 276 Syriac MSS., with a brief statement of their contents, number of pages, lines, and general measurements, with approximate date. Three MSS., in Palestinian Syriac, are tabled; and a valuable appendix gathers up the fragments, which are chiefly Greek. These MSS. are psalters, gospels, lectionaries, discourses, homilies, prayer-books, and general devotional treatises; and of the more interesting MSS., selected portions are given in Syriac. Admirably executed photographs are reproduced of the following:—a page from MS. of Maccabees; a page from the Peshito gospels, No. 2; a page from the Palimpsest of Old Syriac gospels, No. 30; a page from the Palestinian-Syriac Lectionary, Nos. 1 and 2; a page from the cover of No. 1; part of a Greek fragment of St. Mark's Gospel. Out of all sight, the most interesting portion of the catalogue consists of the fragments, which have been secured and gathered together in a way almost miraculous. For example, two leaves are reproduced, in Palestinian Syriac, found in the covers of the Syriac MS. No. 8. They appear to be fragments of a hymn in honour of SS. Peter and Paul. Fragment 54 consists of two pages of Palestinian Syriac, which are pasted in the cover of the Iberian MS., and containing verses from St. Matthew (xiv. 5–9, 9–13) and St. John (ii. 23–iii. 2). Fragment 9 consists of one leaf of a very old bilingual MS. of the Gospels in Greek and Arabic—perhaps the oldest known specimen of an Arabic version of the New Testament. The entire catalogue is not only a masterpiece of scholarly research and accuracy, but a mine of critical information and historical facts.

Studia Sinaitica No. II. consists of an "Arabic version of the Epistles of St. Paul to the Romans, Corinthians, Galatians, with part of the Epistle to the Ephesians; from a ninth-century MS. in the convent of St. Catharine on Mount Sinai," edited by Margaret Dunlop Gibson, sister of the lady to whom we are indebted for the catalogue of Syriac MSS.

The MS. from which this reprint was transcribed by Mrs. Gibson, was discovered by Mrs. Lewis, in February 1891, in the monastery. "It did not," she narrates, "come out of the chest in the little, dark closet which had yielded the Syriac Codices, but lay in a basket in another closet, at the foot of the staircase leading to the archbishop's room,—a closet which does duty for library of Semitic and Iberian books." It bore the number 155 on its tattered back, and is written on fine vellum, and

originally was bound in wooden boards, of which now only the back remains. The book contains 216 leaves, of which 56 are taken up with St. Paul's Epistles. The "Wisdom of the Son of Sirach," in Arabic, occupies the first part of the book. The Arabic writing is clear and beautiful, about a score of lines being given to the page. The first page and the latter portion of the MS. are lost, so that it stops with Ephesians ii. 9. Mrs. Gibson is convinced that this Arabic version of the Epistles is not original but the copy of an older rendering; and there are many mistakes, which can easily be explained on the theory that it is a transcription. The Arabic text is printed in modern orthography, which renders it not only easier to read, but accessible to Christian Arabs, thus accomplishing two ends.

The divergences and differences of spelling are noted at the foot. Mrs. Gibson warmly acknowledges her indebtedness to Professor Robertson Smith, "the great scholar who first suggested this publication, who watched it with eager and helpful interest, till increasing pain and weakness made work impossible, and who has been called to his rest, as the last sheet was going through the press. Many of its words and phrases will be always associated with him in my memory, and I desire to add my voice to the chorus of those who will ever mention his name with gratitude." Besides having this valuable Arabic MS. reproduced and photographed, Mrs. Gibson had another ancient Arabic MS. (No. 75 in Arabic catalogue of St. Catharine's) photographed, containing the four Gospels. At the Ninth International Congress of Orientalists, Mrs. Lewis read a paper on both of these Arabic MSS., and showed photographs of them, Dr. Robertson Smith and Professor Karabaçek, of Vienna, pronouncing them to be of the ninth and tenth century—the Epistles to the former, and the Gospels to the latter; an opinion arrived at from a minute study of the shape of the letters.

Studia Sinaitica No. III. consists of a complete catalogue of the Arabic books and MSS. in the St. Catharine Convent, edited by Mrs. Gibson.

Studia Sinaitica No. IV. consists of "A Tract of Plutarch, on the Advantage to be derived from one's Enemies" (*de capienda ex inimicis utilitate*)—the Syriac version edited from a MS. on Mount Sinai, with a translation and critical notes by Eberhard Nestle, Ph.D., Th.Lic. This Syriac MS. belongs to the seventh century, and is really not a translation of Plutarch's Tract, but an adaptation of it for the benefit of the Syriac monks of Mount Sinai. In the one Syriac MS., there are the "Apology of Aristides" and the three moral Tracts of Plutarch. The Tract here reproduced is not to be found in any of the Syriac MSS. of European libraries. The book evidently was a collection of moral treatises by heathen writers, and adapted to the requirements of the monks of the old monastery. These moral tracts warn against anger and hatred, and recommend love, moderation, and self-restraint — the very virtues which have always been held up by devotional writers for the admiration and imitation of the Christian ascetic.

We have said enough to show how absorbingly interesting are these new *Studia Sinaitica*, published by the Cambridge University Press. They are magnificently got up as to type and style, and the photographic reproductions of the MSS. are beyond all praise.

At the Literary Table.

THE BOOKS OF THE MONTH.

STUDIES IN ORIENTAL SOCIAL LIFE. By H. Clay Trumbull. (Philadelphia: *John D. Wattles & Co.* 8vo, pp. xviii, 437. $2.50.) Dr. Trumbull is better known as an editor than as an author; yet he has written many books. One of them, called by the short title of *Kadesh Barnea*, deals with locality and life in Palestine. It is accepted as the leading source of our information on its subject. Dr. Trumbull is therefore able from personal knowledge to write an account of Oriental social life. It cannot be done otherwise now. Indeed, very few can do it acceptably even with that essential qualification. It demands shrewdness of mind both to see and not to be deceived. It demands the historical instinct also. For we are done with the notion of

the "unchangeable East," and that Palestine stands now as it stood in the day of our Lord. It is necessary, if the Book is to be illustrated, that it be carefully laid alongside the land as it is seen to-day, and the differences as faithfully recorded as the resemblances.

Dr. Trumbull has done that. He has even given us the means, to a large extent, of doing it for ourselves. For he has accurately described the East as he found it, and he has enriched his volume with a large number of faithful illustrations.

It must not be supposed that Dr. Trumbull exaggerates the difference between the East of to-day and of yesterday. On the contrary, he states in the first sentences of his book that a study of the Oriental present is in all its great lines a study of the Oriental past. But he is careful to observe as he passes along the many minute differences that are to be found, and does not take it for granted in any instance, so far as we have observed, that that which is, has been simply because it is.

The volume is charmingly produced. Besides the illustrations spoken of, take account of the letterpress itself, so clear and on so excellent a white paper; and the binding, truly American, yet most tasteful of American bindings. And you are not likely to omit the Indexes of Subjects and Texts, also an American peculiarity, which it is surely time we had begun to imitate.

THE THEORY OF INFERENCE. By the Rev. Henry Hughes, M.A. (*Kegan Paul.* 8vo, pp. xvi, 256. 10s. 6d.) The question is, What is Authority in religion, and how may you reach it? It is the greatest question of our time. It has been hanging round us for fifty years, and there is scarcely any individual rest upon it yet, far less any considerable agreement. Mr. Hughes knows that it is difficult. Its difficulties are due to its nearness. It belongs to our everyday life, and these are always the things that are hardest to explain. To compute the moment of the next solar eclipse is nothing; to discern what gave you that cold to-day (to use one of Mr. Hughes' illustrations) baffles you. Authority in religion belongs to the same category as colds.

Newman has told us that you cannot reach Authority in religion. *You* cannot. Only the Church can. Perhaps the Church cannot either, but it reaches what is Authority for you. Accept its *ipse dixit*, and it shall be well with you.

Mr. Hughes would do that and close the controversy, if it were well. But it is not. Having been gifted variously, with sense and intellect and feeling and will, and finding that all these possessions have been quickened by Christianity, he is sure enough that they could not have been given at the first, and could not have been quickened in Christ, that they might be sent to sleep. So he cannot lean on the Church. He will seek and find the Authority in religion for himself.

He goes to the foundation of things. He is hard to follow here and there, which is reasonable, seeing that he is on so arduous a search. He is well worth all the restraint and patience we can command that he may be followed and understood.

THE EXPOSITOR'S BIBLE. THE BOOK OF NUMBERS. By Robert A. Watson, M.A., D.D. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 414.) Dr. Watson is not to be envied for the work he has recently had to do. He was told quite lately to popularise the scientific results of research into the ways of the Early Christian Church; and there are no scientific results yet to popularise. Now he is set to write an exposition of the Book of Numbers. No doubt that could be done in one of two ways. Either you may take the narrative as the writer (or last editor) left it, and clearly meant you to take it; or you may follow the findings of modern criticism, for there are findings here in plenty. But Dr. Watson has not seen his way to either of these. And we greatly fear he has missed it altogether.

There is the matter of the pillar of cloud, for example. It does not seem possible to do otherwise than take that pillar of cloud as a supernatural thing which dominated (domineered over, if you like, for the words of Numbers ix. are marvellously strong) the march of the Israelites—or clear it out of the way. But Dr. Watson cannot now do one and cannot yet do the other. And the pillar of cloud is there, but what it is there for, you do not easily perceive.

Is it not a pity? For Dr. Watson can do this kind of work so well—when he will allow himself to do it. We cannot doubt that he has some admirable expository sermons in his drawer on Balaam the son of Beor, and with all their uncriticalness they would have given us Balaam

ten times, till we were shuddering lest we should follow in his degenerate footsteps, before this half critical hesitation can tell us whether he ever lived.

THE PSYCHIC FACTORS OF CIVILISATION. By Lester F. Ward. (Boston: *Ginn & Co.* 8vo, pp. xxii, 369.) First a typical passage from the middle of the book, and then a word upon its aim and method.

"The important thing to be noted about woman's intuition from the modern biological standpoint is that it is a highly specialised development of a faculty of the mind, which originally had as its sole purpose the protection of the mother and offspring. It is a part of the maternal instinct, and, like all instincts, its acuteness and subtlety are proportioned to the narrowness of its purpose. The power in woman of instantaneous and accurate judgment as to what to do when her safety or that of her children is in jeopardy, was developed during the early history of the human race as it emerged from the animal into the properly human state; its only use was to protect the mother and the young from such dangers as beset them—dangers which increased with the growth of the intellectual faculty and the dispersion of the race over the globe. And with the origin and progress of civilisation this power has increased in complexity, and has ever been the safeguard of the family against all attacks, strifes, and abuses from whatsoever quarter. In the highest stages of enlightenment it still comes daily and hourly into use in guarding the virtue of woman, detecting the infidelity of man, protecting the youth of both sexes from temptations and pitfalls of every kind, evading the wrongs of unjust husbands and cruel fathers, checking dangerous financial extravagance or undue liberality in men, and in a thousand other ways. Upon such questions the judgments of women are already formed in the mind, inherited as organised experiences of an indefinite past, with their appropriate cortical centres of nervous discharge constitutionally developed in the brain; so that when an occasion arises no time is lost in reflection or deliberation. The dangers that have threatened woman and her helpless charges throughout all history have usually left her no time for these slower mental operations. She must act at once or all is lost; and natural selection has preserved those who could thus act, so that in modern society it is still true and in a far wider sense than Addison supposed, that

'The woman that deliberates is lost.'"

Now, the aim of this important work is to show (1) that the laws of social phenomena are as discoverable, and (2) that they are as controllable, as those of physical phenomena. It is one of the latest and most unmercifully scientific of the treatises on social life and progress which have been coming in upon us in some fulness. Its aim has been given. Its method is discovery, induction pure and simple. There is nothing that may not be discovered, even in the soul of man.

Its fearlessness is its strength. The instruments of science are applied as firmly as the practised surgeon's knife. And most interesting are some of the results; probably also permanently valuable to science and philosophy. But its fearlessness is also its weakness. It sweeps the heaven of man's heart, and does not find God. Therefore we are compelled to say that, with all its ability and all its care, it has failed to gather all the Psychic Factors of Civilisation. One is wanting.

STUDIA SINAITICA No. III. CATALOGUE OF THE ARABIC MSS. IN THE CONVENT OF S. CATHARINE ON MOUNT SINAI. By Margaret Dunlop Gibson. (*Cambridge Press.* 4to pp. viii, 138. 6s. net.) Nos. I., II., and IV. have appeared already. This completes the present set. It manifests the same loving accuracy, it possesses the same lavish beauty. Besides the text, there are some highly successful photo-lithographs, from which you can read the lettering as easily as from the original MS. Mount Sinai is fast becoming a fashionable resort for mountain-climbing scholarship, and the Arabic scholars who go there will bless Mrs. Gibson, who has set them on the right track and saved them all this trouble.

THE BOOK OF THE LIFEBOAT. Edited by J. C. Dibdin and John Ayling. (*Oliphant, Anderson, & Ferrier.* 4to pp. xvi, 270. 4s. 6d. net.) It is a wonder that this was never done before. What an exhaustless treasury of good stories and true the lifeboatmen possess, and they have never turned them to good account till now. But now they seem to have done it well.

The book is extremely handsome, a gift of which the proudest would be proud, it is so lavishly and so excellently illustrated, and so charmingly printed and bound. And yet, as if to make sure that the boys, who will lend the greediest ear to these thrilling true tales, would not be disappointed, they have published it at a most moderate price. There is not a library,—public or private, day school or Sunday school,—no, nor a family, but will be the richer and the better of a copy of this fine book.

LANDMARKS OF CHURCH HISTORY. By Henry Cowan, D.D. (*A. & C. Black.* 12mo, pp. x, 154. 6d.) This is a small book, but it will give Professor Cowan a name. We are glad he has written it for his own sake, that men might know him a little. We are glad also for the sake of the study of Church History. For there are thousands of persons who will be drawn out of the prejudice of ignorance into a little true knowledge and sympathy by means of this able and unassuming little work.

THE PRINCIPLES OF MORALS. By Thomas Fowler, D.D., and John Matthias Wilson, B.D. (Oxford: *At the Clarendon Press.* 8vo, pp. xxii, 138, 370. 14s.) Dr. Fowler has now brought together the two parts of *The Principles of Morals*, and the delegates of the Clarendon Press have published them in this handsome but quite handy volume. They are simply brought together. They are not incorporated with one another. Each part has its own paging and its own index. But the work is one, and it is right and proper that we should be able to pass so easily from the one part to the other, and even, as it were, be *driven* so to pass, for the one part is imcomplete without the other.

The work has taken its place in the history of the science of ethics, and even in the history of English literature. But there may be not only general readers, but even students of ethics to whom a transcription of its greatest characteristic will be still of use.

"The main idea," says Dr. Fowler, "which inspired my colleague and myself in attempting this work, was that morality is the result of a constant growth, and is still ever growing; that, consequently, the most effective, though of course not the only way of approaching it, is the historical method. From this point of view, it seems to follow that our moral sentiments and moral ideas, as they exist at present, are not incapable of analysis or explanation, but that they are the result of the constant interaction of the primary feelings of our nature, co-ordinated and directed by the reason, and moulded by the peculiar circumstances, physical and social, in which each individual man, each race of men, and mankind at large, have been placed." And then he concludes: "This theory, I trust it will be found, while it attempts to assign the origin of morality, does not impair the obligation to it; and, while it traces its development in human history, does not deny its title to be regarded as divine."

NOVUM TESTAMENTUM GRÆCE. VOLUMEN III. PROLEGOMENA. PARS ULTIMA. (*Williams & Norgate.* 8vo, pp. xii, and 801–1428. 13s. 6d.) Tischendorf's New Testament is at last complete, even the "Editio Octava Critica Major." The third volume is the handiwork of a greater scholar than Tischendorf, Professor Caspar René Gregory, and he has just issued, in the volume before us, its third and last part.

The text was Tischendorf's; it is the *Prolegomena* that are Gregory's. They make a volume of enormous bulk—1428 pages, you perceive; considerably larger than the largest of Tischendorf's own. But not an inch of space is wasted. There are no repetitions or needless digressions here. Each page of the fourteen hundred represents an amount of search and deciphering and transcribing and patience and care that would have sent any one, except a German Professor, into a premature and grey-haired grave.

Professor Gregory divides his *Prolegomena* into thirteen subjects. The present part contains the last five, namely, these: IX. De Versionibus (1. De Orientalibus; 2. De Occidentalibus). X. De Scriptoribus Ecclesiasticis (1. Dissertatio; 2. Catalogus Scriptorum). XI. Tabula Testium summaria exhibens. XII. Addenda et Emendanda. XIII. Indices (1. Compendiorum; 2. Rerum; 3. Locorum S.S.; 4. Verborum Græcorum; 5. Codicum Græcorum). We, therefore, have here the Division which we are at present most interested in of all — the Versions. And how heroically they are grappled with! In modern Oxford, one man

gives himself solely to the Armenian version; another dare scarce attempt to know the whole of the Latin, is content if he can master even the Vulgate itself. But this scholar makes the whole field of the versions only a thirteenth part of the gigantic task he carries through.

The work is of utmost interest throughout, and every other page invites admiring comment. There is just one curious little matter that calls for criticism. It is so very small that one scarce dares to name it, if it were not that all the worth of the book is in small matters. Of course the book is written in the Latin tongue, and in excellent Latin to boot. But the little matter is this. Why did Dr. Gregory attempt to turn the names of modern places and modern men into Latin? "*The Academy*, Londinii," is intelligible; and even "*The Independent*, Novi Eboraci," after a moment's reflexion; but when our author adds that *The Proceedings of the American Oriental Society* are published "Novi Portus," he himself finds it advisable to add "New Haven" in parentheses. Why did he not give us London, New York, New Haven, and be done with it? But he is no happier with the personal names, for even his own name he gets into trouble over, sometimes writing it "Caspar Renatus Gregory," and sometimes Caspar René Gregory, as it always ought to have been.

THE OLD GOSPEL IN THE NEW ERA. By Herbert W. Horwill, M.A. (*Bible Christian Book-Room.* Crown 8vo, pp. x. 243. 2s. 6d.) If all the Bible Christians are as faithful in their *application* of the Bible as Mr. Horwill, they deserve their name. Most of us are afraid of the Bible. We do not know what would happen if we began to live it. If we began to apply even the Sermon on the Mount to our daily life, society would go to pieces, and the world would come to an end before we had all we expected out of it. Mr. Horwill does not seem to be so much afraid. No man could speak about it in this fearless way who did not try to live it fearlessly. These are a young man's sermons, preached in "the four years' happy fellowship of my first pastorate." But they are not immature. And it speaks for them and him that Mr. Horwill has re-read them now and published them as they stand, that first pastorate being some years behind.

THE AMERICAN CHURCH HISTORY SERIES. THE CONGREGATIONALISTS. By Williston Walker. (New York: *The Christian Literature Company.* 8vo, pp. xiv, 451.) Dr. Williston Walker (we are probably safe in assuming the degree, though that is not so certain as it used to be) is simply described as "Professor in Hartford Theological Seminary." We are not told of what. But if it is not of Church History, it ought to be. None but a man with the heart of a Church History professor in him could have gathered and sifted and written this volume, and then corrected the proofs of it. The facts and dates are as the sand upon the seashore for multitude. And yet the book is written. It is a book, not a chronicler's report. It is perfectly readable. If you have any faculty for dates—for taking or for leaving them—it is even quite enjoyable as a book. And you will find yourself full of surprise that these Congregationalists of America, with all these figures and facts to control, found time to live and think, and even to suffer and to die.

The book is great as a book, well-handled undoubtedly. But its units are greatest after all. They say of Oxford that it is the cradle of great movements, while Cambridge is the cradle of great men. Congregationalism in America (and elsewhere it may be, if one had knowledge of it) is clearly the Cambridge among the Churches. Think of the men—Robinson and Brewster and Roger. Williams and Increase Mather and Jonathan Edwards and Timothy Dwight and Horace Bushnell. So this volume, even to those who cannot get on with facts and dates at all, is a great collection of great and moving biography.

PRIMER OF PHILOSOPHY. By Dr. Paul Carus. (Chicago: *Open Court Publishing Company.* Crown 8vo, pp. 232. $1.) The philosophy of the "Open Court" has been referred to in these pages more than once. If any interest has been excited in it, this is the book to order. It is written by Dr. Paul Carus himself, the founder and mainstay still of the *Religion of Science.* Much of the nomenclature, and still more of the thought, is so new as to be barely intelligible. But it may be confidently asserted that familiarity will make all these things intelligible, and Dr. Paul Carus will not seem to be beating the air so wildly as at first he seemed to

do. We have striven to follow the author. But it is quite impossible to give even a glimmering of his meaning here. The book hangs together. You must read it through. It is not large, and it grows easier as you go.

PRACTICAL REFLECTIONS ON ISAIAH. (*Longmans.* Crown 8vo, pp. xxii, 281. 4s. 6d.) The same anonymous author has given us some six volumes of this kind already. The earlier volumes were introduced by Canon Liddon, this and the previous volume by the Bishop of Lincoln. The title-page says, "Practical Reflections *on every Verse* of the Prophet Isaiah." That is not strictly correct. And it is well that it is not. To have separated every verse in Isaiah from its neighbours would have made an extraordinary hodge-podge, and one would have been justly suspicious of the practical reflections. But several verses are often taken together, in one case we observe as many as ten. And the reflections are marvellously sensible and suggestive considering the supreme difficulty of such an undertaking. They are called practical, to distinguish them, presumably, from expository notes. But they cannot help being expository also. They take a side in any disputed interpretation in spite of themselves, and they always indicate the way their author understands the passage before him. Their purpose is, no doubt, devotional, and that purpose they serve very well indeed.

CHRISTIAN DOCTRINE AND MORALS. By George G. Findlay, B.A. (*Wesleyan Methodist Book-Room.* 8vo, pp. xvi, 260. 2s. in paper.) There must be reasons for issuing the Fernley Lectures in paper. And the reasons must be very strong. For you have not got half through a work that takes so much out of you as this, when it is going to pieces.

Yes, it takes it out of you. The proposal seems simple enough, to show that the doctrines of Christianity are ethical. That is to say, that if you, as a Christian, live what you believe, you will live soberly, righteously, and godly in this present world. Professor Findlay has chosen that subject because certain forward persons, as Grant Allen, have been recently denying it.

Now it ought not to be hard to prove that. But Professor Findlay will not let himself out. He is hampered with unreasonable self-distrust. Having to do with Mr. Grant Allen and the like, he is diffident and apologetic! So we have to read most carefully. It is all here. It is here as only a master of the subject could give it to us. But we must read and read again, and let the truth slowly take possession.

It is really a noble lecture. But no one will say so at first. And it is to be feared that some of us will have to send for another copy before we fully realise it.

ILLUSTRATIONS FROM THE SERMONS OF ALEXANDER MACLAREN, D.D. Edited and Selected by James Henry Martyn. (*Alexander & Shepheard.* Crown 8vo, pp. 196, xx.) It is a wonder Dr. Maclaren allows it. Not that it does any harm to the sermons, but the illustrations are blind and naked apart from the sermons, and give one a miserable idea of their real wit and propriety. No doubt they are most easily got at this way. And having got one, we may try to weave a sermon round it. But the sermon will not be Dr. Maclaren's, and the illustration will not be ours.

Nevertheless our virtuous indignation may all evaporate some busy day when we find, by consulting the index of texts or of subjects, that a dark thought may be made light by the entrance of one of Dr. Maclaren's illustrations.

IMPARTIAL INVESTIGATION INTO THE REASONABLENESS OF THE DOCTRINES OF CHRISTIANITY. By Professor E. Schultz. (Philadelphia: *Lutheran Publication Society.* Crown 8vo, pp. 264.) Professor Schultz is no pessimist. He believes that the average unbeliever will believe if only he can see. And Professor Schultz makes things plainer for him to see. It is an able book. This author has as much impartiality as you may look for; and he has a very intimate knowledge of the doctrines of Christianity. So he works his way through them, and then offers his book to the unbeliever. Yes, it is an able book. And there are unbelievers even here to whom this would bring salvation. We certainly think that young men of honest intention but unsound knowledge should be tried with it.

THE CUP OF COLD WATER. By the Rev. J. Morlais Jones. (*Sampson Low.* Crown 8vo, pp. viii, 215.) It has sometimes been said

that sermons are not literature; that they have their day, and cease to be; and the second generation does not inquire after them. But that is not true. We of the second generation are still seeking after Robertson of Brighton; and the generation following us will seek after both Liddon and Maclaren. We are not sure that they will not also inquire for this well-managed series which Messrs. Sampson Low are bringing to a close. Some of the "Preachers of the Age" should die with it. They will not all die. And they which will remain alive—including Morlais Jones?—may serve to give the whole series a longer lease, so that the twenty handsome volumes may be found gracing many a book-lover's shelf, even in the thirties of next century The only fault you can find with them (but some of them are free from it, or very nearly) is that they feel the necessity of rising to the occasion. One must do something to deserve being called a Preacher of the Age. And one's only chance is in this single volume.

But these sermons by Mr. Morlais Jones will not make their author ashamed. Let us read them. They may make us ashamed, both that we have not preached better, and still more that we have not lived better, than we have done.

THE WINNING OF THE SOUL. By Leighton Parks. (*Sampson Low.* Crown 8vo, pp. 284.) Preachers in this country ought to read the sermons of preachers in America. This is a volume of them, and it is typical. For there is a type. You can recognise the individuals belonging to it, all the way from Phillips Brooks to Robert MacArthur. They belong to that type and not to another. They are American sermons. At its best the characteristic is moving earnestness, but it passes sometimes into restlessness and a shriek.

These sermons by Mr. Leighton Parks are the best of their kind. They have no patience with metaphysics, and not too much with doctrine. But they are real and they are earnest. The men and women who listen have not come to fool away the time, but to learn what they must do. Perhaps a larger proportion of our English audiences than we thought have come with the same eager intention. It would be well worth our while to read these sermons of Mr. Leighton Parks, and learn how to speak to them.

MAD SIR UGHTRED OF THE HILLS. By S. R. Crockett. (*T. Fisher Unwin.* Pp. 189.) Is this theology? If not, what is it? History, fiction, politics, or medicine? Of course it is Mr. Crockett; and that is for the most part enough. It is enough for us here. For even in telling the thrilling story of Mad Sir Ughtred, Mr. Crockett cannot get away from his theological self.

SUB-CŒLUM. By A. P. Russell (Boston: *Houghtons.* Fcap. 8vo, pp. 267.) It is a new Utopia. Mr. Russell calls it "a sky-built human world." It is quite human, and only meant to reach the sky some day, not built down from it. Aims are good, accomplishments are often hard, sometimes quite impossible. For example: "Their religion—the religion of the people—was not a science nor a profession, it was a life; dogmatic theology was not a part of it. It did not consist in words, but in spirit. Its essence was in the Sermon on the Mount, and in the New Commandment. Love was its ruling principle. God and humanity was their unwritten creed." Again, "The necessity of good cooking was appreciated, and the art elevated. Soups were in such variety that every want of appetite and emotion was provided for. A dinner for the gymnast and a dinner for the poet were as different as any two things of a kind could be." Nevertheless, "even the Sub-Cœlumites found drunkenness the most stubborn of all the social evils. Though rare, they found it impossible to abolish it utterly."

Manifestly it is all very human, and the writing of it is easy and cultured, and the book is one of Messrs. Houghton's most charming essay series.

ECHOES FROM THE CHOIR OF NORWICH CATHEDRAL. With an Introduction by William Lefroy, D.D. (*Jarrold.* Crown 8vo, pp. 126.) This volume contains the sermons which were preached when Norwich Cathedral was "reopened after reparation." The preachers were the Archbishop of Canterbury; the Bishops of Liverpool, Ripon, Sodor and Man; and the Archdeacons of Westminster and London. The things which these preachers said bore closely on the occasion upon which they said them. But the men are great preachers, and cannot be local and temporary and nothing more. So the Dean did well to issue this volume, and to issue it so attractively. Dr. Straton, the Bishop of Sodor

and Man, is not yet so well known as the rest. By this sermon on "The Temple not made with hands," he holds his own with the best of them, and makes it probable that he will yet be well known as a preacher.

DISCOURSES. By Edward H. Hall (Boston: *George H. Ellis*. Crown 8vo, pp. 244.) A brief prefatory note says: "This volume is published by a committee of the friends and parishioners of Mr. Hall. To their request for leave to print a selection from his sermons, heretofore refused, he at last consented, a few months ago, on his departure for Europe, when retiring from the ministry."

Eighteen sermons have been selected. They are all short, and, with one exception, they are all remarkably alike. They are not as American sermons usually are. They almost break one's theories. They are quiet, easeful in expression and in thought; written to persuade certainly, not to please; but written to persuade unconsciously, and with a persuasion that will not be repented of. They do not contain new thought. They are not surprisingly happy in diction. They are true, unexaggerated statements of things worth our knowing, persuading us to know and knowing believe.

HALF-HOURS WITH BUNYAN'S PILGRIM'S PROGRESS. By John Burbidge. (*Nisbet*. Crown 8vo, pp. 436. 5s.) The true interpreter of the *Pilgrim's Progress* is the Scriptures of the Old and New Testaments. And Canon Burbidge's book is of value, because it draws freely and skilfully upon that interpretation. Its personal characteristics are an intense evangelical piety and a burning zeal for the salvation of the souls of men. The appeal is always near, and it is always intensely earnest. One might very well take the volume as a book of devotion, and giving it the suggested "half-hour" every day, find spiritual nourishment and unfailing stimulus to be up and doing.

THE FORMATION OF CHRISTENDOM. By T. W. Allies, K.C.S.G. (*Burns & Oates*. Crown 8vo, pp. xii, 328.) This is a popular edition of a book that ought to be known. As you see, it is the work of a Roman Catholic, and it has certain inevitable surprises for us. For example:

"The Son of Man came not to be ministered unto, but to minister. He did so by deed, making all His life a ministration to others, and carrying on this character upon those who should inherit His work. Thus the chief Apostle took as a title of honour the name 'Slave of Christ'; and when the bishop of a great See assumed wrongfully the style of ecumenical patriarch, he was rebuked by the one who alone possessed that dignity, but who, standing in the chief Apostle's place, followed his guidance, and called himself in preference 'Servant of the servants of God.'"

And there are greater things than that, as the chapter on the "Creation of the Virginal Life," which will not do to-day. These are inevitable, and need not be surprises. For the rest, the book is admirably written—in knowledge and temper and literary finish all that could be desired.

FIFTY SERMONS. By the Rev. Aubrey Charles Price, B.A. (*Simpkin*. Fcap. 8vo, pp. 400.) This is the eleventh yearly volume of Mr. Price's sermons, and we confess with sorrow it is the first which we have seen. Yes, with sorrow. For we do not think that half the sermons that are published should rather have been put in the fire. We believe that there are thousands of sermons preached every year, and then laid aside in manuscript, which ought to be published for the world's good, if only more people would take to reading sermons and printers would take less for printing them.

It is even doubtful if the present method of publishing sermons is reasonable or right. It is only a man's "special efforts" that he is expected to let in the light of publication upon. But "special efforts" are scarcely ever profitable, and scarcely ever preaching. Mr. Price preaches say fifty sermons in the year, and publishes them all, and the volume contains more true preaching of the gospel than the "special efforts" of his lifetime.

We need not praise the sermons. It is the gospel, expressed in intelligible English.

NATURE TEACHINGS FOR THE YOUNG. By the Rev. Aubrey C. Price, B.A. (*Simpkin*. 16mo, pp. 286.) Mr. Price, it seems, preaches to the little ones as well, and is not afraid to print their sermons also. It is a more serious matter, the mystery being still but half revealed. But

these are very simple and natural. We have been told of late that Nature is still red in tooth and claw, and still shrieking against our creed. But here is Nature as the ordinary eye can see it, and it does undoubtedly lead up to nature's God. Even Balaam saw that the trees of lign-aloes were the planting of the Lord, and surely so may we.

THE DIDACHE. By Charles H. Hoole, M.A. (*Nutt.* 8vo, pp. xlii, 90.) Although the *Didache*, or "Teaching of the Twelve Apostles" has not proved so rich a treasure as was at first supposed, it is one of the most important of the recent finds in early Church literature, and well deserves the care and scholarship which Mr. Hoole has spent upon it. He has made it as it were his own subject, and now at last has given us an edition restored to its original state from various sources, with an introduction, translation, and notes. Such monographs as this have served to give men a name in scholarship ere now.

GIRDING ON THE ARMOUR. By Dinsdale T. Young. (Rochdale: *Thomas Champness.* 16mo, pp. 163. 1s. 6d.) This little book was written for one of the Wesleyan weeklies as a series of "Letters to a Young Local Preacher." It is familiar, as letters ought to be. It works from experience, as words to preachers must always do. Most of the things here said ought to be known by local preachers; but it is to be borne in mind that there are always new men beginning who need the gentlest guiding.

A CHRISTMAS TALE AND OTHER POEMS. By Ellen Elizabeth Gillett. (*Elliot Stock.* Crown 8vo, pp. 58.) It is not easy to write poetry, even poetry so good as this, and Mrs. Gillett's sons were quite justified in gathering these pieces together and giving them to the printer. They are very pleasant to read. To the young men themselves they have been profitable. They will be profitable to others also.

MYRTLE STREET PULPIT. SERMONS. By the Rev. John Thomas, M.A. (*Allenson.* Post 8vo, pp. 356. 3s. 6d.) This badly edited and altogether unattractive volume contains some of the finest sermons we have read for a long time. There is not a commonplace sermon in it, though some are more surprisingly firm in their exegesis and searching in their analysis than others. The language is scarcely equal to the thought, occasionally quite inadequate. But you do not miss the meaning, and the meaning is nearly always as penetrating as it is wholesome and large-minded. With better art in the mechanism even of his sermons, but especially of his book, Mr. Thomas would speedily be placed in the very front rank of the preachers whose sermons are worth reading.

JOHN MALDONATUS AND CORNELIUS À. LAPIDE. (*Hodges*, 8vo.) Here are Parts III. and IV. of the *Commentary on the Holy Gospels*, by John Maldonatus, translated by George J. Davie, M.A.; and Part I. of *The Great Commentary of Cornelius À. Lapide upon the Holy Gospels*, translated by the Rev. T. W. Mossman, M.A., D.D. Each part costs one shilling, and is quite handsomely printed. In no other way could one hope to possess these great Catholic works so easily, and surely they are well worth possessing.

MY FIRST COMMUNION. By James Wells, D.D. (*Religious Tract Society.* Fcap. 8vo. 4d. in paper.) It is something surely that a booklet on the Lord's Supper should be written by a Presbyterian in Scotland and accepted by a Committee of Evangelical Churchmen in England. Are we so far apart even on the Sacraments as we feared we were? And Dr. Wells has shown no feverish anxiety not to offend. Here are all the essential matters clearly and very beautifully expressed. It is a handbook for private study, most thoughtful, most helpful.

ST. PAUL'S EPISTLES IN MODERN ENGLISH. By Ferrar Fenton. (*Digby, Long, & Co.* 8vo, pp. 68. 1s. in paper.) If every reader of St. Paul's Epistles would do this for himself, the gain would be considerable. Mr. Fenton's effort has run into a fourth edition, which proves the need of it as well as his success in meeting the need.

PAMPHLETS AND SERMONS:—

1. "*Do this in Remembrance of Me.*" By T. K. Abbott, B.D., D.Litt. (Longmans. 8vo, pp. xxviii, 3d.)

2. *Is the Old Testament the Word of God?* By Rev. G. Hanson, M.A. (Stirling. 32mo, pp. 32, 1d.)

3. *Present-Day Tracts. Life and Immortality brought to Light by Christ.* By the Rev. William Wright, D.D. (Religious Tract Society. Crown 8vo, pp. 64, 4d.)

4. *The Christian Conscience.* By the Rev. Sidney W. Bowser, B.A. (Burnley: Burghope & Strange. 8vo, pp. 12.)

5. *A Sensation; or, How far the Church of Christ is Wise in yielding to Sensationalism.* By the Rev. J. D. W. Worden. (Liverpool: J. A. Thompson & Co. Crown 8vo, pp. 15.)

6. *The Crucifixion.* By "Musafir." (Dickinson. Crown 8vo, pp. 32, 4d.)

7. *The True Minister.* By the Ven. W. M. Sinclair, D.D. (Stock. Crown 8vo, pp. 16, 2d.)

8. *Our Church and its Services.* By H. H. Scullard. (Dublin: York Street Congregational Church. Pp. 16.)

9. *Niger and Yoruba Notes.* Edited by C. F. Harford-Battersby, M.D. (Elliot Stock. Royal 8vo, pp. 8, 1d.)

Contributions and Comments.

The British Institute of Sacred Literature.

At the suggestion of the Editor, I cheerfully write to say a few words as to the work which is being done by the above Institute. The object we have in view must be well known to most readers of The Expository Times, for the Editor has repeatedly and enthusiastically drawn attention to our work—we are endeavouring to teach Hebrew and New Testament Greek by correspondence. The phenomenal success of the London University Correspondence College, and the success of the work of Dr. Harper in America, prove conclusively that good work is to be done by this means. Thus far we have contented ourselves with the localisation of Dr. Harper's method. We use his examination-sheets and his grammars; and certainly for beginners, who have not the advantage of personal supervision from an instructor, Dr. Harper's introductory grammars are simply incomparable. They are precisely adapted for the purpose intended—for instruction by correspondence. The success of the Institute hitherto has been encouraging. As to numbers we have surpassed Dr. Harper's anticipations, and as to the area from which the members are drawn, it is almost coterminous with our hemisphere. Missionaries of various denominations are amongst our most zealous students, and they assure us that it is a great relief to their loneliness, as well as a stimulus to Bible study, to be in close contact with some sympathetic instructor at home.

It has been repeatedly under consideration whether it was practicable to unite the forces of the Institute and the Expository Times Guild of Bible study; but there are difficulties which have not been surmounted. The Editor courteously informs me that the subjects selected for the Guild for next year are Zechariah and Acts i.–xii. May I take this opportunity, therefore, of directing the attention of those who are incorporated with the Guild to the fact that our fourth Hebrew course comprises Haggai, Zechariah, and Malachi? Thus it is possible for them to place themselves, through the post, under competent instruction in grammar, exegesis, and introduction on the Hebrew prophecy selected for study during the year. As to the Greek Testament, Dr. Harper's system is not so fully developed as in Hebrew; but if a sufficient number should apply to me expressing a desire to study Acts i.–xii. in the original, by correspondence, I can promise, on behalf of the other gentlemen who at present form the Examining Board, that a series of question-sheets shall be drawn up, similar to those in Hebrew, giving thorough direction and supervision to those who wish to receive it, in grammar, exegesis, and history. Communications on the subject addressed to me at Sunny Side, Fallowfield, Manchester, shall receive attention.

Manchester. J. T. Marshall.

The Parable of the Labourers in the Vineyard.

Principal Aveling has in the September number of The Expository Times made a very successful attempt to solve the puzzle of this parable. But he

has failed to be as convincing as he might have been, by failing to examine the text. The puzzle of the parable is only in the Authorised Version; in the Revised Version, if it does not altogether disappear it is so far diminished that the true solution becomes easier. The change introduced in the latter, that seems to me to remove difficulty, is omitting from the seventh verse the words, "And whatsoever is right that shall ye receive." The Authorised Version, or rather the text of that version, makes no difference between the second and third class of labourers. The revised text makes the second class receive a promise of something from the householder, and the third class receive none. We have then a regular gradation in the three classes. The first class made a definite bargain what they were to receive; the second class bargained that they were to receive something, but left it to the householder what it should be; the third class made no bargain, but simply obeyed. The last were first. While service is required of all in the kingdom of God, those have the first place whose service is rendered on a basis of obedience and trust, and not those whose service is rendered for the sake of recompence.

Aberdeen. JOHN ROBSON.

Psalm cx. 3.

IN the Johns Hopkins University Circular for July 1894, Prof. Paul Haupt prints a useful short study of Ps. cx. 3. The Hebrew text which he proposes is as follows:—

עַמְּךָ נְדָבוֹת בְּיוֹם חֵילֶךָ בְּהַרְרֵי קֹדֶשׁ
מְרַחֵם מְשַׁחַר לְךָ טַל יַלְדוּתֶךָ

And the translation: "*Thy people are all enthusiasm on the day of thy warfare, on the sacred hills* (of Jerusalem stand) *the dew of thy youth, loyally attached to thee and eager to follow thee.*" He follows Symmachus (ἐν ὄρεσιν ἁγίοις) and Jerome (*in montibus sacris*) in reading הררי for הדרי. Olshausen, Hupfeld, Grätz, Bickell, Cheyne, Kautzsch, and the new Anglo-American edition of Gesenius favour this, and it is a little surprising to find that Siegfried and Stade's Wörterbuch does not even notice it. Its simplicity and fitness are strong recommendations. The other emendations are less easy of acceptance. Prof. Haupt says, "מְרֶחֶם מְשַׁחַר *from the womb of the dawn*, or מְרֶחֶם מִשַּׁחַר יְלֻדְתֶּךָ *I have begotten thee out of the womb before the dawn*, as the LXX. reads, is very improbable. It seems more natural to regard the two words as two co-ordinated participles from רחם, *to love* or *to be attached to*, and שׁחר, *to seek zealously*, properly *to rise early in the morning*." The objection here taken to the rendering, *from the womb of the morning*, is well-grounded. *Shakhar* = the dawn, or early morning: *mishkhar* is not used with that meaning. We may go a step further with Haupt, and reject the text which Cheyne has followed Bickell in receiving: *from the womb, from the very dawn of life*, is an instance of epexegesis which we should scarcely expect in such a poem. Moreover, מְשַׁחַר לְךָ is not indefensible either in grammar or sense. The M.T. of Job xxiv. 5 has the parallel expression מְשַׁחֲרֵי לַטָּרֶף. It is true that Siegfried, in his critical edition of the Hebrew text, alters this to מש' הט', saying that the verb is elsewhere construed with the accusative. But through following this rule he is obliged also to correct viii. 5. And in so late a work as Job the Aramaic construction is not startling. The meaning *loyally attached to* comes out of our phrase without any excessive straining. On the other hand, the co-ordination of the two participles scarcely commends itself to our judgment. *Loyally attached to thee and eager to follow thee* is good English prose: whether מר' מש' לך is equally good Hebrew poetry is another question. Besides this, רחם is nowhere else used in the sense here required. When Prof. Haupt says, "The expressions are unusual, otherwise they would not have been misunderstood for 2000 years," he puts it a little inexactly, at least as far as this expression is concerned. It is common enough, but it never has the *nuance* here ascribed to it; pity and loyal attachment are a long way apart. Whether these objections are insuperable is another matter. Haupt's suggestion, as a whole, is well worthy of attention.

Winchcombe. JOHN TAYLOR.

Atonement and Reconciliation.

I SHOULD like to add a further word on this subject, so justly stated—as far as he goes—by the Rev. Edward Seeley, as reported by the Editor in the September numberof THE EXPOSITORY TIMES. The "confusion" he notes has arisen, I think, from

the use (interchangeably) of the words atonement and reconciliation, in the A.V. of both Old and New Testaments, to represent two quite separate ideas. There is that contained in the Greek ἱλάσκομαι with its derivatives—that of propitiating and appeasing, generally connected with sacrifice; and there is that of the compounds of ἀλλάσσω—the changing from enmity to friendship, as between man and man. Now had atonement been employed by the translators of 1611 to represent the former, and reconciliation for the latter, all would have been well. Instead of this, we have—as has been shown—seventy-five occurrences in the Old Testament of atonement, in all of which it stands (where the Septuagint corresponds) for ἱλάσκομαι; and one in the New Testament (Rom. v. 11), where the Greek is καταλλαγὴν. Of "reconcile" and "reconciliation" there are twenty-one instances—eight in the Old Testament, thirteen in the New Testament. Of the eight, seven represent ἱλάσκομαι, and one (1 Sam xxix. 4) διαλλάσσω; of the thirteen, twelve stand for the compounds of ἀλλάσσω, and one (Heb. ii. 17) for ἱλάσκομαι. To complete the confusion, when ἱλαστήριον and ἱλασμός occur in Rom. iii. 25 and 1 John ii. 2, iv. 10, they are not rendered atonement or reconciliation, but propitiation.

In the R.V. the plan suggested above has been almost uniformly followed. In Rom. v. 11 "atonement" is replaced by "reconciliation," and in Heb. ii. 17 "reconciliation" by "propitiation." "Reconcile," standing as before in 1 Sam. xxix. 4, disappears from the other passages of the Old Testament, and atoning takes its place—the latter remaining unchanged in its seventy-five occurrences. The only exception to this statement is Dan. ix. 24, where we still read (I know not why), "to make reconciliation for iniquity." The margin, however, "or purge away," supplies the sacrificial sense.

It is to be hoped, therefore, that in discussions upon the Atonement, we shall no longer have the etymological meaning of the word brought forward, as if it threw any light on the question. It already, in 1611, had so little force that the translators of the Old Testament could habitually speak of making atonement *for*, whereas, had they understood it as "at-onement," the only preposition that could follow it would have been *between*. The propitiatory, expiative sense in which the word was used in the English Bible of that date in seventy-five cases out of seventy-six, now belongs to it in every instance of its occurrence; and it corresponds, in the R.V. of the Old Testament, to propitiation in that of the New Testament. This is one of the many gains we owe to the Revisers of 1881–85, and theology will yet acknowledge the debt.

Brighton. RICHARD HUGHES.

Note on an apparent Contradiction in two utterances of our Lord.

IN St. Matthew's Gospel, ch. xii. ver. 30, we read that Christ says, "He that is not with Me is against Me (κατ' ἐμοῦ); and he that gathereth not with Me scattereth abroad." And in St. Luke's Gospel, ch. xi. ver. 23, the same words occur.

In a different connexion from that in which we find the above, we read (St. Mark's Gospel, ch. ix. ver. 40 and St. Luke's Gospel, ch. ix. ver. 50) that Christ says, "He that is not against us (καθ' ἡμῶν) is on our part (ὑπὲρ ἡμῶν)." In St. Luke's narrative, however, the R.V. following the guidance of the older and more authoritative MSS., renders "you" for "us" and "your" for "our."

It may be difficult to reconcile these passages if Christ is identified absolutely with His disciples, and His disciples with Him. The passages, however, do not need reconciliation, they tell us of two different thoughts. In the one the infallible Christ speaks, He who knoweth what is in man, and says with clearest emphasis, "He that is not with Me is against Me." There is no *via media* between friendship and enmity, acceptance and rejection: "Choose ye this day whom ye shall serve."

In the other, Christ by implication teaches the disciple his fallibility, his proneness to err in his various judgments and criticisms on human life and character. We must not, therefore, assume Christ's attitude and say that he "that is not with me is against me," for thus it is that the door of bigotry is opened, and the religious life of the individual and the sect becomes narrow and exclusive. Those outwardly "not with us" may be inwardly "with Him," and to treat them as rebels and enemies thus be fratricidal.

The two sets of passages seem thus to teach us that while our Lord is omniscient and infallible, His disciple must not think himself proof against error in his judgment of others.

Borgue. JAMES BELL HENDERSON.

Power and the Resurrection.

Rom. i. 4.

Will not an examination of Rom. i. 4 give us the view that Christ's potency, wherewith He is marked off as the Son of God, arises out of the resurrection of the dead, which is inseparably connected with the holiness of His Spirit? If this be so, then we who are the sons of God by adoption in Him have also a potency manifestible in many ways; especially, if our spirit partake of His holiness, in our resurrection from the dead; or, in other words, the guarantee of our resurrection lies in our partaking of His holiness and so of His potency to overcome death. Let us examine the words used. To start with ὁρίζω, its root meaning is connected with the marking off a boundary: in this case Christ is marked off as the Son of God. Then we pass to ἐν δυνάμει: ἐν indicates that in which something is metaphysically contained, in which it consists (*consistit*) or shows itself (Winer); whilst δύναμις denotes potency in distinction to ἐξουσία, which is an authority derived from an external power to which belongs the right to bestow such authority. We come next to κατὰ (in conformity with, as regards) πνεῦμα ἁγιωσύνης: this is, we believe, an ἅπαξ λεγόμενον, and can hardly denote the Holy Spirit, whom St. Paul refers to in this Epistle as πνεῦμα ἅγιον; but rather is to be explained by the light of the Messianic reference in Ps. xvi. 10, which in Acts ii. is distinctly connected with the resurrection, as are these words here; whence we conclude that the spirit of holiness has reference to the holiness of the spirit in Christ as man—spirit, which constitutes the link between the soul (ψυχή) and the Divine Being, the seat of the divinity in man. This spirit in the case of Christ was holy, and hence death could not hold Him (Ps. xvi. 10), and therefore He rose in conformity with a (not the spirit, πνεῦμα is anarthrous) spirit of holiness, a spirit whose characteristic possession was holiness—a strong way of saying "a holy spirit." May we not therefore hope that the spirit of each who has a similar characteristic possession will rise? May we not expect that consecration on our part and sanctification of us on His part is the assurance to us of the possession of a potency to overcome death? We have yet to consider ἐξ ἀναστάσεως νεκρῶν: ἐκ in its original use denotes procession out of the interior of a thing (Winer), hence the starting-point of a temporal series, or, in a figurative sense, every kind of source and cause from which something proceeds or results. May not this phrase then denote, "arising out of the resurrection of the dead," of which He was the firstfruits—a resurrection realised in Christ's own Person in conformity with what is due to a spirit of holiness, and bestowing a peculiar potency which is exercised, *inter alia*, in the bestowal of grace and mission (ver. 5)? May we suggest a somewhat periphrastic translation:—Who was marked off as the Son of God with a power (or potency) in conformity with (what belongs to the possession of) a holy spirit (a power arising) out of the resurrection of the dead? If this be correct, then the defining mark (on which the apostle here lays stress) of the Son of God is the potency in Him arising out of the resurrection—a resurrection due to the holiness of His Spirit as man, just as His being of the seed of David was due to His Incarnation, the taking of σάρξ (ver. 3). St. Paul thus lays stress on the resurrection as a source of power to the Son of God and man (which he desires to know, Phil. iii. 10) in conformity with the setting forth of the resurrection from the choice of Matthias (Acts i. 23) onwards as the chief teaching of Christianity and the hope of Israel (Acts xxvi. 6, xxviii. 20), where the "hope of Israel" refers to the Messiah, and also, in St. Paul's view, contains the doctrine of the resurrection.

W. S. Curzon-Siggers.

Ballarat, Victoria.

On the use of the Particle ἵνα by St. John.

Everyone knows that the conjunction ἵνα with the conjunctive mood expresses the purpose of that which precedes.

There are, however, passages in the writings of St. John in which this meaning of ἵνα is not very clear; and one is forced to consider whether the apostle thought in Aramaic and found it difficult to express his thoughts in Greek, or whether his mind was so taken up with "the purpose" that he did not give sufficient thought to state clearly that on which the purpose depended.

For example, John xiii. 34 is translated thus: "A new commandment I give unto you, that ye love one another." Is "love one another" the commandment? or is there a commandment—not

stated—which was in the mind of the writer, the purpose of which is "that ye may love one another"? Westcott in his commentary on this verse points out that it has been conjectured that the "new commandment" is the ordinance of the Holy Communion, which was instituted to the end that Christians "might love one another." He does not seem inclined for his own part to accept this supposition, but he points out that "even if this definite reference be not accepted, it seems best to preserve the force of the final particle (ἵνα ἀγαπᾶτε) as marking the scope and not simply the form of the new commandment." I think, however, that if we look back to the exhortation, which followed the startling incident of the washing of the disciples' feet, and take that exhortation in connexion with the probable circumstances surrounding the washing, and recall especially the prefatory remarks by the apostle in ver. 3, we may find the commandment (xiii. 14, 15, 17). It is supposed that the disciples were all in a high state of irritability of temper, and that, in the absence of the ordinary slave to wash the feet, not one of them was prepared to undertake this menial office. Jesus then, knowing full well the supreme dignity of His Person, that "He came forth from God" and was going unto God, undertook that which they everyone thought too humiliating, and by His example and also by commandment (ver. 15) taught them to undertake humble offices of kindness one toward another, that they might *through the doing* of such things learn to love one another.

But though the Bishop of Durham has emphasised the value of the particle in this passage, he does not carry it with him boldly enough in some other difficult places. There is one such in John vi. 29. The rendering of this is: "This is the work of God, that ye believe on Him whom He hath sent"; and the obvious meaning of this version is that to believe on Jesus is the work of God. That may be true; but if the full value of ἵνα were given, the meaning would be very different; it would then be something like this: Jesus would say "the miracle of the loaves was a work of God; God has been working, *is* now working, and will work *to this end*—for this purpose—*that ye may believe on Me.*" John says (xx. 31) that the very object of his own Gospel was that men might believe that Jesus was the Christ. And is not this the end of all of God's working, past, present, and future—whether by so-called miracle, or by preaching, or by writing?

In chapter vi. also a very important doctrine is lost to sight by inattention to the worth of this little particle. In vi. 39, 40, is it the will of the Father "that everyone that beholdeth the Son and believeth on Him should have eternal life"? That doubtless is so, but is not the doctrine taught here and brought out by the conjunction ἵνα more profound than that? May not the passage (vi. 37–40) be paraphrased somewhat in this way: "All that which the Father giveth Me to accomplish shall come to Me—shall reach Me in its appointed time; I shall fulfil the eternal counsels of the Father (ver. 38); I alone shall bear the full stress and strain of the salvation of ruined man; I shall take the unique position of sponsor and surety for fallen man; this is the will of My Father *in order that* this world, which rightfully belongs to Me and which is now in disorder, may not be lost, but may be raised up again, and *in order that* no individual should lean upon such a broken reed as self-merit, but that *every one* who looks to Me and believes on Me may have eternal life"?

There are other passages in St. John's writings in which it is very difficult to carry out the forcible meaning of ἵνα; but these that have been considered may suffice to show that it may be, instead of finding a difficulty in expressing his meaning in the Greek language, the apostle's mind was so taken up with the end and purpose for which he wrote that we have to look back, as it were, into his mind to find the thought on which depends the value of ἵνα.

FREDERIC FLINT.

Scarborough.

The Righteousness of God.

THE above expression, which occurs several times in the Pauline Epistles, is often (as it would seem) liable to misconstruction. I take it that the words "Righteousness of God" = the righteousness *provided by God*, just as an expression like "bread of God" means, not that on which God feeds, but which He provides. This interpretation, therefore, excludes the notion that the righteousness of God signifies an attribute of the divine nature, because, if an attribute, it could not be transferred. For parallel instances compare the words of Jeremiah, "the Lord, our righteousness," and Isa. lxi. 10,

"He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (in which passage the latter clause is explanatory of the former). Compare, further, Hab. ii. 4, which should be rendered "the righteous by faith (*i.e.* those who are justified by faith) shall live"—live, as I take it to mean, in the *first* resurrection. See also Rom. iii. 22, "the righteousness of God, which is by faith of Jesus Christ, toward and upon all them that believe," where ἐπὶ with the dative implies that the righteousness rests on them as a robe. In this same connexion compare Phil. iii. 9, "not having my own righteousness, which is out-of (ἐκ) law (*i.e.* legal righteousness), but that which is from (ἐκ = proceeding from) God, upon (ἐπὶ) faith," that is, upon the basis of faith. Again, therefore, the preposition ἐπὶ must be taken locally, as in the citation from the Romans.

It seems clear, from the passage above adduced, that the righteousness of God, so far from being an attribute of His, is simply equivalent to the righteousness of Christ, "who of God is made unto us wisdom, *and righteousness*, and sanctification, and redemption. E. H. BLAKENEY.

South-Eastern College, Ramsgate.

"Into the Name."

I SEE in the September number of THE EXPOSITORY TIMES a notice of Dr. Frost Bishop's article on the revised rendering "baptizing *into* the name." Not being a Greek scholar, I cannot question his view of the subject; but it strikes me as curious the absence of all reference to Rom. vi. 3, which is rendered both in A.V. and R.V. as "baptized *into* Christ Jesus," and "baptized *into* His death." Surely "baptism into Christ Jesus" means baptism into the nature, and has reference to the outward act of baptism as well as to the inward work of the Holy Spirit? And again, in Gal. iii. 27, it is a stronger expression than "baptized into the name." Can you tell me if the Greek is the same as in St. Matt. xxviii. 19?

I may add that in Acts viii. 16 and xix. 5, the R.V. gives "*into* the name"; in Acts xix. 3, 4, "*Into* what then were ye baptized?" "Into John's baptism."

In 1 Cor. i. 13, "Were ye baptized *into* the name of Paul?" and 1 Cor. i. 15, "Lest any man should say that ye were baptized *into* my name."

Pray excuse my troubling you, but I am very deeply interested in Bible study.

Ealing. HELEN PITCAIRN.

Index to Modern Sermons.

(*When the page is not given, the volume has an Index of Texts.*)

MATTHEW.

vi. 11.—Alford (H.), Quebec Chapel Sermons, ii. 163.
Bushnell (H.), The New Life, 308.
Dods (M.), The Prayer that teaches to Pray, 99.
Farrar (F.), The Lord's Prayer, 91.
Godet (F.), Biblical Studies, 56.
Hare (A. W.), Alton Sermons, 422.
Hutton (H.), Sermons on the Lord's Prayer, 106.
Keble (J.), Sermons for Holy Week, 427.
Maurice (F. D.), The Lord's Prayer, 55.
Martineau (J.), Hours of Thought, ii. 50.
Norton (J. N.), Every Sunday, 82.
Packer (J. G.), Sermons on the Lord's Prayer, 89.
Parkhurst (C. H.), Blind Man's Creed, 124.
Saphir (A.), Lectures on the Lord's Prayer, 250.
Tholuck (A.), Hours of Devotion, 318.
Wilson (J. H.), Our Father in Heaven, 141.
Wray (J. J.), Light from the Old Lamp, 62.
Bibliotheca Sacra, 1887, 725.
Church Bells, Special Part, 674 (Farrar).
Contemporary Review, xxxvi. 548.
Expository Times, ii. 184, 242, 254.
,, ,, iii. 24, 77.
Fireside Pictorial Magazine, 1891, 621.
Harvest and Thanksgiving Services, 161.

MATTHEW.

vi. 11.—Homiletic Magazine, vi. 257 (Field).
,, ,, xviii. 244 (Croskery).
Homilist, xxxix.
Methodist Times, 1892, 988 (Pearse).
Modern Church, ii. 111 (Douglas).
Monthly Interpreter, i. 77.
National Preacher.
Sunday Magazine, 1879, 495.
vi. 12.—Dawson (W. J.), Church of To-morrow, 127.
Dods (M.), Prayer that teaches to Pray, 122.
Farrar (F. W.), The Lord's Prayer, 129.
Hare (A. W.), Alton Sermons, 456.
Hutton (H.), Sermons on the Lord's Prayer, 112.
Keble (J.), Sermons for Holy Week, 433.
Macgilvray (W.), Ministry of the Word, 42.
Magee (W.), Gospel of the Age, 259.
Maurice (F. D.), The Lord's Prayer, 73.
Norton (J. N.), Every Sunday, 90.
Packer (J. H.), Sermons on the Lord's Prayer, 112.
Parker (J.), Hidden Springs, 266.
Saphir (A.), Lectures on the Lord's Prayer, 276, 295, 314.
Wilson (J. H.), Our Father in Heaven, 167, 195.
Christian World Pulpit, iii. 1 (Coley).

MATTHEW.

vi. 12.—Church Bells, Special Part, 693, 933 (Farrar).
Contemporary Review, xxxvi. 549.
Expositor, 1st Series, vii. 130 (Milligan).
Expository Times, iv. 262 (Marshall).
Hannam's Pulpit Assistant, ii.
Homiletic Magazine, xviii. 246 (Croskery).
Homiletic Review, xiv. 160 (Sherwood).
Homilist, x., xiii., xxxix.
National Preacher.
Penny Pulpit, New Series, No. 503 (Magee).
Preacher's Magazine, 1893, 368 (Cross).

vi. 12–15.—Christian World Pulpit, x. 325 (Beecher).

vi. 13.—Dods (M.), Prayer that teaches to Pray, 151.
Farrar (F. W.).—The Lord's Prayer, 181, 199, 213, 257.
Goodwin (H.), Parish Sermons, i. 143.
Hare (A. W.), Alton Sermons, 471.
Hutton (H.), Sermons on the Lord's Prayer, 145, 169, 188.
Keble (J.), Sermons for Holy Week, 440.
Maurice (F. D.), The Lord's Prayer, 89, 117.
Morison (J.), Holiness, 68.
Norton (J. N.), Every Sunday, 98.
Packer (J. G.), Sermons on the Lord's Prayer, 129, 146, 167.
Parkhurst (C. H.), Blind Man's Creed, 138.
Saphir (A.), Lectures on the Lord's Prayer, 327, 348, 362.
Spurgeon (C.) Sermons, ix., No. 509.
,, ,, xxiv., No. 1402.
Stalker (J.), The Four Men, 31.
Tholuck (A.), Hours of Devotion, 215.
Wilson (J. H.), Our Father in Heaven, 219, 243, 267.
Anglican Pulpit of To-Day, 114 (Goodwin).
British and Foreign Evangelical Review, xviii. 729.
,, ,, ,, ,, xxxii. 635.
British Weekly Pulpit, ii. 328 (Forgan).
Christian World Pulpit, xix. 339 (Beecher).
,, ,, xxvi. 155 (Hubbard).
,, ,, xliii. 1, 17, 33, 49, 65 (Farrar).
Church Bells, Special Part, iv. 165, 182, 950.
Churchman, 1st Series, iv. 305, 353.
,, ,, ix. 465.
Clerical Library: Three Hundred Outlines, 9.
Contemporary Pulpit, 2nd Series, i. 119.
Contemporary Review, xxxvi. 557.
Expositor, 3rd Series, vii. 433 (Page).
Expository Times, i. 3.
,, ,, iii. 127, 128.
,, ,, v. 6.
Family Churchman, xxi. 229 (Temple).
Good Words, 1885, 615 (Bromby).
Homiletic Magazine, xviii. 247 (Croskery).
Homiletic Review, xv. 381, xviii. 56.
Homilist, xliii., xliv., liv.
Oxford Review, Feb. 4th, 1885 (Goodwin).
Theological Monthly, iv. 200 (Cholmondeley).
Thinker, i. 210 (Geden).

vi. 14.—Beck (J. T.), Pastoral Theology, 343.
Farrar (F. W.) The Lord's Prayer, 229, 245.
British and Foreign Evangelical Review, xxx. 675.
Christian Treasury, xviii. 188.
Church Sermons, No. 51.
Expository Times, iii. 309.
National Preacher.

vi. 14–21.—Stier (R.), Words of the Risen Saviour, 499.

vi. 15.—British and Foreign Evangelical Review, xxx. 678.
Church Sermons, No. 51.
National Preacher.

vi. 16.—Howson (J. S.), Our Collects, Epistles, and Gospels, 17.

MATTHEW.

vi. 16.—Momerie (A. W.), Preaching and Hearing, 94, 107, 121.
Wilmot Buxton (H. J.), Life of Duty, i. 133.
Church Bells, 1892, 258 (Jones).
Homiletical Library, iii.
Plain Sermons by Contributors to Tracts for the Times, x. 73.
Twenty-five Plain Sermons preached in London and the Country, 70.

vi. 16–18.—Beck (J. T.), Pastoral Theology, 343.
Bersier (E.), Sermons, vi. 315.
Brooks (Phillips), Candle of the Lord, 200.
Dykes (J. O.), Laws of the Kingdom, 219.
,, ,, Manifesto of the King, 417.
Girdlestone (C.), Course of Sermons, i. 263.
Pearson (A.), Christus Magister, 170.
Smith (W. C.), Sermon on the Mount, 193.
Clergyman's Magazine, New Series, vii., viii.
Expositor, 4th Series, i. 348 (Farrar).
Pulpit, lxvii.

vi. 16–21.—Clergyman's Magazine, ii. 94.
Homiletic Quarterly, i. 57 (Calthrop).

vi. 17.—Neale (J. M.), Sermons in Sackville College, i. 141.
Sunday Magazine, 1875, 208 (Ker).

vi. 17, 18.—Blencowe (E.), Plain Sermons to a Country Congregation, ii. 131.
Tholuck (A.), Hours of Devotion, 259.
Tomlins (R.), Sermons, 161.

vi. 18.—Bartlett (J. S.), Sermons, 45.

vi. 19.—Fairbairn (A. M.), Studies in the Life of Christ, 145.
British and Foreign Evangelical Review, v. 1059.
Christian World Pulpit, vi. 188 (Beecher).
Day of Days, 1890, 236.
Expositor, 3rd Series, viii. 100 (Emerson).
Good Words, 1885, 477 (Fraser).
Homiletic Review, xxi. 255.
Homilist, xvii.

vi. 19, 20.—Girdlestone (C.), Twenty Parochial Sermons, iii. 49.
Christian World Pulpit, xxvi. 264 (Davies).

vi. 19–21.—Brooke (S. A.), Fight of Faith, 307.
Harries (J.), Gospel of Righteousness, 131.
Macdonald (G.), Unspoken Sermons, i. 18.
Pusey (E. B.), Parochial Sermons, 73.
Smith (W. C.), Sermon on the Mount, 208.
British Weekly Pulpit, i. 437 (Wilson).

vi. 19–24.—Dykes (J. O.), Manifesto of the King, 449.
Pearson (A.), Christus Magister, 186.
Expositor, 3rd Series, x. 378.
Modern Church, i. 411 (Ross).

vi. 19–34.—Parker (J.), Inner Life of Christ, i. 213.

vi. 20.—Keble (J.), Sermons for Advent, 431.
Laing (F. A.), Simple Bible Lessons for little Children, 374.
Thorold (A. W.), Gospel of Work, 107.
Vaughan (J.), Fifty Sermons, ii. 151.
Christian World Pulpit, xxvi. 264 (Davies).
Clerical Library: Three Hundred Outlines, 54.
Expositor, 4th Series, iv. 376.

vi. 21.—Butler (H. M.), Harrow Sermons, ii. 211.
Church (R. W.), Village Sermons, 105.
Evans (R. W.), Parochial Sermons, i. 182.
Gibson (J. G.), Stepping Stones to Life, 31.
Harris (H.), Short Sermons, 230.
Oosterzee (J. J. van), Year of Salvation, ii. 186.
South (R.), Sermons, iii. No. 48.
Christian Treasury, xxi.
Homiletical Library, iii.
National Preacher, i.

Point and Illustration.

The Wrong End.

Strand Magazine, August 1894.

THERE is a good deal of character about some of our engine-drivers, and many good things are told both of and by them. One old stager, who was driving a train that happened to be a bit behind time, observed a gentleman go up to the guard, put half a crown into his hand and say, "Do your best, guard, to make up your lost time, or I shall lose my train at such a junction, which I want very much to get." "All right, sir," said the guard, touching his hat. Before starting he gave a hint to the driver; but the driver had his own views on the "morality" of the question, and when his engine sailed into the junction, the train the passenger wished to catch was seen to be quietly steaming out at the other end of the station. The disappointed traveller, greatly annoyed, approached the driver, and said, "I thought, driver, you might have enabled me to get my train. Half a minute would have done it." "Ah, sir," replied the old driver, "it might have been done easily; but, you see, you greased the wheels at the wrong end of the train."

Homiletic.

Record, August 24, 1894.

WE can vouch for the truth of the following story:—An old lady hearing that a certain young curate was about to preach at an important church, sent to him the following sermonette in a sermon-case, with the request that he would preach it.

"'Man is born unto trouble, as the sparks fly upward" (Job v. 7).

"I will divide my sermon into three parts:—

"1. Man's Ingress—naked and bare.

"2. Man's Progress—trouble and care.

"3. Man's Egress—nobody knows where.

"But this I can tell: he who does well here will do so there.

"And I can tell you no more if I preach for a year."

Love's Evolution.

Independent and Nonconformist.

WHEN all the world was very young,
And all the stars of morning sung,
For very joy of love, that hung
In heaven above:
When men and maidens loved right well,
And had no other tale to tell,
Then love began with a little "l";
That was love!

And when the world was old and sere,
When mind became the heart's compeer,
And peopled all the hollow sphere,
And skies above,
With little gods, as poets tell,
Who cast the dart or wove a spell—
Then love began with a capital "L";
That was Love!

And now the world is half decayed,
When heart and mind are things of trade,
And men, when marriages are made,
Think wealth above
All sense and sentiment, and sell
Or buy sweet lives for gold—the spell
Of love begins with a sterling "£";
That is £ove!

A Parable.

School Board Papers.

Q. Define a Parable.

A. A heavenly story with no earthly meaning.

Thou shalt (not) Steal.

MR. BELFORT BAX, in his *Religion of Socialism* (published by Swan Sonnenschein & Co. in their "Social Science" series), maintains that "a waft of healthy moral instinct whispers to a man that it is not the same thing to 'defraud' a 'company' as to rob his neighbour." Addressing the railway company he says, "Business is business; let us have no sentimentality. We are on a footing of competition, only that it is not 'free,' seeing that you have the law on your side. However, let that bide. Your 'business' is to get as much money-value as possible out of me, the passenger on your line ('conveyance' being the specific form of social utility your capital works in, in order to realise itself as surplus value), and to give as little as possible in return, only in fact as much as will make your line pay. My 'business' as an individual passenger, on the contrary, is to get as much *use*-value, to derive as much advantage from the social function which you casually perform in pursuance of your profit, as I possibly can, and to give you as little as possible in return. You seek under the protection of the law to guard yourself from 'fraud,' as you term it. Good. If I can evade the law passed in your interest and elude your vigilance, I have a perfect right to do so, and my success in doing so will be the reward of my ingenuity. If I fail I am only an unfortunate man. The talk of 'dishonesty' or 'dishonour' where no moral obligation or 'duty' can possibly exist is absurd. You choose to make certain arbitrary rules to regulate the commercial game. I decline to pledge myself to be bound by them, and in so doing I am clearly within my moral right. We each try to get as much out of the other as we can, you in your way, I in mine. Only, I repeat, you are backed by the law, I am not. That is all the difference."

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

With the issue for October, *The Bibliotheca Sacra* closes its sixty-fourth year of existence, and enters upon a fresh subject of study, hopeful and promising. It is the study of Christian sociology. And in order to give it justice Mr. Swift Holbrook, of Chicago, a prominent employer of labour, has been associated in the editorship.

Mr. Holbrook contributes to the current issue a series of "Sociological Notes," and a long article which has the first place in the magazine. The Notes are more personal, more American in fact, than the article. They express Mr. Holbrook's creed. They also enable us to see clearly that whether we find Mr. Holbrook worth reading or not, we shall at least be able to read him.

Mr. Holbrook's creed is expressed in this single sentence: "He believes in a more equitable distribution of the product than at present prevails; but he emphatically denies that the best way to secure it is by revolution." He believes that the more equitable distribution will come *without* revolution, even in America. For he has faith in the middle class. "We spell God and gold nearly the same, but God comes first and has a capital. The American people love justice and fairplay, and our great saving power is the middle class, who, after all, are nearest to God, for they strive not, as the wealthy, unduly for material wealth and prosperity; not, as the lawless and ignorant, for the overthrow of established authority and the reign of anarchy. The saloon, demagogism, and ignorance are the worst foes of the American people."

The article, which goes by the simple title of "Christian Sociology," contains some wholesome truth well expressed. Dr. Lyman Abbott has said that St. James' "royal law," "Thou shalt love thy neighbour as thyself," is only the Judaistic law justice; and that Christianity, as Christ exemplified it, demands that thou shalt love thy neighbour better than thyself; in proof whereof he quotes, "A new commandment I give unto you, that ye love one another as I have loved you." And now the effort to love one's neighbour better than oneself is coming to be quite a cult in American society. But Mr. Swift Holbrook will have none of it. "It will result," he says, "precisely as Hopkinsianism in New England did as preached by Dr. Emmons. The effort to get Christians willing to be damned, in order that their neighbours might be saved, was such an ignoring of duties to self, that it was not simply unnatural, it was unchristian."

There are few subjects upon which more has been written in recent years, and about which more indecision still remains, than the Kingdom

of God. And now an article appears in *The Contemporary Review* for October, over the signature A. N. Jannaris, which denies the existence either of the phrase or of the idea which the phrase represents. Jesus, says this writer, who is a Greek, and speaks with an authority upon the language of the New Testament which we are only beginning to recognise, never called Himself a King, and never spoke of His Kingdom. Once the name King is used in a parable (Matt. xxv. 34, 40), but the reference is to His second coming. In all cases in which we speak of the Kingdom of God and of its King, Jesus spoke of His lordship or dominion, and called Himself simply Lord.

The "*Kingdom* of God," or the "*Kingdom* of Heaven," in our English Versions is therefore a mistranslation. And it is none the less unfortunate that it has been so innocently made. There is no doubt that "Lord" (κύριος) is the title applied to Christ by all except His enemies; for although Matt. xxv. 34, 40 is not the only apparent exception, the other exceptions are equally apparent, and all refer to His parousia. Now the Greek word rendered "Lord" (κύριος) has no abstract noun of its own. The two possible formations (κυρία and κυριότης) were not in use in this sense. The one occurs but twice in the New Testament (2 John 1, 5), and is translated Lady in our Versions; the other but four times, and all in the latest Epistles (Eph. i. 21; Col. i. 16; 2 Pet. ii. 10; and Jude 8). It was necessary therefore to use the abstract noun (βασιλεία) formed from the common word for King; and accordingly, wherever that abstract noun is used by Christ of His own supremacy, it ought to be translated "lordship," or "dominion."

Immediately one thinks of the second petition in the Lord's Prayer, "Thy kingdom come," and the effect of this new translation upon it. Now the Lord's Prayer is the very subject of this Greek writer's article. And it is not the second petition only that is brought into a new and unexpected light.

The very first words, "Our Father which art in heaven," receive fresh emphasis. For this writer reminds us forcibly of the strong antithesis which runs throughout the language of our Lord when He refers to heaven and earth. "There are two mighty powers depicted as two spiritual figures. One represents the principle of good, and the other the principle of evil. The former is the Supreme Being. It is God who has sent Christ 'to save His people from their sins.' He dwells in *heaven*, and has angels as attendants and messengers. The other, the principle of evil, is His adversary, Satan. He rules over *this world*, assisted by a host of evil and unclean spirits or demons in the execution of his evil work, which consists in laying snares for man, and tempting him to sin, so as to cause his perdition. Jesus Himself very frequently alludes to this personified evil by various more or less euphemistic names, such as *Satan*, the *wicked* or *evil one*, the *chief of spirits*, the *foe*, *Beelzebul*, the *ruler of this world*. We have thus before us a graphic representation of two mighty allegorical figures engaged in a spiritual struggle, the one to *save* and the other to *destroy* mankind, with the approaching outcome that Light will prevail over Darkness."

Therefore we see that the words "in heaven" in the Invocation of the Lord's Prayer do not simply indicate locality or environment. They at once place us in the position of spectators of this grand conflict, and assure us that our prayer is directed to the present and ultimate Conqueror. It is faith triumphant over sight even in the very opening sentence, for though we are upon the earth where Satan is prince, our Father is in heaven.

The second petition would be translated by this Greek writer, not "Thy kingdom come," but "Thy dominion come." And the advantage of the new translation, besides its greater accuracy, is from the present point of view easily manifest. It retains the thought of the great spiritual antithesis. We pray, not simply that we may acknowledge Christ as King, and welcome the spread of His

Kingdom; we pray that He may extend His sway over the hearts and lives of men, displacing the present baneful sway of Satan.

And this is no anticipation of the third petition, "Thy will be done, as in heaven, so on earth," though it leads easily into it. For, according to this modern Greek author, "will" is here as unfortunate a mistranslation as was "kingdom" in the previous petition. Whether we take "will" in its archaic sense of "volition," or in its wider usage of "wish," "pleasure," and the like, it does not, in either case, render the meaning of the Greek word (*θέλημα*) which our Lord employed. That word designates, not the wish or will, but the *result* of the will, the thing which has been determined. God is represented in the Gospel of Jesus Christ as having not merely the will or wish, but the determination to redeem the world. It is therefore as untheological as it is ungrammatical to translate this masterful expression by the weak and wavering term "will." Whatever this prayer is, it is a prayer of faith. But it is faithless to say "Thy will be done." It admits that God's will may not be done, but be finally thwarted on earth by the cunning of the evil one.

It is well known that the fourth petition of the Lord's Prayer, though it is so simple and childlike in our Versions, contains the most untranslatable word in the New Testament. It is rendered "daily" in the Authorised Version, and the Revisers have retained that rendering, though in their margin they give us another "for the coming day." These two translations, either "Give us this day our *daily* bread," or "Give us this day our bread *for the coming day*," at present hold the field. A. N. Jannaris believes that they are both impossible.

"Daily" is impossible, because it is not a translation, and no one pretends that it is a translation. It is what the sense of the passage seems to demand, but it is no translation of the Greek word employed. And "for the coming day" is impossible, because it flatly contradicts our Lord's own teaching.

The difficulty arises from the circumstance that the Greek word (*ἐπιούσιος*) appears here for the first time in the Greek language, and never took root in that language. It was a coinage for the immediate necessity, and that necessity was never again felt with so sharp a precision. We are therefore thrown back upon the etymology or analogy of the word, and upon our Lord. The hard and fast etymology does not help us. It seems to give us "coming," the bread "for the coming day," and that is not possible. But there is a word several times used in the Septuagint (*περιούσιος*), a new word, and very like to the one before us. It is obviously coined from a common word (*περιουσία*), which signifies wealth, abundance. When Jesus says, "Lay not up for yourselves treasures upon the earth" (Matt. vi. 19), He does not use this word, but He exactly expresses its idea. It means more than we actually need. Well then, if Jesus had in mind that noun (*περιουσία*) and its new adjective (*περιούσιος*) used by the LXX., and He wished to express the very opposite idea from that which they conveyed, what was more natural or more easy than that He should coin the word (*ἐπιούσιος*) and fix His meaning for ever? If that is the origin of the word, then Jesus taught His disciples to pray not for abundance of bread, not for bread to be treasured up as wealth, but for simply enough of bread, for bread that was sufficient for immediate need. "Give us this day our sufficient bread."

One petition remains. It will be no surprise now to learn that our author accepts the translation, "Deliver us from the evil one," against which so much was said when it startled us in the Revised Version. But this throws light upon the first clause of the petition, "Lead us not into temptation," and gives it marvellous precision. To this author, with a native feeling for the meaning of his Greek tongue, "temptation" here is no generality. Temptation implies a tempter, and who can the tempter be but that same deadly foe whose presence

is so keenly felt throughout? We miss the reference, not merely by turning the personal "evil one" into the abstract "evil," but also by mistranslating the verb "lead." As it stands, and as we usually understand it, that word is positively heretical. It contradicts Scripture, and blasphemes God. God cannot be tempted by evil, neither tempteth He any man. The tempter is ever one and one only. And here our stumblingblock is simply due to the fact that the classical active voice is in Jesus' time passing into the Hellenistic middle, so that instead of translating it "Lead us not into temptation," we ought to have translated it, "Let us not be brought into temptation (the tempter's snare), but deliver us from the evil one."

Principal Witton Davies, of Nottingham, contributes to *The Freeman* a short account of the men and sayings that most impressed him at the recent Oriental Congress. The Congress was held in Geneva, and it is scarcely surprising that he missed some Englishmen there. The President of the Congress was Dr. Naville; and "among biblical scholars present I may name Professors Wellhausen (one of the quietest in the Congress), Stade, Bickell, Von Orelli, Kautzsch, Delitzsch (son of the well-known commentator), Budde, Bruston, Bevan (author of an excellent commentary on Daniel), Dr. C. H. H. Wright, and Dr. Toy." And there were others besides these. Oppert, Hallévy, and Jensen, the great African scholars, were there; also the "Arabicists," Socin (direct descendant of the heretic Socinus), Derenbourg, D. H. Müller, Margoliouth; and men who have made themselves a name in Syriac, like Nestle and Gottheil. Moreover, "my Welsh fellow-countrymen will be interested in knowing that Dr. Windisch of Halle, the celebrated Celtic authority, is an active member, and I have been asking him and others to start a Welsh section, for we Welsh claim to have come from the Garden of Eden, which is generally placed in the East." Finally, Mr. Witton Davies does not forget the two learned sisters of Cambridge, Mrs. Lewis and Mrs. Gibson.

Principal Davies never heard theologians debate more hotly or heartily than these Semitic savants. And yet he observed that Wellhausen, who was there and whose positions were sharply criticised more than once, "never uttered a syllable in public during the whole Congress."

Dr. Haupt, of Johns Hopkins University, seems to have been well forward. He presented to the Congress the latest instalments of his Hebrew Bible; he accused Delitzsch the younger of misplacing Paradise by not understanding biblical words in a biblical sense; and next day he led the way towards a great discussion by a discourse on "The Origin of the Five Books of Moses."

In that discourse, says Principal Witton Davies, "he put forth the following dates as practically agreed upon by the best judges, and briefly spoke of the influences under which the parts were brought together into one 'Torah.'" The letters stand for the several documents. J = Jehovistic; E = Elohistic; D = Deuteronomic; P = Priestly:—

J	B.C. 850–700
E	,, 750–650
D	,, 621
P	,, 500
JE combined . . .	B.C. 630
JED ,, . . .	,, 550
JEDP ,, . . .	,, 444
Torah in present form . .	,, 400

"In every practical problem," says Professor Marshall in his *Principles of Ethics*, "common sense is the ultimate arbiter." And Mr. John Mackenzie, in his *Manual of Ethics*, the second edition of which has just been issued, after hesitating, lest that statement should sweep his science out of existence, ends by fully accepting it. "In every practical problem common sense is the ultimate arbiter."

That is to say, what science has to do is to discover the principles; it is for "common sense" to apply them to the details of life. It is not the function of any science to lay down practical pre-

cepts or to prescribe rules of conduct. And from that law even the science of ethics is not excluded. "It is not to tell us what in particular we are to do; it is not even to furnish us with definite rules to be applied in particular cases; it is to enlighten us with respect to the principles by which common sense is to be guided in its practical judgments."

Now if this is true of all the sciences we know; if the masters of each science whose laws have yet been discovered have come forward to tell us that this is true of their particular science, and there is no exception; is it not highly improbable that the greatest science of all should be found at fault? There is no science that contains principles so noble, and there is none that touches practice at so many points as the science of the Life in Christ Jesus. Its laws have not yet been formulated by us. They are still handled as if they were mere instances. But is it probable that this great science is the one exception to the rule given above? If every other science finds only principles for us, and leaves their application to our own "common sense," is it likely that the science of the Spiritual Life should make a new departure, and besides finding for us the grand principles of conduct, which we all admit it does, find also the exact application of them for every one of us, and for every circumstance in which we may be placed?

It is not likely. For, in the first place, we have come to recognise the universality of order in God's universe, and that it is the same Hand that is at work. And, in the second place, we can actually make our direct appeal to Him who gave us the laws of the Life in Christ.

We know that our Lord discovered to us the principles of the spiritual life. We know that He never ceased declaring and repeating them. Now He veiled them of necessity in parables. Now He spoke plainly and spoke no parable. And now He opened not His mouth, but made them real and made them ours, in deeds of love and self-surrender. Did He ever apply these principles in the circumstances of any man's daily life? No, He never did. But once when called upon He was in haste to refuse to do it.

It is the well-remembered incident of the man who cried out of the crowd and said, "Master, speak to my brother that he divide the inheritance with me" (Luke xii. 13). Archdeacon Farrar describes it as "the most foolish and unwarrantable interpellation ever made to our Lord." And no doubt it was, though it is now made every hour of their lives by some of His closest followers. Christ's reply was swift and unmistakable: "Man!" ("the word is sternly repressive," says Farrar again) "who made Me a judge or a divider over you?" He was expounding the laws of the Kingdom, the principles of the Life in Christ. And one of these principles is that brothers must deny themselves for one another. Here was a clear case for its application then. But He would not apply it.

He never acted otherwise, though His disciples often expected Him to act otherwise. This was one of the inconveniences (if the word may be allowed) of His presence here, one of the things that made it expedient for them that He should go away. All things that He had received of the Father He had made known unto them. But they were not satisfied with that. They would run to Him for decision in every little perplexity that arose over the application of these things. But He would not be a judge or a divider even over them. He would not tell even them whether they ought to give tribute to Cæsar or no. It was inexpedient that they should ask such things. And He went away.

And now that He is gone we ask them more than ever. We cannot conceive the disciples running to Jesus for His decision upon the practical problems of their life so frequently as do many of His followers now. The Holy Spirit has been given to guide us into all the truth. But we do not want to possess the truth. We are content that the Holy Spirit should retain all the truth in

His own possession, and let us call upon Him for a clear judgment whenever we need it. Before we knew Christ Jesus we made our own decisions by the exercise of our own "common sense." And that common sense we knew to be the total sum of all the powers of mind and will which we possessed. Since we have become new men in Christ Jesus we have put away all these things—understanding, memory, thought, will, decision—we have put them all away as childish. We know that our new birth has covered all our faculties and made them new; has enlightened our mind, strengthened our will and disengaged it from former causes of interference. We know that we are able to form judgments and make decisions as we never were before. But we have renounced the right. When perplexity arises we simply ask a sign, which we never fail to receive, and then we follow it without hesitation, though it sometimes leads us into most unlooked-for situations.

Here is the question then. We are living under the dispensation of the Spirit: is it intended that the Spirit's guidance should be through the newly-ennobled faculties which we possess, or is it intended that we should now shut our eyes as if the new life in Christ had smitten us with blindness, and, like Simon Magus, call for some sign to lead us by the hand?

The question is a pressing one. For the theory, or rather the practice, which has just been suggested, meets us frequently in life, meets us sometimes in literature also, and has recently been seen in most unexpected places.

It meets us in life. Two men recently came together to consider the propriety of having special services in a certain place. The question was, Shall we have them now, or shall we wait till the harvest is over? One of the men suggested that they should ask the Lord in prayer. They knelt down. But while they knelt the thought came into the mind of the other that they were praying for two different things. The one was praying for a "sign," the other was praying that they might be enabled to weigh carefully all the circumstances, and decide without selfish interference. If the passage of Scripture, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward," had occurred to the one, he would, without a moment's further hesitation, have decided that the services should be held. If it had occurred to the other, he would have put it away from him as having no relation whatever to the question.

It meets us also in literature. A volume was recently published under the title of *The Same Lord*, which gave an account of the mission tour of the Rev. George C. Grubb, M.A., in Australia, Tasmania, and New Zealand. It was written by Mr. Edward Millard, who was one of Mr. Grubb's mission party, and whose wife was the only lady accompanying it. That volume contains the following among many similar incidents. We give it in Mr. Millard's own words.

"But in the midst of all this rejoicing at so many souls saved, and our need as regards financial affairs more than supplied, there was one thing we did not understand. For two days Mrs. Millard had been troubled with a swollen face (accompanied by terrible pain), which appeared to be a gum-boil. We applied hot poultices, and poppy and camomile fomentation (which we heated in a saucepan on the fire), and later on, a leech, and yet the pain was equally bad and the swelling only increased. This continued, and yet we were not certain about praying over her and using no means. All Friday and Saturday the poultices gave no relief, although applied day and night every half-hour, and it became almost impossible to take even a spoonful of beef-tea.

"After tea on Saturday evening we were sitting in the private room writing, when suddenly it came very strongly to me that the Lord wanted us to trust Him to heal her without means. So I said to the others, 'Perhaps the Lord wants to heal her by His own divine power.' We immediately knelt down, and waited some considerable time in

silence. Then the Lord said to me, 'Take the saucepan off the fire"; so I got up and did that, as the first step of obedience. Then Jackson said, 'Lord, it is done. We praise Thee!' and Mrs. Millard said, 'The pain is gone.' We simply shouted praise to God. Some tea and an egg were brought up, which she ate, and then sang a hymn at the top of her voice. Hallelujah! Praise be to God, our Lord has not changed! His power and His love are the same, and to Him be all the glory, Amen."

Now if that is actually God's way with us, the narrative will stand. We need not even protest against its apparent irreverence, which is only apparent, nor regret its lack of congruity, which is very real. But if it is possible that that is not God's way, is not the risk that is run somewhat serious? All's well that end's well, and it ended triumphantly this time. But it does not always end so.

A few weeks ago this paragraph appeared in the daily newspaper. We again quote it word for word:—"Mr. C. C. Lewis held an inquest on Wednesday at Great Baddow, near Chelmsford, on the body of Oscar Tyrrell, aged seven months, whose parents are members of the Peculiar People sect. The father said that no medical advice was taken when the child was ill. This was from no obstinate feeling, but from a trust in Christ and for conscience' sake. The coroner said it was the duty of parents to call in medical aid to their children. The Peculiar People were a most orderly, respectable, and sober body as a rule, but this appeared to be their weak point. He knew cases in which they had called in medical aid for their children so as to conform to the law, but had not called it in for themselves. He had a case not long ago in which a member of the Peculiar People called in a veterinary surgeon to his pig. It seemed strange that a man should get professional aid for his pig and not for his child. The father: 'The Lord has not told us about animals. There is no promise about them. It is to His people.' The foreman of the jury said there were not kinder or more indulgent parents than Mr. and Mrs. Tyrrell. The jury returned a verdict of 'Death from Natural Causes.'"

We need not now send back that jury to reconsider their verdict. They admitted that it clashed with the evidence. And yet they felt that they could not return any other. But if that is so, if the plea of "a trust in Christ and for conscience' sake" is henceforth to prevail so unexpectedly in our courts of justice, surely it becomes us to do all in our power to enlighten conscience, and to make trust in Christ a zeal according to knowledge.

Besides, it is not a mere matter of faith-healing. Here lies the importance, and also, it must not be forgotten, the delicacy of the matter, that it opens up the whole field of "special" answers to prayer. There are those amongst us, and they are not a few, who would repudiate the two examples given, and even sever themselves from all association with "faith-healers," who nevertheless believe most implicitly in "special" answers to prayer, swiftly quoting innumerable instances from their own experience. But it is hard to see where the separation can be made.

It is certain that it cannot be made at the imaginary line which separates things sacred from things secular. With surprising infelicity Archdeacon Farrar explains our Lord's refusal to arbitrate between the man and his brother by quoting the sentence, "My kingdom is not of this world." The sentence is true, but its application is impossible. In the sense Dr. Farrar means, Christ's kingdom *is* of this world. There is not a movement of this world, there is not an event that happens in it, that is not of deepest interest to Him. Not a sparrow falls to the ground without Him. The quarrel between these two brothers cut Him to the heart not less really than His heart rejoiced when Andrew went and first found his own brother Simon.

And there is no man who believes in "special" answers to prayer who limits them to things

spiritual. A few weeks ago there arrived at the door of the writer of these Notes a preacher of the gospel whom to name is to call up thoughts of a very close walk with God. He came unexpectedly, and he announced at once that he came for a certain piece of literature which he thought might be found in our possession. It was necessary, in order to find it, to search a file of some three hundred weekly papers, and yet he had to return by the very next train and must leave in fifteen minutes. We ran upstairs, brought down the file, gave him half the papers, and began to search the other half. The very first page that our eye rested on contained the information wanted. "What a strange chance!" was our exclamation; and immediately felt deeply rebuked when he said most quietly: "I was praying while you were upstairs that we might find the page in time." And he accepted it and went away.

The instance is not given for its singularity. It is given because it is recent, and because it is independent of hearsay; which must also be its apology if it seem too personal here.

The matter troubled us a little. Not that we felt there could be no such "special" answer to prayer. Certainly not because we felt the matter was too trifling for the interference of the Holy Spirit. And the trouble was not laid to rest when, a few days later, we spoke to the same preacher, and he quoted other instances of "special" answers which he had received. "I cannot but believe in special answers to prayer," he said; "I have had so many. For example, I often lose some of my papers, and after searching for some time I stop and offer prayer, when I am frequently led to lay my hand directly upon them." To which the obvious difficulty was expressed that such answers surely ran the risk of encouraging carelessness in the disposal of one's papers. Having many papers to handle in a day we were careful where we placed them, and were able to put our hand upon them without search. The trouble was not removed.

Nor was it removed when another example was quoted by another preacher, who heard the former, a preacher whose life is also a close following in the Master's footsteps. He said: "The late Dr. Andrew Bonar and I agreed that every Sabbath night we should remember one another in prayer. In the end of 1892 I was in New Zealand, and offering prayer for Dr. Bonar every Sabbath night as usual. But one Sabbath night I found I could not offer prayer for him. The next Sabbath night it was the same. And I could not offer prayer any longer for Dr. Bonar, till at last the word came that he was dead. He had died on the Friday preceding that first Sabbath evening when I could not offer prayer."

Upon which this new difficulty arose. In the sister Church to which this good man belongs there are good men also who are fully convinced that God has laid it upon them to pray for the blessed dead. If God is so careful that the blessed dead should *not* be prayed for, that He sends this servant of His a special sign of the death of his friend, how is it that He leaves these other servants of His constantly to do that very thing and to believe that they are glorifying Him thereby? The closest follower of the Lord Jesus Christ may be mistaken in the interpretation of a sign; but it is impossible that after all we know of Him our God should be found to be a respecter of persons.

Return, then, for a moment to the case of the child who died. If my child is ill, I call in the best medical skill I can command. In that I differ from the Peculiar People. But I do not leave the doctor to heal the child by his own skill. All the while my prayer is made to God; though it may be silently, and I may be intent over the things that he is doing; my prayer is made to God that He may so use the doctor's skill, so work through it, that the child shall be restored to health. In that I differ from the ungodly. The question therefore is not of the *fact* of special answers to prayer (though the word "special" is always faithless and unbelieving), it is of the manner in which the answer comes.

The Theology of the Epistle to the Romans.

By the Rev. Arthur C. Headlam, M.A., Fellow and Chaplain of All Souls College, Oxford.

I. INTRODUCTORY.

The object of the following papers is to attempt to give an "historical" account of the theology of the Epistle to the Romans.

If we look back on the history of Biblical Interpretation, we shall find that the inheritance of the Renaissance has been the gift of grammatical interpretation; but there is something more than that required, in order to get at the meaning of an ancient author. Our method must be historical. The whole aim of the often strangely perverted criticism of the present century has been to dissociate our minds from the aspects of modern life and thought, and put us in the natural surroundings of the times of the writers of the New Testament. This has, it is true, at times been carried out very inadequately and with decidedly harmful results. At one time the study of the New Testament was in apparently inextricable confusion. But gradually we are coming back to old standpoints. The books of the New Testament to which late dates had been assigned are, with perhaps one or two exceptions, being restored, even by critical theologians, almost to their old position. But although this is happening, we must remember that it is by employing more accurately and with fuller knowledge the methods of historical criticism, and we must not be untrue to that criticism which has won us the victory. When we ask the meaning of St. Paul's Epistles, we must put ourselves in the position of St. Paul himself. And this is especially necessary with the Epistle to the Romans; almost all his technical terms had one meaning to him, and have another to us. They have come to us through the Latin Vulgate, and round them have clustered an immense number of associations brought in by the difference of the Latin translations, and the labour of scholastic and Protestant theologians. We must try to divorce ourselves from these associations, and put ourselves in the position and in the mental framework of St. Paul when he wrote, and attempt to arrive in that way at the correct interpretation of the thought of the Epistle.

Before we begin to study any work which has come down from the past, we have learned by experience that there are a certain number of questions which we are obliged to ask. We must ask by whom it was written; or, if it has come down to us with claims to be the work of any definite person, we must ask whether these claims have any substantial ground; and this is especially important in regard to works connected with the early Church. The number of apocryphal books, the number of books ascribed in MSS. to wrong authors, are so great, that the chances are, on the whole, against the authenticity of any special book. In the vast number of cases of spurious work, we can have no difficulty at all; in a considerable number of cases there is really no doubt as to the genuineness. In some few cases the question is one of extreme difficulty. Now with regard to the Epistle of the Romans there is no reasonable doubt at all. It claims to be written by St. Paul, and that claim is almost unanimously allowed on both internal and external grounds.

But there is another question akin to this on which there is more doubt, the integrity of the Epistle. This has been attacked in two directions; the one represented mainly by the Dutch school of theologians may be mentioned and dismissed without much comment. It asserts that although there was an original letter written to the Romans, or to some church or other, by St. Paul, yet that this Epistle was but the nucleus of the present Epistle, and we have before us, according to one writer, the fifth recension. Now we must not be too ready to dismiss such theories unheard, for this reason, that we know in the case, for example, of the Ignatian letters that books were interpolated; but in the case of the Epistle to the Romans, we may dismiss them for the following reasons:—Firstly, because the book is clearly an argumentative whole, and we are able, if we will take the trouble, to trace a very real continuity of thought throughout the whole. A good commentary on the Epistle is the best refutation of these theories. And secondly, because, as a matter of fact, we can trace the history of the text back to the middle of the second

century, and if there had been so many various recensions, they would have left some trace upon it. It is true that Marcion's edition omitted many passages, but we may now take it as proved that Marcion made his texts, as early writers asserted, by mutilating those which he received, and that they were not early recensions which were interpolated by the orthodox.

These theories, then, may be dismissed, but there are certain difficulties concerning the last two chapters which are on a different footing. For they are based on textual phenomena, and are therefore more strongly supported than merely conjectural suppositions. As they do not, however, directly concern our present purpose, it is only necessary to mention them. It is perhaps convenient to state that the present series of articles is written on the supposition that the Epistle as we have it represents substantially the original letter as it came from the hands of the apostle. This is the view of Dr. Hort, and will, the present writer believes, ultimately be found correct.

We must now go a step further, and put before ourselves the circumstances in which the Epistle was written. Its date is fixed almost certainly. It was written from Corinth towards the end of the year 58 A.D.; it was written directly before the last visit of St. Paul to Jerusalem, at which he was imprisoned. In the series of St. Paul's Epistles, it comes probably immediately after the Epistle to the Galatians and the two Epistles to the Corinthians. This is a question of extreme importance, for it tells us of the problems and the difficulties which were agitating the Christian communities, and must have chiefly occupied St. Paul's mind; and the Epistle was, I believe, written from the point of view suggested by the various difficulties in the writer's own experience rather than from any special knowledge he might have of the Roman Church.

Let us put before ourselves the position of these communities. They had accepted this new religion, which came to them offering hopes and consolations, and a purer and a higher moral ideal; they had accepted the message which had come to them from this strange Jewish race; they had enrolled themselves in this new Christian society; they waited anxiously for the coming of the Lord from heaven; they hoped to share His kingdom hereafter; and now they began to be perplexed, for they heard different accounts of what they must do to prepare for His coming.

For there were some teachers—and these were Jews—who came with authority, and said, "Was not Jesus a Jew as we? did He not live as we do? and do not His own disciples in Jerusalem act in the same way? You must keep all the Jewish law, you must be circumcised, you must be scrupulous about eating and drinking, you must be very careful about keeping the Sabbath and the feast days and fast days." And to some, as will always be the case, a simple rigid code of rules seemed easy and attractive. But there were others who remembered that St. Paul had taught something very different. Had he not spoken of the gospel of liberty and freedom? Had he not said, "Believe in the Lord Jesus Christ, and thou shalt be saved"? Had he not spoken of the merit of Christ's death, and grace and pardon for sins? This was a very different gospel. And many of them, who still clung to their old heathen customs, were impressed with this new idea of liberty. They began to think action and conduct indifferent. They said, "It does not matter what we do." And then, carried away by excitement and emotion, and with their moral system unhinged, as is often liable to happen when men are under the influence of strong religious feeling, they had given way to gross fleshly sins, and had plunged into the abyss of antinomianism.

These were the two parties, and these were the burning questions of the day, although they were mixed up with and complicated by others which we need not here dwell on. And if we read the Epistles written by St. Paul at this time, we shall see how he deals with them. Read the Epistle to the Galatians, and mark the burning indignation with which the apostle attacks those false teachers who had seduced men by imposing on them the yoke of the Jewish law. Note his enthusiasm for Christian freedom. Read the First Epistle to the Corinthians, and learn something of his indignation at the abuse of Christian freedom, and the breach of the moral law. Remember with what strength he asserts the authority of his mission and the truth of his teaching, and you will know something of the circumstances under which this Epistle was written. It was with the sound of this controversy still ringing in his ears that St. Paul wrote the Epistle to the Romans, and treated no longer controversially, but on a broad and massive

basis of thought, the questions which had been then raised.

And now what do we know of the people to whom St. Paul was writing? We are well acquainted with the introductions to modern commentaries, and we know that there has been much discussion based on an examination of the language of the Epistle, as to whether the majority of the church was formed of Jew or Gentile Christians. At one time it was the fashion to consider that it consisted almost entirely of Jewish Christians; now the balance of opinion has gone round, and it is agreed that the Church of Rome was mainly a Gentile body. In opposition to both these theories it is more probable that the main body of the Epistle does not really throw any light on the characteristics of the church to which it was addressed, and for the following reasons:—

1. That the arguments used on either side are singularly inconclusive, being based for the most part on the fact that St. Paul identifies himself with the class in his audience to whom his remarks for the moment apply.

2. That there is considerable evidence to show that the Epistle was so general in its scope that it was felt it might be sent to other churches.

3. That those passages in chaps. xii.–xiv. which have been supposed to have had a special application can be much more easily interpreted if they are taken quite generally. St. Paul is laying down great moral principles and illustrating them by special cases. He is not dealing with the circumstances of the Roman Church.

4. That the letter was suggested by St. Paul's own experiences and by the question which agitated the Church as a whole, and that there is nothing to show that he had any special and official knowledge of the Roman Church, or of its difficulties, as he clearly had, for example, of all the affairs of the church of Corinth.

If, then, the main body of this letter is concerned, not with the definite difficulties of the Roman Church, but with the questions agitating the Church at large, which probably indeed could arise there, what do we know of the Church? From the Acts of the Apostles and the personal portions of this Epistle we can gather a few facts which will be of value.

1. In the first place, Christianity had not been preached there officially. St. Paul had never been there; he implies by his reference to his habit not "to build on other men's foundations," that no other leader of the apostolic body had preached there; and when he addresses the Jews in the Acts, it is quite clear that Christianity has not been preached in their synagogue—they knew little about it except by report.

2. Christianity then must have come to Rome because those who had already been converted had drifted there, and whether of Jewish or Gentile origin had already become separated from the synagogue. And if we consider that, does not it throw light at once on the salutations at the end of the Epistle? How does St. Paul come to know so many persons in Rome? Simply because the Roman Christians consisted largely of those whom he had himself come in contact with and converted in other places. The world drifted to Rome then, as it drifts to London now, and this would be particularly the case in that nomad, denationalised class which formed the lower orders in the big commercial towns from whom the largest number of converts in the early days of Christianity seem to have come.

3. And as a result of these two characteristics there was probably no fully organised church in Rome. The list of salutations at the end tells us of the "church which is in their house," "the brethren that are with them," "all the saints that are with them"—suggesting that various Christian houses formed a centre for small bodies of believers. If, too, we may trust the incidental reference to Andronicus and Junias as "of note among the apostles," some of these Christians who had come to Rome were members of that itinerant ministry of apostles and prophets on which so much light has been thrown by the discovery of the "Teaching of the Apostles." If this description of the Roman Church is right, then we can understand the meaning of the tradition which ascribes its foundation to St. Paul and St. Peter. That it was they who first preached Christianity here is impossible; but that they first founded and built up and organised a church on the spot is neither impossible nor improbable.

To come then to the conclusion of our argument. The Epistle to the Romans does not arise out of the special needs of the community to which it is addressed; it arises out of the circumstances of the Church at large, and St. Paul, impelled by various motives, writes a formal treatise on those parts of the Christian religion which were now under dis-

cussion, to a church already rapidly growing in numbers, already getting its hold on the households of some of the great families of the city, but without as yet having had the benefit of authorised and formal teaching from a member of the apostolic body. To this body he writes, and, as we shall see, gives an account of what he calls "the gospel." This, as we shall find, is not a detailed account of Christianity as a whole. St. Paul assumes a knowledge of its primary facts. He deals with it rather in so far as it is the "good news" coming to each individual, and in so far as there was doubt or discussion about it. St. Paul deals in fact with the questions of the times, but he does not deal with them in a shallow or unmeaning way. He discourses on them in relation to the broad principles of Christian life, and so he appeals to us as he appeals to them, and with him we are to consider the good news of the Christian message—The Gospel of Christ.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent it from being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.[1]

The parts of Scripture selected for the Session 1894–95 are the Book of Zechariah and the first twelve chapters of the Book of Acts. And the Commentaries recommended for use are—

I. On Zechariah—Dr. Dods' *Haggai, Zechariah, and Malachi* (2s. 6d.), or Orelli's *Minor Prophets* (10s. 6d.).

On Acts i.–xii.—Professor Lindsay's *Acts of the Apostles* (vol. i. 1s. 6d.), or Dr. Rawson Lumby's *The Acts* (4s. 6d.). And for the reader of Greek—Mr. Page's *Acts of the Apostles* (2s. 6d.), or Meyer's two volumes on the Acts (21s.).

The publishers of Orelli and of Meyer (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of the former for 6s., and of the latter for 12s., to any *Member of the Expository Times Guild* who directly applies to them for it.

[1] Members are requested to write their names distinctly; say whether Rev., etc.; and to mention their degrees.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the *study* as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used as an aid,—the above are merely suggested,—the point being that the portion selected be studied and not merely read over.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

NEW MEMBERS.

Rev. James T. Schofield, Weston, Towcester.
Rev. Thomas D. Barnes, Attercliffe, Sheffield.
Rev. John Howatson, M.A., Horndean, Norham-on-Tweed.
Mr. E. T. Williams, London and Provincial Bank, Aberystwyth.
Rev. James B. Duncan, M.A., Manse, Lynturk, Alford.
Rev. John Sawyer, M.A., Leighton Vicarage, Welshpool.
Rev. D. J. Gordon, Poyntzpass, Co. Armagh.
Mr. David M'Laren, J.P., Rydal House, Putney.
Rev. Robert E. Wallis, Coxley Vicarage, Wells.
Rev. J. Ewen, Althorpe, Tankerville Road, Streatham.
Rev. W. MacGill, M.A., B.D., 27 Sandyford Place, Glasgow.

Rev. S. Morley, M.A., Madras.
Mr. John Evans, Catechist, C.M.S., Wabushkang Reserve, Ontario.
Rev. Robert G. Forrest, M.A., D.D., West Coates Parish, Edinburgh.
Mr. John J. Stephens, Public School, Wallaroo Mines, South Australia.
Miss Agnes Marwick, 17 Cornwall Street, Edinburgh.
Rev. P. Thomson, M.A., B.D., The Manse, Dunning, N.B.
Rev. J. R. Gahagan, A.B., Dormahair, Co. Leitrim.
Rev. J. P. Stephenson, 67 High Street, Wellington.
Rev. George Cockburn, M.A., Kemnay.
Rev. J. Feather, Morland Road, Croydon.
Mr. Z. H. Lewis, 43 Alexandra Road, Cardiff.
Rev. J. Hetherington, St. Peter's Vicarage, Hull.
Rev. James Smith, M.A., Tarland.
Rev. William Dunlop, M.A., U.P. Manse, Buckhaven.
Mr. R. Burges, 55 Clive Street, Cardiff.
Mr. Arthur Drewitt, Eccliffe, Gillingham, Dorset.
Mr. Thomas Patmore, 126 Victoria Park Road, South Hackney, N.E.
Rev. G. Currie Martin, M.A., B.D., Congregational Manse, Nairn.
Rev. Alfred Colbeck, 2 Clifton Terrace, Guernsey.
Miss Harriet Marwick, King Street, Bervie.
Rev. George B. R. Rousfield, B.A., 248 Portsdown Road, London, W.
Rev. William J. Fowell, The Manse, Lytham.
Rev. Thomas Adam, M.A., Free Church Manse, Cumbernauld.
Rev. A. N. Cooper, M.A., The Vicarage, Filey.
Rev. James Clarke, Dunedin, New Zealand.
Rev. Robert Kay, Free Church Manse, Crofthead.
Rev. James Cregan, B.A., Knockcroom, Ravenhill Road, Belfast.
Mrs. Cregan, Knockcroom, Ravenhill Road, Belfast.

Is the Old Testament Authentic?

By the Rev. J. Elder Cumming, D.D., Glasgow.

I.

Many indications have been seen lately that the tide of criticism on the Old Testament books has begun to turn; and men are setting themselves quietly to ask the questions—What has been proved? How far has the Bible been affected? What has been lost? And what gained? The subject is very far from having been exhausted. The Church has rather waited to allow all to be said on the advanced side that can be said; and, day by day, I believe that men are growing less satisfied with the conclusions which are being urged and pressed on our acceptance by the new school of critics.

The questions raised by what is often called the Higher Criticism on the Old Testament, but which I prefer to call the New Criticism, seem to demand more careful consideration than they have yet received in some of their aspects and results, and I propose therefore, shortly, to consider four leading subjects which are raised by them. These may be stated as follows :—

I. What is the result as to the Old Testament which the advanced critics claim to have reached? That is a question of fact.

II. How far is this represented by them as consistent with the spiritual truth and teaching contained in the Old Testament? And how far is it really so?

III. Are we to regard the authority of Jesus Christ as sufficient to settle such questions, if He be found to give any deliverance upon them; and do His declarations on the subject amount to such a deliverance?

IV. How far are the views advocated by the critics in question consistent with the position of the New Testament generally as an authoritative teacher of spiritual truth?

Before proceeding to answer these questions, it is necessary to premise that we have to deal with a variety of authors in more than one country, and that the results arrived at by some must not be attributed to all. Some occupy distinctly rationalistic ground, protesting against the miraculous as impossible, even in such a matter as the resurrection of Christ. Others contend that they believe in the miraculous and in inspiration of a kind, and even in evangelical doctrine. We do not, therefore, attribute the opinions or statements,

which we may have to quote or examine, to any writers, save by their own admission. Some such expression of caution it seems only fair to give at the beginning. Besides which there may be a question whether certain writers are to be regarded as belonging to the class of new critics or not. With such admissions then cheerfully made, and with much caution as to individual names, let us look at the four leading questions which have been already indicated.

I. The results which the New Criticism claims to have reached with regard to the Old Testament may be stated as follows:—

1. *With regard to Chronology.*—Its authors maintain that we have no book, and practically no reliable consecutive teaching, that can be shown to be earlier than the days of Isaiah or Amos. These prophets may be said, roughly, to have lived about the time of Hezekiah in the eighth century before Christ. It is admitted that many earlier fragments are to be found in the various books, transmitted by tradition; some of them historical; others legislative; and others poetical. Various tests have been suggested and employed to distinguish and mark out these fragments. With regard to all of them, however, it is maintained that there has been a process not only of editing and revision, but of alteration and adaptation; which has extended to the thought, the historical statements, and the language. The thought of long subsequent ages has been interpolated into these fragments so as to make them mean something greatly higher and more spiritual than their authors could possibly have meant. What were deemed by the editors to be historical inaccuracies have been dealt with by them, and altered, so as to reconcile the statements to their views of what was fact. Two different narratives, often inconsistent with each other, and drawn from different sources, have been pieced together; the beginning and the end of one of them being separated from each other, and the body of the second inserted between. And in such alterations and manipulations, many words belonging to the long subsequent date of the editors have been inserted.

2. *With regard to Historical Fact.*—It follows from statements already made, and is abundantly evident otherwise, that the authors of the New Criticism claim to have invalidated the entire historical accuracy of the earlier portion of the history of Israel, as well as the still earlier history which the Old Testament embodies. That early biblical history is indeed so bound up and intertwined with the spiritual teaching of the Old Testament, that the one is necessarily invalidated, or at least made utterly uncertain, by the removal of the other. The only sources of early history that are admitted by the New Criticism are traditional scraps that have been put together, edited, and revised as the other Old Testament documents have been. They stand, therefore, on the same fundamental basis (with the qualification of more or less probability) as the traditional stories of the Deluge and the Serpent found in classical and other ancient literature; or as the Chaldean tablets of the Deluge or the Creation. This is the contention that practically appears in every page of the advocates in question. What, therefore, they leave us is not history, but part tradition and part fiction.

3. *As to Spiritual Teaching.*—The critics proceed upon the general idea that the teaching of the Old Testament must have a marked development from obscurer and elementary beginnings to the fuller light of later days. And they press this idea (which no doubt has a certain portion of truth in it) to the extent of leading them to reject the earlier teaching in the Old Testament as being much too clear and pure for so early a time. When confronted with the Decalogue, for instance, and its remarkable and fundamental spiritual teaching of the most far-reaching character, they are unwilling to allow that, in its present form, it could possibly have been given in the days of Moses; maintaining that, at the utmost, there can only have been a germ of ten words or precepts which has not been accurately preserved, but has been altered, revised, and added to in much later times. Some of the critics have even given us what they think to be a truer version of the Ten Commandments. The result of this general view of the development of the Old Testament Scriptures is, that the spiritual truth which we connect with the work as a whole had its beginning, not with Moses the law-giver, but with Amos, who himself tells us that he was of no prophetic or official position, but a peasant from the hillsides.

4. *As to the Levitical Institutions of the Jews.*—It is contended by the new critics that these are the creation, not of the days of Moses (about B.C. 1500), but of that of Ezekiel (B.C. 560), or possibly a hundred years after him. And they maintain, not merely that the records of Leviticus, Exodus,

and Numbers are the production of a post-Exilic age, but that all references in what we call the earlier works of the Bible to the Levitical system have been added, or at least revised and amended, in much later times.

5. *As to the origin or composition of the earlier books of the Old Testament*, the view maintained by the new critics is, that on the basis of traditions current among the people, as to their early history, various unknown writers drew up, at a comparatively late period, a number of documents, none of which are now existent in full. None of these documents is admitted to be older than a hundred years after the death of Solomon. The nearest approach to an entire document is the collection of laws in Ex. xx.–xxiii., xxxiv.; in Lev. xvii.–xxv.; and in Deut. xii.–xxvi. With these exceptions, the older documents are only now found in fragments, pieced together by one or two writers of a still later date, and ear-marked by certain letters. Two of the early documents are supposed to be distinguished by the Hebrew names which they respectively give to God. One is supposed to be distinctively *prophetic* in character, and another to be distinctively *priestly*. The critics have set themselves with redundant labour to mark out the separate portions of these various documents as used in the manufacture of the present books. In addition to the features already described, as belonging to them, the critics rest on the language, and especially on the style, of the various books and portions thereof as the ground of their judgment of date, authorship, and accuracy.

But the most potent factor in the judgments formed is what is deemed *the internal evidence of the various narratives*, and *the relation of this to the assumed development of truth* among the people of Israel.

The treatment of the Book of Deuteronomy is perhaps the most noteworthy in the series. There is a general concurrence of the critics as to its origin, but it may be worth while to describe it as given by one of the latest writers on the subject, Canon Cheyne. In the reign of King Josiah (about 620 B.C.), during the cleansing of the temple, the book of the law is stated to have been found in the house of the Lord (2 Kings xxii. 8). The finder is recorded to have been the high priest of the day, whose name was Hilkiah. Along with a scribe called Shaphan he submitted it to the king, who, on hearing it read, was disturbed and much alarmed at the divine threatenings against Israel contained therein. According to Canon Cheyne and most of the new critics, we have here the story, not of *the discovery*, but of *the original authorship* of the Book of Deuteronomy. Hilkiah had written it in the name of Moses, justifying it to himself under various pretexts, which are suggested; and then being at a loss how best to secure for it public authority, he contrives the fiction of its being found in the temple; succeeds, with the help of Shaphan, in terrifying the king; and thereupon finds his literary effort acknowledged and promulgated throughout the kingdom as a veritable production of Moses the law-giver of Israel. This statement is by no means a caricature, as might be supposed, but will be found as nakedly described, as I have done, by the learned Professor in the *Expositor* of February 1892. There may be, as there has been, a dispute whether this literary labour of Hilkiah is to be deemed *a forgery*, from the point of view of his age. That, in the present day, we should consider it so if done now is admitted; but whether or not the high priest be a forger, framing among others the law and threatenings against deceit and lies (Deut. v. 20, xix. 18, xxxii. 4), there is no question that his alleged conduct towards the king was that of disloyalty and falsehood. He is represented in a word as an unprincipled deceiver; and it is from the brain and heart of such a man that the Book of Deuteronomy in its form and in much of its substance is supposed by the New Criticism to have sprung.

One wonders whether those who have imagined such a theory as to the origin of Deuteronomy, have read the whole of the chapter (2 Kings xxii.) in which the incident of the finding of the book is described? In particular, what do they say to the answer of God (ver. 16) sent to King Josiah? Did it come from God, or was it made up by the prophetess Huldah? Did she also impose on the king? If so, to what extent? Did she consult God at all, or only pretend to do so? If she did consult God, did she report truly what He answered, if He answered? For this is what she reported, that God declared He would bring on Jerusalem "*all the words of the book* which the king of Judah hath read." *All the words that had been forged*, as we now think it! Surely the morality implied in all this is as bad as was ever laid by Pascal and others at the door of the Jesuits!

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

I.

INTRODUCTION TO THE NEW TESTAMENT. ST. PAUL'S EPISTLES. By F. Godet, D.D. (*T. & T. Clark.* 8vo, pp. xiii, 621.) This is no doubt the most significant book of the month, and deserves the first place. A new book by Professor Godet has always been of significance to us in this country since first he came upon us with his lucid entrancing style, his surprising exegetical freshness, and, above all, his strong personal faith. They say that France and French Switzerland are the countries of great contrasts. There a theologian must be a violent conservative or a violent radical. And there are examples in abundance. But Professor Godet has all along been a magnificent exception. Independent in his judgments as the hottest radical in the land, he has always been grandly true to the evangelical faith.

Let us not grudge to say these things now. The man is passing from us, and we owe him a generation's deepest gratitude and reverence.

This is his last work, and beyond all hesitation his greatest. When it is complete in its three massive volumes it will have no rival in its department, either in his own tongue or in ours. Even this volume takes the first place as an Introduction to the Pauline Epistles. We have nothing else on the same scale, and gathering into it the same fine qualities.

It is not merely an Introduction in the usual sense. Its most valuable, as it is its most prominent, feature, is one that receives the scantiest attention in most of our Introductions. Godet's "Bird's-Eye View" of each Epistle takes always the first place in his account of it, and sometimes nearly as much space as all the other things together. And there is no man better equipped for that special task. His strength lies always *inside* the writings, and at every step we have in this volume original notes that are exegetical or expository, for which we cannot be too thankful, especially in the case of those Epistles upon which he has published no commentary. But this same insight, which we discovered in him long ago, is discernible not merely in these scattered exegetical notes, but still more clearly in the whole of those great sections of the Introduction which give us the "Contents" of each Epistle.

MICROCOSMUS. By Hermann Lotze. (*T. & T. Clark.* 8vo, 2 vols., pp. xxiv, 714; x, 740.) That a fourth edition should be called of a book of this size and price and character says something both for Lotze and for us. We may frankly admit, however, that it says most for Lotze. If one man here and one man there had not found him greater than all the rest and commended him to us in unqualified words, we had not sought him out to this extent. There must be not a few in this country, as it is admitted there are many in America, who owe that service to Dr. Joseph Cook. In his earliest lectures he ceased not to speak of Lotze and his mastery of the things that were best worth knowing. And they who knew both Lotze and Dr. Cook said he did not speak too much. One sentence abides with us yet, though we need not hope to give but the sense of it, "If you have time to read one book, and one only besides your Bible, let Lotze's *Microcosmus* be that book."

HEBREW SYNTAX. By A. B. Davidson, D.D., LL.D. (*T. & T. Clark.* 8vo, pp. x, 233.) Professor Davidson has at last accomplished an aim which he has long held before him, to publish a Hebrew Syntax as a companion to his Hebrew "Grammar." It has been an object of desire not to himself alone. And now that it is accomplished he may reckon on the work finding a very cordial welcome. We have no skill to criticise it. We only have the great pleasure of announcing its appearance.

STUDIES IN THE CHRISTIAN EVIDENCES. By Alexander Mair, D.D. (*T. & T. Clark.* Crown 8vo, pp. xvi, 415.) When the second edition (this is the third) of Dr. Mair's *Evidences* appeared, it came under the notice, along with other works on Apologetic, of the American Tract Society, and in July 1892 Dr. Mair received

intimation from the Secretary that the Directors of the Society had awarded it their Gold Medal and Premium as "the publication of that year best fitted to promote the glory of Christ as the Son of God and the Saviour of sinners." Dr. Mair may well be proud of an honour so unexpected and so disinterested.

The third edition is considerably altered. It has one complete new chapter, of which the title is "Recent Views with regard to the Pentateuch," replacing a chapter of less account in the previous editions on "Direct Personal Testimony to Miracles in the New Testament." And there are additions besides that. Indeed the book is now so complete that Dr. Mair might easily have removed the word "Studies" from his title. It is an all-round introduction to Apologetic which may serve many purposes for which Dr. Bruce's book is not suitable, besides that it will delight many persons whom Dr. Bruce's book fails to satisfy.

HANDBOOKS FOR BIBLE CLASSES. THE LAST OF THE PROPHETS. By the Rev. J. Feather. (*T. & T. Clark.* Crown 8vo, pp. 157.) Some great things have been written on John the Baptist by Edward Irving and Principal Reynolds, to name two that are still indispensable. Mr. Feather's scope is less, and he is right in supposing that we would welcome a briefer study if capable. Now Mr. Feather sometimes says things we would not have said, and also leaves unsaid things we would gladly have said in his place, but there is no doubt of his ability. He has studied the subject thoroughly, and he is evidently a capable scholar.

STUDIES IN THE HISTORY OF CHRISTIAN APOLOGETICS. By the Rev. James Macgregor, D.D. (*T. & T. Clark.* 8vo, pp. 370.) In this volume, which is the third, Dr. Macgregor has completed his studies in Apologetic. They are not formally exact, they were not meant to round a system; yet they are all done in order, and the three volumes make a striking contribution to their science. Very original and very able, their *soundness* is not at once apparent. And yet that is perhaps their surest quality in the end. Dr. Macgregor seems to do things, and especially to say things, that do not hang well together; but he is ready with abundant reasons, and the reasons are sure to be found conclusive. The books will never do as class-books, but they will give those of us who "thank God that we have got out of the classroom" a real enjoyment as well as a real knowledge of their subject.

A STUDY OF ETHICAL PRINCIPLES. By James Seth, M.A. (*Blackwood.* Post 8vo, pp. xvi, 460.) Professor James Seth's volume will come as a surprise to those who knew not that there were two brothers of an excellent scholarship and literary sense, and in victorious pursuit of studies so closely related. It will come as a surprise, however, as well for its own sake as for the name it bears. For it is one of the finest products of scholarship which America has given us for some time. It makes no claim of originality beyond the emphasis that it places on the distinction between "individuality" and "personality," and the strength of argument that is brought to bear in favour of "Eudæmonism." That is Professor Seth's favourite theory of ethics, and that is the name he prefers to know it by. But he does not write merely to convince us of the truth of his own theory, he gives us an orderly and tolerant account of other theories that have been held and still are held by other men. Thus it at once serves the purpose both of the student and of the general reader. For its arrangement is clear and its terminology exact, while at the same time it carefully avoids needless technicality. If we are to take our share in the social struggles that are coming upon us, we must lay a sure basis in a knowledge of the science of ethics. That omission has caused many crude theories to be proposed and many wild schemes to be started. Let us know better than make such blunders, and that we may know let us study such a book as Professor James Seth's *Ethical Principles.*

THE ONE MEDIATOR. By William Humphrey. (*Art and Book Company.* Crown 8vo, pp. 356.) There are two reasons why Mr. Humphrey ought not to have chosen this title for his work. Firstly, because it has been already appropriated by another, and by no less a person than a Bampton lecturer. And, secondly, because it does not at all describe the book. It is a treatise on the Sacraments according to the doctrine of the Roman Catholic Church. Six papers are added on various and unrelated sub-

jects at the end. But that is the content of the book, and the subtitle—"Sacrifice and Sacraments"—would have prepared us in some measure at least for what we should find; the title prepares us for something else.

Mr. Humphrey contributed the book in separate articles to the *Month*. It is thus intended to reach a popular audience, and it is carefully and, as far as possible, inoffensively written. If one desires to know how a scholarly Roman Catholic regards his Church's sacraments, one could not elsewhere find the knowledge more clearly or with less offence. No doubt it is sometimes impossible, simply impossible, to avoid offence entirely. Of the sacrifice of the Mass, for example, he says that his Church has rendered denial of this doctrine impossible, "in the sense of incompatible with continuance in her communion." To which, however, he is compelled to add, "Every one who says otherwise than as she teaches on this matter, she lays under anathema, that is to say, under the curse of God." But such occasions are really very rare.

A LIFE'S DECISION. By T. W. Allies, K.C.S.G. (*Burns & Oates*. Crown 8vo, pp. xvi, 320.) The first edition of this book was published in 1880, and made some stir then. For not only were great men introduced and plainly spoken of, their surprising letters also quoted and frankly commented on; but besides all that, there was the greatest surprise of all, the life of a man so spent and so recorded. In the year 1840, very soon after he became a clergyman in the Church of England, and whilst he was chaplain to the Bishop of London, Mr. Allies began to have doubts about his position, and from that day till he finally found himself at rest in the Church of Rome, he spent his life in brooding over his doubts, thinking about them and writing about them, and asking every one's advice about them (though he did not take any one's advice who gave it), and reckoning himself generally a martyr (which he certainly was, being sent to do some work in the world and evidently dowered to do it). Now what one feels about it is this, that if Mr. Allies had only happened to be born within the Roman communion he would have been spared all that, and been free to do some work. And not only he, but others would have been spared also. There is a dedication in this volume which runs as follows: "To my sole partner in these trials, the more helpless and yet the more courageous, the quicker to see the truth, the readier to embrace it, the first to surrender her home in the bloom of her youth, who chose without shrinking the loss I had brought on her, and by her choice doubled my gain." It is very beautiful and very heroic. But there is work to do.

An interesting book? Undoubtedly it is. Intensely interesting. And helpful to many, showing us at least what it is our duty not to do. And then there are the letters of Mr. Gladstone, and Newman, and Wilberforce, and Keble, and many more. Most interesting.

SUNSHINE AND SHADE. By Finlay Craig. (Edinburgh: *Elliot*. 4to, pp. 157.) This handsomely-bound and tastefully-printed volume is full of verse, but it has no poetry in it. Of that the author is aware. He writes verse; and verse has a distinct function of its own. Only, here and there his subjects would have suited poetry better, and Burns would have made a memorable poem out of them. The variety is indeed extraordinary—descriptive, didactic, lyrical, satirical, and nearly all the kinds of verse you can name are here. And they are all on very much the same level of accomplishment, not a very high one, but by no means altogether commonplace.

WALKS IN PALESTINE. By Henry A. Harper. (*Religious Tract Society*. 4to, pp. 128.) The feature of this volume by which it lifts its head above the multitude of books on Palestine is its illustrations. It contains fifteen photogravures from photographs taken by the late Mr. Shadbolt. Now, as the original photographs were quite unapproachable in fidelity and effect, for Mr. Shadbolt was a prince among photographers, so these photogravures are as truthful as they are artistic. They are works of art most pleasing, and they are works of education most accurate and trustworthy. The letterpress is certainly of less account, but that is solely because of the glory of the other that excelleth. There is scarcely an Englishman alive who knows Palestine better than Mr. Harper, and he has the gift of easy, natural story-telling; only, he writes to the pictures. They are there first, and he knows that he comes after.

It is a new and much cheaper edition of a work already possessed by the enthusiast in Palestinology.

It may now come into the hands of the indifferent and make them enthusiastic also.

THE DAISIES OF NAZARETH. By Hugh Macmillan, D.D., LL.D., F.R.S.E. (*Religious Tract Society.* Crown 8vo, pp. 255.) "The Daisies of Nazareth" is the title of the first of two-and-twenty sermons to children, and its text is, "Consider the lilies of the field." Has Dr. Macmillan, then, who knows both Palestine and botany, solved for us a vexed interpretation? He does not actually commit himself to the statement that our Lord's "lilies" were the familiar daisies of Nazareth, but he certainly builds his sermon on that supposition. And so charmingly does he describe the daisy, and so closely does he link it with the boyhood of Jesus, that we are in haste to agree with him, and gladly set our minds at rest. "What delighted me most of all was to find the hillside white with daisies, like one of our own meadows in June. They were the same, and yet not quite the same as our own. They were taller and bigger, and had a kind of bolder look, and their white frills were tipped with a deeper red by the live coal from off the altar of nature. But still they had the familiar appearance of the wee, modest, crimson-tipped daisy of our own fields. And it is a peculiarly pleasant link of connexion between our childhood and that of our Saviour, that He must have loved this flower and gathered it, and, perhaps, made daisy-chains of it when He was young, as we did ourselves."

That is one paragraph. And there are deeper, yet not less tender, things than that in the book. For this is the unending surprise of Dr. Macmillan's work, that every volume is as beautiful and fresh as those that have gone before it, and every sermon in every volume is as fresh and beautiful as its neighbour.

FROM DARKNESS TO LIGHT IN POLYNESIA. By the Rev. William Wyatt Gill, LL.D. (*Religious Tract Society.* Crown 8vo, pp. 383.) The title of this work is ill-chosen, for it conveys no idea of its character. It is no airy narrative of the progress of the gospel in the islands of the sea. It is a scientific treatise. The bulk of it has already been printed by the New Zealand Government, in the interests of science, not of missionary enterprise. The last sixty pages, it is true, have to do with the propagation of the gospel, but they are an afterthought, and the least weighty part of the volume. The book is written for the student of ethnology, and to him it is of exceeding interest and worth.

Raratonga and Mangaia belong to the Hervey Group of islands in the South Pacific. Dr. Wyatt Gill spent three-and-thirty years as a missionary on one or other of them, chiefly on Mangaia. And in order that he might be the more successful in leading the islanders to Christ, he studied them carefully, them and their history. And their history he found not in dry chronicle, but in popular song. He caught these songs, transcribed and translated them, weaving through them the narratives of which they tell, as Robert Chambers wove the narrative of Burns' life through the volume of his poems, and then published the whole wonderful collection, to be admired by Professor Max Müller and heartily enjoyed by us all.

THE MEETING-PLACE OF GEOLOGY AND HISTORY. By Sir J. William Dawson, LL.D., F.R.S. (*Religious Tract Society.* Crown 8vo, pp. 223.) History begins with man, and when history begins, man is already long upon the earth, and well forward on the road of civilisation. What we desire to know is, Where was man before history found him, and what was he? Sir William Dawson tells us. He tells us all that can be told. For the secret is held by geology, and Sir William Dawson is very familiar with what geology has in its keeping.

It is geology with Sir William Dawson as interpreter. And he has written too many books on these matters to leave us in any doubt as to his interpretation. But here he deals particularly with the things that are most surely believed among geologists of all schools of interpretation. His conclusions, therefore, damaging as they are to materialistic Darwinism and encouraging to the plain reader of the Old Testament, cannot be gainsaid.

BYPATHS OF BIBLE KNOWLEDGE. THE SANITARY CODE OF THE PENTATEUCH. By the Rev. C. G. K. Gillespie, A.K.C., A.C.P. (*Religious Tract Society.* Crown 8vo, pp. 96.) The Pentateuch and all the Codes that are found in it are surely well-beaten paths by this time. And the author of this, the latest of the Society's "Bypaths" Series, is the last to admit insignificance

in his subject. He does not even treat it as a thing of days and ways gone by. He says that if we would only believe in the Sanitary Code of the Pentateuch and practise it to-day, it would be well with us. We smiled when we read recently the opinion of a learned Jew, that the one thing now separating his countrymen from all other men, and fitting them for their future mission, was their diet. But this Christian writer does not smile. He sees something in the diet of the Jew that is of close kin to things of religion and morality.

PRESENT-DAY PRIMERS. A PRIMER OF ASSYRIOLOGY. By A. H. Sayce, LL.D. (*Religious Tract Society.* Foolscap 8vo, pp. 127.) What should go into a "Primer of Assyriology" must have puzzled Professor Sayce. A "Primer" is so little and "Assyriology" is so big. What he has put in is (1) The Country and its People; (2) The Discovery and Decipherment of the Inscriptions; (3) Babylonian and Assyrian History; (4) Religion; (5) Babylonian and Assyrian Literature; (6) Social Life; and (7) An Appendix of Weights and Measures, and many other things. So he has done well. The truth is, he knows this subject and sees its proportions. You could write this bookful about the proper spelling of the warrior god of Nipur, but it would not be a Primer then. There is one regret. Another page would have given us an Index.

PRESENT-DAY PRIMERS. A BRIEF INTRODUCTION TO NEW TESTAMENT GREEK. By Samuel G. Green, B.A., D.D. (*Religious Tract Society.* Foolscap 8vo, pp. 128.) It is not an introduction to New Testament as distinguished from Classical Greek. You are not supposed to know any Greek. And it is Greek enough to read the New Testament that you want. Now, Dr. Green has succeeded here already. He knows the ground intimately. No doubt this is the very book for your purpose.

PRESENT-DAY PRIMERS. HOW TO STUDY THE ENGLISH BIBLE. By R. B. Girdlestone, M.A. (*Religious Tract Society.* Foolscap 8vo, pp. 122.) Let a word be said first in favour of the *get up* of these books (to use a barbarous necessity). It is in all respects successful and attractive. The sixpenny Primers of Messrs. T. & T. Clark and of Messrs. A. & C. Black give more reading for the money, but they are not so sturdily bound as these.

Canon Girdlestone's book is a new edition. It has been well received in its larger and dearer form. It is full of wise counsel, and there is no offence.

THE SOUL'S WARDROBE. By the Rev. W. A. Challacombe, M.A. (*Religious Tract Society.* Small 8vo, pp. 128.) The Bible is full of the clothing of the soul, from Joshua's filthy garments to the returned prodigal's ring and the white raiment of the redeemed in heaven; and Mr. Challacombe has happily gathered the references and made them the texts of twelve helpful evangelical chapters. You see the Soul's Progress from the day that it is clothed by Satan to the day that it walks in white.

THE MISSIONARY BIRTHDAY BOOK. (*Religious Tract Society.* 16mo.) At every day of the month some leading events in the history of missions will be found, followed by an appropriate text of Scripture, and a carefully chosen verse of poetry. Why did no one think of this before, and at least supply us all with missionary texts for our sermons? As to the use of it; would it not be a proper thing to let none write their name unless they could show some token of their interest in missions? That would make our own copy a Missionary Birthday Book indeed.

PRESENT-DAY TRACTS. HEREDITY AND PERSONAL RESPONSIBILITY. By the Rev. M. Kaufmann, M.A. (*Religious Tract Society.* Crown 8vo, pp. 63.) The subject of the latest Tract is exceedingly delicate. Mr. Kaufmann is, however, a true scholar, seeing where he should not go as well as where he should. And then he is clear on the great cardinal fact of the matter, that Heredity does not hinder me from making my eternal choice and finding the due reward of my deeds.

WORDS TO THE LAITY. By the Venerable William Macdonald Sinclair, D.D. (*Nisbet.* Crown 8vo, pp. xvi, 262.) We all know the fearless and telling way in which Archdeacon Sinclair utters his message. We also know the message that he has to utter. When a new book appears we read it as we read a political leader's

manifesto. If we are on his side, we seek to know what most to emphasise and how best to make it felt. If we are on the other side, we seek to understand the enemy's most entrenched position or ward his most effective weapon. In this volume we have the Newcastle Programme of the Reformation Party in the Church of England. And yet Archdeacon Sinclair disclaims party leadership and party warfare. It is true we have here chapters on "The Benefits of the Reformation"; on "The Principles of the Reformation"; on "The Use and Meaning of the word Catholic"; on "The Meaning and Use of the word Protestant"; on "Fasting Communion"; on "The Invocation of Saints"; and on "Mitres." But we also have chapters on "Our Unhappy Divisions" and on "Forbearance in Disagreement." He would have no parties in the Church if he could. But since he must have the Reformation, he cannot help himself, and he cannot help his leadership. So this is the Newcastle Manifesto; but there is more in it, and it is more momentous to you and me.

THE NEW ACTS OF THE APOSTLES. By Arthur T. Pierson. (*Nisbet.* Crown 8vo, pp. xxii, 451.) The somewhat considerable cost of this book is due to the addition of a large coloured map of the religions of the world, which is excellently printed on linen. The map alone would have cost the money if it had been issued alone. So we shall not grudge the price. As for the book, it is the work of a great mission enthusiast, and it is full of startling things. In style it is a trifle rhetorical, which was the less necessary, as the subject is itself so instinct with true eloquence. But it is the republication of a course of lectures, and Dr. Pierson calls it "the *marvels* of modern missions," so that some space for rhetoric must be allowed him.

NISBET'S SCRIPTURE HANDBOOKS. THE BOOK OF JUDGES. By Charles Lett Feltoe, M.A. (*Nisbet.* Crown 8vo, pp. xii, 91.) We already have a commentary on the Book of Judges of this scope, and the comparison is instructive. Mr. Feltoe names some authorities he has used, but he does not name Dr. Sutherland Black's little book. For he distinctly says that he has "aimed at stating what is fairly certain though old, rather than what is still doubtful though new." And if one, writing "for the instruction of boys and girls," can do that without retarding knowledge, one is certainly right to do it. The book follows the series. First a sketch of the history, say of each chapter, then notes on the text, and a practical set of "Examination Questions" at the close.

THE BIBLE BY MODERN LIGHT. By Cunningham Geikie, D.D., LL.D. (*Nisbet.* Crown 8vo, pp. 462.) This is the fifth volume of the new edition of Dr. Cunningham Geikie's "Hours with the Bible." It has already been said that the new edition is new enough to explain the new title. This volume covers the period in the history of Israel from Manasseh to Hezekiah—a period full of magnificent contrasts. Unapproachable goodness and unutterable degradation crowd one another into incredible space and time, till at the last the suspended sword falls. There is no need of artifice to make this story interesting, the writer has but to let it tell itself. And that Dr. Geikie very well does. It is as convenient an epitome of this period as we have, and it is well illustrated from contemporary sources.

The Symbolism of the "Divina Commedia."

By Eleanor F. Jourdain.

Dante's *Divina Commedia* is a parable as well as a poem, and is open, as the poet himself has taught us, to more than one interpretation. If we look upon it as a record of the experience of an individual soul, we see that Dante points his parable for dramatic purposes by the introduction of symbolic characters and scenery. If, on the other hand, we look upon it as an attempt to state the relation of humanity to the Power, the Wisdom, and the Love of God, we then see that the poem is itself a symbol; an image of a truth too mysterious for direct expression. It is with this twofold aspect of the *Divina Commedia* that we are now concerned.

I. The figures introduced into the poem often symbolise ideas. Thus Judgment and Discipline, human Wisdom and Divine Love, are living actors in the drama; and Dante, for the purpose of giving adequate expression to these and other conceptions, has pressed into his service all times, all places; the world of reality and the world of mythology. Thus, side by side with portraits drawn from contemporary Italian life, we have figures that have come down to the poet from his intellectual ancestry. If Charon, Cerberus, Minos play their parts as officials in the Christian Hell, and Apollo and the Muses are invoked throughout the poem, the fact does but point to the presence in literature of ideas which have become indissolubly associated with certain forms of expression, and embodied in mythical personalities.

Yet where Dante only speaks the ordinary language of literature, the words, as he uses them, have a strange new force. The myths, *e.g.*, that had grown up round the story of the shadowy underworld of Greek and Roman literature still survive in the *Divina Commedia*, but a change has come over them. They are, in the first place, all subordinated to the Christian idea. The classical underworld reappears as the lowest of the three Divine kingdoms; the gods and goddesses who reigned there have lost their prestige, and figure as types and emblems along the path of the Christian poet; the furies and monsters have lost their power, and are now mere officials in Hell. In the second place, new meanings are often forced out of, or applied to, the old stories. The darkness of the underworld is made typical of sin, not merely of separation from the daylight life; the rivers which water that unknown land are endowed with new and horrible characteristics, bearing a direct reference to the sins punished in the country through which they flow. The black marsh of the Styx imprisons the angry and sullen; the blood-red Phlegethon, the violent; in the dim frozen lake of Cocytus dwell the cruel and the treacherous. So, too, the appearance and characteristics of the personages of the classical underworld have undergone a change. They act both as types and guardians of the circles in which they occupy subordinate positions. Thus Pluto[1] appears as the "accursed wolf," the cruel ravening monster placed at the entrance of the circle in which the avaricious are punished. Cerberus is no longer the guardian of the whole realm: his three heads may have suggested to Dante the idea of using him as an emblem of gluttony, and he accordingly guards the circle of the gluttons. The Centaurs, types of a "violence which is half-bestial," shoot at the miserable souls who try to escape from the river of blood in which they are immersed; the foul Harpies, "snatchers of souls," guard the circle of the suicides. Geryon, king of the Red Islands of Sunset, who is described by the poets as having three bodies (with reference perhaps either to his great strength or to his triple kingdom),[2] is thought by Dante to be worse than double-faced, since he can look three ways at once. He is, therefore, accepted by the poet as a fitting emblem of fraud. In this character he is furnished with the face of a righteous man, and a forked and poisonous tail of variegated colours.

When we leave the regions of Hell for Purgatory, we find that the guardians of the terraces there are angels, and represent not, as in Hell, the sin, but the contrary virtue to the crime for which the soul is suffering punishment. They are emblems of the perfection, in that one particular, of the human nature which the sinner has degraded by his crime. If he has sinned through pride, the angel wears the white garment of holiness, and his face is "as the tremulous morning star."[3] If envy has closed his eyes to the "light of Heaven," the angel is a vision full of heavenly light. If anger has shadowed love with "gloom of Hell," the angel flashes upon the sight "like a new day," and his very form is "veiled by excess of light." The spirit who has sinned through sloth sees an image of aspiration in the swan's wings of the angel; the avaricious and prodigal lie prostrate on the earth while an angel points the way upward to those who have expiated their sin; the gluttonous see a type of the penetrating power of immaterial delights in the angel who strikes upon their senses "like the fragrance of a May morning"; to the sensual is granted the vision of one so pure as to pass unscathed through fire, singing as he goes "in a far more living voice than ours."[4] In the same way the angel, who, at the foot of the mountain, guards

[1] In the *Divina Commedia* indistinguishable from Plutus.

[2] See Butler on the *Inferno*.

[3] This angel is thus, perhaps, a symbol of the undimmed brightness and purity from which Lucifer, the "Morning Star," fell when he gave way to the sin of pride. See Isa. xiv. 12, the words of which were considered by early theologians to apply to Satan.

[4] The same idea is carried out by the instances of special virtues continually brought before the notice of each separate

the gate through which each soul must pass to its purification, wears the ash-coloured garments of humility.

In Paradise the symbolic characters are fewer. The nine heavens are presided over by the nine orders of angels, instead of by the sibyls of Greek literature, and the only symbolic figure (if we may call it so) introduced is the Eagle in the Sixth Heaven. The emblem of imperial rule is here used as a type of power no longer earthly, but Divine. That this "apotheosis of the personified Empire" should be found in the Heaven of the Just is quite in character with the teaching of the "Paradiso." As in Hell the spirits are confronted with types of the sins they have committed; as in Purgatory they see types of the virtues in which they have failed; so in Paradise the spirits have themselves become types of the virtues most consonant with their characters while on earth. St. Peter has not lost his impetuosity, nor St. John his fire; and it is St. Thomas who warns Dante against believing too readily in what he does not see. But we are meant, I think, to understand that in Paradise the characteristics which were theirs in the earthly life are purged of sin and transplanted to a higher and more spiritual level. The saints are not dehumanised spirits, but spirits in whom individuality can be seen at its highest point of perfection and beauty.

II. If we attempt to look at the *Divina Commedia* as a whole, we cannot help being struck by the fact that whatever was Dante's belief as to the after-life, in whatever way he used the orthodox theology of the day to express his convictions, he had a finer end in view than to realise for the world the terrors of Hell, the pain and peace of Purgatory, or the bliss of Paradise. For in his mind the three kingdoms were themselves symbols —symbols of the unseen life which is actually being lived by us all. Our knowledge of this life may be dim or clear,—it is always limited,—but it is only in the vision of it, as seen side by side with the material life, that the problem of our human existence can be solved. There are many instances of this belief of Dante's in the twofold life of man. Some of the characters introduced into the poem are men who were alive at the time when the action of the poem is supposed to take place. Dante refers to their spiritual state as one hidden from themselves and from their friends. He himself, the living poet, passes through the kingdoms of the dead, and "gains the other life." There he learns how the spirits awake after death to a consciousness of the state in which they have long been living. He learns, too, that in the after-life the moral qualities of a man are a counterpart of those which distinguished him on earth. "Such as I was living, am I dead," says the mighty and arrogant spirit of Capaneus. He sees that only in the after-life can the consequences of sin or holiness be clearly traced. The spirit of Mosca, mangled by fiends for having caused strifes and dissensions upon earth, finds his doctrine, "a thing done has an end," disproved by Hell. Sometimes the consequences of sin are all the more terrible since they are hidden from our bodily eyes. For did not Branca d'Oria eat and drink and sleep and wear clothes in the sunny Italian world while his spirit was in the blue ice of the traitors' Hell? Was not the spirit of Frate Alberigo there, his eyes stiffened by salt frozen tears, while his passive body, yet living and moving in the world above, was controlled by a demon? Of the retribution, Dante teaches, the living body of the sinner may be indeed unconscious, but the penalty is being exacted all the same. The supernatural as well as the natural world is governed by fixed law.[1]

It is to such symbolism as this that we must look for an explanation of Dante's purpose in the poem. For, using the high privilege of the poet, he refuses to take an ordinary view of human life and its relation to God. He strives, we may almost say, to look at sin from the point of view of the All-Pure, at things temporal from the point of view of the Eternal. He therefore expects nothing less than an ideal life from man. He never balances good against evil deeds, nor assigns to a man a place according to his average worth. Where anyone fails, there the punishment must fall. "If one fails," says Beatrice, "needs must he fall from his high estate." Thus the examples of punishment given to us typify the result of separate actions in a man's life, not of their sum total. Of the complex-

group of sinners, and also by the Beatitudes sung in the different circles.

[1] It is, of course, a very familiar thought with Dante that the spiritual lot of the shades in Purgatory, and of human beings still living on earth, may be modified by intercessory prayer. The strengthening of the will, and its union with Infinite Goodness by the power of prayer, may, Dante believes, modify a condition which by the moral law must remain unchanged until the Nemesis it has brought upon itself be fulfilled.

ity of life and motives Dante can take no account, nor does he give us the consecutive history of a single human soul save his own; and that takes the form of a pilgrimage through Hell and Purgatory in turn to Paradise.

Thus we are forbidden to consider any one part of the poem independently, for it would be "not only unintelligible but untrue" without the others. Everywhere we have the mystical inweaving of the thought of the Trinity. Hell, Purgatory, and Paradise sum up the life of man: the Power, the Wisdom, and the Love that reign in those three kingdoms sum up—as far as man can conceive it—the "Justice"[1] of God.

[1] Dante, following Aristotle, distinguishes between human and universal (or, as Dante re-names it, Divine) Justice. This Divine Justice Dante further defines as the aspect in which God is manifested in His relation to man; the other aspect is that of Absolute Holiness; and the two taken together make up the idea of Divine Perfection.

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

"Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 16–18 (R.V.).

Exposition.

"*Wherefore.*"—The apostle now resumes the assertion of his determination to bear up against his trials, which he had begun to unfold in iv. 1; and, as in the preceding verses (10–15) he had gradually passed from his daily troubles to the consideration of death itself, so here he passes gradually from the daily dissolution of his outward frame by long hardships and infirmities, to its total dissolution by death (iv. 16–18, v. 1–10).—Stanley.

"*Our outward man.*"—The contrast here drawn between the "outward" and the "inward man," though illustrated by the contrast in Rom. vii. 22 between the "law of the members" and "the inner man," and in Eph. iv. 22, Col. iii. 9 between "the old man" and "the new man," is not precisely the same. Those contrasts relate to the difference between the sensual and the moral nature, "the flesh" and "the spirit"; this to the difference between the material and the spiritual nature.—Stanley.

"*Is decaying.*"—"Is being wasted away," "is being worn out." He is not as yet speaking of dissolution by death, but only of gradual approximation to it.—Alford.

"*Our inward man.*"—The life he has in view is not the *soul-life* where sense and feeling are the predominant powers; it is not the *mind-life*, where the understanding rules and seeks to reduce within categorical formulas the true, the beautiful, and the good. It is the *spirit-life*, in which the divinely-quickened and illuminated intelligence gazes upon the invisible, realises the ideal, and embraces the supernatural—the life that men live by faith, which is "the substance of things hoped for, the evidence of things not seen."—Lindsay Alexander.

"*Is renewed.*"—"Is made new," "receives new powers." Compare Col. iii. 10; Rom. xii. 2; Tit. iii. 5.—Stanley.

"*Day by day.*"—In point of sense, *for ever and ever*, without interruption or standing still.—Meyer.

"*Our light affliction.*"—More accurately, "the present lightness of our affliction." This is at once more literally in accord with the Greek, and better sustains the balanced antithesis of the clauses.—Plumptre.

"*More and more exceedingly.*"—The Greek phrase is adverbial: "worketh for us exceedingly, exceedingly." After the Hebrew idiom of expressing intensity by the repetition of the same word (used of this very word "exceedingly" in Gen. vii. 19, xvii. 2), he seeks to accumulate one phrase upon another, to express his sense of the immeasurable glory which he has in view.—Plumptre.

Affliction worketh *glory*; our *light* affliction

worketh a *weight* of glory; our affliction which is *but for a moment* worketh an *eternal* weight of glory: every word is a marked and beautiful antithesis.—MATHESON.

"*We look.*"—The word means looking with a purpose, especially with a view to avoid, imitate, or obtain. It is the same word in Rom. xvi. 17; Phil. ii. 4, iii. 17. We fix our eyes on things beyond mortal vision and make them the objects of our pursuit.—BEET.

"*The things which are seen.*"—What are they? Are they simply whatever meets the eye of sense in this present life, the furniture of this earthly home, of man's present existence? Are they the ever-changing spangles of the robe which nature wears—the sky, the clouds, the sunlight, the stars, the successive appearances of the surface of the earth as the seasons pass, the animals around us; the homes in which we live, the faces of the friends we know, the rooms, the haunts in which we pass our time, the dresses we wear, the outward trifles on which long habit has, perhaps, taught us to depend for our comfort? Yes, the phrase means all this; but it means more than this—it includes much that grows out of this visible scene, or that is connected with it, but is not itself properly discernible by the senses. Along with the things we see go naturally our associations with them, our impressions and judgments, and hopes and fears about them. "*The things that are seen*"—this present life and all that properly belongs to it, its happiness, its troubles, its outward trials and the conditions of mind which they create, its pomps and splendours, its humiliations, its miseries, its ceaseless activities, its astonishing efforts, its failures, its tragedies, its degradations. "*The things that are seen*" mean the complex life of the society in which we live, the life of the great community, the state of which we are members, the life of our neighbourhood, the life of our immediate friends, of our family. We are surrounded by characters, persons, objects, causes, employments, upon which, or upon the outward signs of which, the eye naturally falls; and in ordinary men who see no further, these *things which are seen* occupy the whole of the attention. —LIDDON.

"*The things which are not seen.*"—What are they? Doubtless, they are, in part, those moral and spiritual truths and virtues which are obscured or crowded out of view in the present life of most of us, but which are nevertheless beautiful and enduring realities; they are justice, charity, truth, sanctity. We see an approximation to these things in the lives of God's servants here on earth, but we do not see the perfect and abstract qualities themselves; they lie beyond this sphere of sense; they are perfectly seen, and seen only, as attributes of the most Holy and Self-existent.

"*The things which are not seen*"; we do not see God, "*No man hath seen God at any time.*" The King, eternal and immortal, is also the invisible. We shall see Him as He is, but meanwhile we look by faith, which is a kind of second sight, at Him the All-mighty, the All-wise, the All-good, who made and who keeps all else in life, who is, in His awful, unapproachable essence, eternal, three and yet one, blessed for ever.

"*The things which are not seen*"; we do not see the angels. We know on good authority that they exist in multitudes, which can hardly be expressed in numbers, that in their nine ranks of ordered excellence—cherubim, seraphim, thrones, dominions, virtues, principalities, powers, archangels, and angels—they serve God incessantly day and night, that they have degrees of moral and intellectual beauty to which we men can lay no sort of claim when we are at our best, and yet that they "*are all ministering spirits sent forth to minister to the heirs of salvation.*" What a vast world of unseen life is that of the angels close around us as well as in the highest heavens; worthy most assuredly of the gaze of man's soul, if only man has the spiritual faculty of feeling its surpassing beauty.

"*The things which are not seen*"; we do not see the souls of the departed; we know that they exist. Each whom we have loved or lost—each exists somewhere beyond the veil; we know that they are waiting for us, perhaps watching our steps as we draw nearer and nearer to the day when we shall meet them. But they are now as we ourselves ere long shall be—they are now among "*the things which are not seen.*"

Spirits departed, ye are still,
And thoughts of you our lonely hours will fill,
As gales wake from the harp a language not their own,
Or airs autumnal raise a momentary moan,
Till all the soul to thoughts of you is sighing,
And every chord that slept in sadness stern replying,
Where are ye now? In regions blest;
On shores of lands unknown, in silence and at rest.

LIDDON.

Methods of Treatment.

I.

DAILY RENEWAL.

By the Rev. W. Lindsay Alexander, D.D., F.R.S.E.

The apostle is speaking here of the growth of the spiritual life in himself in the midst of outward calamities, and notwithstanding bodily decay. What is presented is the contrast between the constantly renovated soul and the body smitten with affliction and hastening to decay. The law of the spiritual life, as here laid down, is that it is carried on by a continual process of renewal, whereby the expenditure of each day is repaired, and the healthy vitality of the system is preserved.

For the illustration of this subject there are four things to be considered.

I. The Nature of this Renewal. First, notice that the sphere of the renewal is the inward spiritual nature, the new man formed in us by regeneration. Then the renewal itself is the continual nutrition of that nature by the constant supply of the forces expended in living. It is sustained and augmented spiritual vitality, increasing assimilation to the life of Christ and God, enlarged and advancing realisation of the supernatural, the heavenly, and the divine. Thus the new forces must be in larger measure than the expenditure, so as to secure continual growth and progress, and that the soul of every one who believes in Christ may steadily advance to its grand consummation in the heavenly state.

II. The Necessity of this Constant Renewal. The necessity arises from the laws of *growth*. Use the mental life as an illustration. No one can maintain intellectual life without an expenditure of mental energy. But as the energy is expended, it must be constantly restored. Mental health and vigour can be sustained permanently only by a well-adjusted equipoise of expenditure and renovation. It is the same with the spirit-life, the life of the inward man.

III. By what agency is this process of renewal carried on? The answer, in a word, is, by the Holy Spirit. The creation of the new man in the believer is His work. And just as it is by the Spirit that we are regenerated, so is it by the Spirit that that constant process of renewal by which our spiritual life is sustained and advanced is carried on. Hence believers are said to "live by the Spirit," to be "sanctified by the Spirit," to be "strengthened with might by the Spirit in the inner man."

IV. But we must ourselves make use of means. For the Holy Spirit carries on His work in us in connexion with our own activity and the use of means on our part. The means to be used may be called—

1. Food. As bodily appetites are given that the body may be continually renovated with food, so also, no sooner are men regenerated than, "as new-born babes, they desire the sincere milk of the word, that they may grow thereby." And as they grow they continue to desire the food that is "convenient" for them. And this food is found by a diligent study of God's Word; by regular and devout attendance on the means of religious edification; by assiduous application to all legitimate sources of spiritual refreshment, comfort, and excitement.

2. Exercise. As a man cannot be indolent and at the same time healthy in the natural life, neither is it given to the believer to be indolent and yet retain vigour in the spiritual life. And this exercise must be taken, as much as may be, in the open air, far up amid the fragrant breezes of Zion's sacred hill, or by the banks of that river whose "streams make glad the city of God."

3. Rest. The soul, as the body, needs repose. Not, however, of the same kind, not slumber and inertness; it is the repose of a soul that rests upon God, and in the serene consciousness of a fellowship with Him finds "a peace which passeth understanding." It is the man who refreshes his soul by frequent communion with God that alone can keep up within him the full fervour and freshness of the spiritual life.

II.

THE POWER OF THE ASCENSION ON THE LIVES OF MEN.

By the Very Rev. R. W. Church, D.D., D.C.L.

"We look not at the things which are seen, but at the things which are not seen." For Christ our Master went up on high out of our sight to draw our hearts after Him, to make us feel that, in spite of all veils and shadows now, in spite of all interests and all duties now, the end and goal for which we live and think and will is beyond all that we can ever know here. And this love of Him—this union in affection and will with Him—that is what we profess; that, when it is in reality and in truth,

is Christian religion. But there are other religions in the world.

1. There is the religion of pitiless *fact*. The world is full of forces and necessities, whose origin and law is lost in darkness, which we cannot trace beyond a little way back, which seem self-originated and self-acting. So some men are overwhelmed by the dread image, and resign themselves to the dominion of nature in the garb of fate and necessity which has shut out God.

2. There is a religion of *literature*. Literature, the record and image of the thoughts and feelings of men, is a gift that has been made the treasure of the many in our time. A real and inestimable gift it is. But it is a dazzling gift, a gift which makes men think that there can be nothing to match it, nothing beyond it. The religion of great books and great thinkers, the religion of genius and poetic truth, it is a sufficient religion to some.

3. There is the religion of *beauty*. It is one of the most wonderful and lofty of all man's prerogatives—the sense of beauty. It is something which appeals to us, in what is highest and purest and noblest in us. But it is also something which captivates and fascinates what is meanest and lowest in our nature. In Italy the worship of the beautiful, as the noblest, worthiest devotion, stood in the place of truth, of morality, of goodness, of Christian life. And this idolatry of beauty brought its own punishment, the degeneracy and deep degradation both of art and character.

These are not the powers for man to fall down and worship. They are to pass with the world in which we have known them; but man remains. In man there is an utter want of what these things cannot give—the likeness in thought and will and character to the goodness of Jesus Christ. Man has that *within* him which tells him, in presage and parable, of greater and more awful things than anything he can admire and delight in yet; he has that *without* him which certifies him that his hopes and aspirations are justified.

Illustrations.

Good books are a chief means of renewing the inner life. He who will shut himself up for a little while alone, and read one of David's psalms quietly to himself, shall find a great increase of the inner life. Meditation on the works of God is another means; the services of the church, its public prayer and praise. There are those who say they can do very well without them. Then they must be very differently constituted from George Herbert, who says—

> Sundays the pillars are,
> On which heaven's palace archèd lies.

G. Dawson.

When thou wert a child, study was a weight of care to thee; now that thou art a man, it is a weight of glory; thou comfortest thyself that thou wert able to endure. So shall it be with the tasks of the larger school. One day thou shalt look back and find them to have been all very good. From the light of thy seventh morning thou shalt look back, from the summit of the finished creation thou shalt behold thy six days of toil, and there shall be no night there.—G. Matheson.

I watched once a series of dissolving views. One especially riveted my attention—a beautiful scene it Italy, where nature appeared in her loveliest and richest dress. On the verge stood a ruin, which lent to the scene pathos and romance, tenderness and humanness. It was not without a feeling of regret that I observed this scene begin to fade. But while it faded there rose, dim at first, but ever clearer, the outline of another picture—the one keeping pace with the other, the vanishing of the old, the appearing of the new—till as last, when the old had wholly gone, there stood forth in majesty, obscure still, but nevertheless splendid, a picture of the sea, the mountains, and the stars overhead. The eternal had taken the place of the transient. It was a lesson in compensation.—Joseph Leckie.

St. Paul's view of life was a simple and consistent one. The contrast betwen this life and the other was ever before him. He accepted with perfect naturalness all that this life brought, its inevitable troubles and annoyances, its pains and sorrows, its harmless customs, its instinctive maxims, as a traveller passing through a strange land accepts its ways and language, and puts up with its inconveniences. But he was only a traveller, and his thoughts and purposes went far beyond it. This is his view: what is ours?—R. W. Church.

We may ourselves have observed the effect which is sometimes produced by the entrance into a small company of a stranger, whose presence is so commanding, or whose conversation is so original and striking that the gaze of everybody is immediately fixed on him; they still take in, as it were, by a side glance, and listlessly, the general features of the room—the furniture, the different members of the company, the social characteristics of the occasion; but they are occupied—eye and mind, and imagination and heart are occupied—with the interesting stranger. And such an apparition in the midst of the human family was the revelation of the invisible world by Christ our Lord and His apostles. It took possession of men's minds; they looked at it once and again, and they lost sight, relatively speaking, of the world around them. St. Paul condenses these experiences in the passage before us:—"*We look not at the things which are seen, but at the things which are not seen.*"—H. P. Liddon.

At times it is made wonderfully plain that in the decay of the flesh something is as much alive as ever; that what is within, the hidden man of the heart, defies and triumphs over the ravage of the outer part.

Sometimes it is valour. A general is borne on a litter into his last battle, quite unnerved and shaking, but as he looks at his own trembling frame the inner man mocks the outer, and he is heard to murmur: "Aha! tremblest thou? Thou wouldest tremble much more if thou knewest where I mean to carry thee this day!"

Sometimes it is love, the tender love of husband or of child. Again, it is lofty thought, and the saintly student dying exults to feel that ignorance and mystery are drawing to an end for ever, as—

> The bands of the body are breaking,
> And all comes into sight.

G. A. Chadwick.

This present life—it is like one of those acidulated drops which melt in the mouth, even as we enjoy it; and because it does thus perish in the using, because it presents itself only that it may begin to disappear, it is worth much less attention than that which lasts as belonging to another order of existence.—H. P. Liddon.

This great contrast is part of the necessary condition of our human being, if there is any religious truth in the world. The things that are seen, that are now, are indeed of the deepest interest, most precious and most eventful, of far-reaching, incalculable influence. Duty and faith, and love and goodness, and justice and mercy have to do with the things that are now, the things that are seen; who can measure their greatness, their value? But when all that has been said, realised most amply, felt most keenly, still it remains true that man was made for a life, for a sphere, even greater than the greatest we can know here; that all that is seen is but for a time; that the things that are not seen are eternal.—R. W. Church.

We are impressed by the genius of the sculptor that sees the angel in the stone before it is touched with the chisel; we admire the genius of the musician to whom the music of unwritten harmonies comes before he has touched either organ or score, and that of the scientific man who conducts us amid nature's mysteries through the occult ministry of forces unseen. But I know no other point at which the human spirit comes into nearer contact with divine wisdom than here. The wisdom that shines in the Senate and the military sagacity that conducts a campaign command our respect, but the disciple of Christ in humble life that can say, "I know God, although I have never seen Him; I know eternity, although I have never been there," reveals God's interior light in the soul. It is a higher revelation, it is a prophecy of immortality!—R. S. Storrs.

> When That which once seemed life seems nought
> Before the enormous *This*,—
> All days, all deeds, all passions past
> Shrunk to a pin's point in the vast.

F. T. Palgrave.

In Corinth the practical assumption of man's absolute mortality had possession of the ground; and the next world, if there was a next world, what had they heard of it? With all their past wonderful history, with all their roll of the cleverest and wisest of mankind, with all their captivating mythology and splendid solemnities of worship, with all their inheritance of sharpened intellect and traditions of successful thinking—what had they really heard of it? Their mythology spoke of Elysian fields, and rivers of flame and woe, and Minos, the judge. Their lyric and dramatic poetry spoke, as no literature has ever spoken, of mysterious laws of duty and retribution. Their philosophy speculated, among other things, on the soul and its immortality. Their serious thinkers looked with vague wistfulness into the darkness, beyond the impenetrable fact of death; the primary difficulties of religion, as old as human thought, were as familiar to them as to us; and they had no answer. The popular phraseology, when off its guard, named the name of God, *testimonium animæ naturaliter Christianæ*. But what serious man, in his most serious thinking, ever dreamt of looking forward, in his real hopes and practical purposes, beyond what he could see and know of life? The utmost that he attempted was to prepare himself with good sense, with dignity, with manly courage, with resigned cheerfulness, to its inevitable though uncertain end; and to make the best use he could of it, the wisest, the happiest, while it lasted. How could he do anything else? The incomparable death-scene of the Phædo stands alone in its heroic temerity of faith.—R. W. Church.

There used to be in bygone centuries, perhaps there is still, a custom at the enthronisation of a pope which embodied this truth with vivid effect. When at the most solemn moment of the great occasion the procession of which the new pontiff was the central figure was advancing along the nave of the great church, representing, as it did, all that art and worldly slendour could do to enhance the idea of mingled ecclesiastical and civil sway, a master of the ceremonies lit a torch which slowly died away until it went out, and as he bore it aloft at the head of the procession, he chanted the words, "*Pater Sancte, sic transit gloria mundi.*" ("Holy Father, thus does this world's glory pass away.")—H. P. Liddon.

When Napoleon was making and overturning kings, the idol of France and the terror and tyrant of Europe, Wellington confidently foretold his ruin; and the reason he gave was that his despatches were full of lies, he never told the truth about either his gains or losses,—he was an impostor. Therefore, when even the wise Goethe said, "You may shake your chains, but the man is too strong for you," our mighty captain felt certain that the foe of mankind must come down. And surely there is a strange greatness in this gaze of a soldier upon things deeper than victories and armies, deeper than his eyes could pierce, teaching him that what is false, that is rotten, and inspiring him to prophesy that the liar must fall. He, in his own department, looked at the things not seen.—G. A. Chadwick.

I stood one day, dear friends, I stood, now many years ago, in the studio of a distinguished artist who lived in Italy;

we had walked, he and I, across the paths that mark the Sabine mountains, and we had gazed together on the changing lights that mark the Roman Campagna under the rising and setting of the sun; we had known each other under strange conditions, Bohemians both, desiring truth, longing and looking, but not understanding anything, only that beauty was the expression of goodness. And one day in his studio, one afternoon, we watched together as a workman under his direction worked at a statue, the sketch of which he had made, and after watching silently for half an hour, the boy-student turned in something like an agony (that I have seen when I have heard confessions, only that these later agonies have been the agonies of the *spiritual* ideal), the boy-student turned, and said, "Will you not speak, will you not say what you think of it? Is it like what you believe to be the ideal of beauty that is before your eyes?" St. Paul appeals to the sense of the ideal, and says, "Eternal things; an eternal home."—W. J. KNOX LITTLE.

THE parent is tempted sometimes to grudge the years that are spent at school and college, when his boy, as he thinks, might perhaps be earning his bread and doing something for his family; but if the boy is worth his salt the delay will justify itself; the larger cultivation of the mind will bring with it in due time its full reward—its wider views of life, its keener and more practised faculties, its power of acting with and acting upon other men, which could not otherwise have been secured. Positivism may say if it will as it watches us Christians kneeling before the altars of the Eternal and the Crucified, "See how these men waste the time which might be given to social, economical, sanitary, moral improvements." Never mind. If a man does not cease to exist at death, we Christians are working upon a basis of fact which Positivism ignores. Let us kneel on! Let us kneel on! For most assuredly the time is not lost, we gain more in moral force than we lose in minutes and in hours; heaven irradiates, with a meaning not otherwise to be had, the monotonous drudgery of many an earthly lot, and it is, as I have said, in the longrun better, better for "*the things that are seen*," that we should thus look mainly at "*the things which are not seen*."—H. P. LIDDON.

OH, lead us, lead us unto Thee, the hidden Well,
Thou the immutable.
With Thee alone there hidden are on high
The joys that satisfy.
And they who drink the joys Thou hast supplied,
They shall be satisfied.

Sermons for Reference.

Alexander (W. L.), Sermons, 143.
Bickersteth (E.), Condensed Notes on Scripture, 526.
Binney (T.), Sermons, 171.
Bright (W.), Morality in Doctrine, 102.
Candlish (J. S.), Kingdom of God, 84.
Church (R. W.), Cathedral and University Sermons, 154, 294.
,, ,, Village Sermons, ii. 171.
Crawford (T. J.), Preaching of the Cross, 357.
Davies (J.), Talks with Men, Women, and Children, 4th Series, 311.
Dawson (G.), Sermons on Daily Life and Duty, 249.
Dix (M.), Sermons Doctrinal and Practical, 65.
Duncan (J.), In the Pulpit and at the Communion Table, 261.
Farrar (F. W.), Everyday Christian Life, 70.
Illingworth (J. R.), Sermons preached in a College Chapel, 32.
Leckie (J.), Sermons preached in Ibrox, 161, 350.
Matheson (G.), Moments on the Mount, 62.
,, ,, Spiritual Development of St. Paul, 61, 212, 242.
Maurice (F. D.), Sermons preached in Country Churches, 250.
Melvill (H.), Sermons (1854), 329.
Newman (J. H.), Parochial Sermons, 4.
,, ,, Selections from Parochial and Plain Sermons, No. 27.
Robertson (F. W.), Lectures on Corinthians, 309.
Shedd (W. G. T.), Sermons to the Spiritual Man, 69.
Simpson (M.). Sermons, 227.
Spurgeon (C.), Sermons, vol. xxiii. No. 1380.
,, ,, Morning by Morning, 29.
Stephenson (J. J.), Sermons, 79.
Stevenson (J. F.), God and a Future Life, 16.
Thom (J. H.), Laws of Life after the Mind of Christ, 389.
Vaux (J. E.), Sermon Notes, iii. 42.
Christian Age, xxv. 4 (Liddon).
Christian World Pulpit, iv. 387 (Beecher), vi. 264 (Beecher).
,, ,, ,, xii. 362 (Beecher).
,, ,, ,, xiv. 331 (Beecher).
,, ,, ,, xix. 204 (Beecher).
,, ,, ,, xxii. 344 (Church).
Church of England Magazine, xxiv. 24.
Church Times, xxxix. 1276 (Cobb).
Clerical Library: Outlines for Special Occasions.
,, ,, New Outlines on the New Testament, 145.
Contemporary Pulpit, 1st series, ii. 351 (Little).
Homiletic Review, xvi. 341 (Storrs).
Homilist, xxxi.
Modern Church, i. 10 (Smith).
Plain Sermons by Contributors to Tracts for the Times, ii. 1, viii. 131, ix. 213.
Primitive Methodist World, lxxii. 44.
Pulpit, lv., lxvi., lxvii.
Quiver, 1893, 818 (Chadwick).
Studies for the Pulpit, i. 385.

Hebrew Prophecy and Modern Criticism.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

V.

(First Half.)

"There shall be abundance of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."—Ps. lxxii. 16.

It is now time to take a general view of the great Messianic hope, which found its expression in the books of the Old Testament, and more especially in the Prophets. The most natural course, perhaps, would be first to arrange in order those prophecies which seem to speak of facts connected with the Christ of our four Gospels, and then to trace, if possible, the gradual growth of the Messianic conception. But such a method is beset with many practical difficulties. (1) The present state of biblical criticism does not permit us to draw such a chronological outline with sufficient exactness, and were we to take it from the present arrangement of Old Testament books and sections, it would be extremely misleading. (2) Such a method would not satisfy the needs of at least many a thoughtful inquirer. What he most wants to know is not—For how many facts related in the Gospels can I find, or seem to find, scattered predictions or allusions in the Old Testament? but this—What portraits do the prophets draw of the great Coming Age, and to what extent and in what ways were their expectations justified by Christ and Christianity? (3) To tear the so-considered Christian elements of prophecy out of their contexts and string them together for such a purpose, is to rob them in a great measure of their vitality and their beauty, and often to obscure their meaning. It was out of the present and temporal that the more distant and more spiritual grew, and we must realise and understand the former before we can fully appreciate the latter.

For these reasons I shall adopt what seems a more feasible and satisfactory plan. I shall attempt to collect some of those broader and more frequent features of prophecy which mainly contributed to form what has been, and is, the great hope of the Jewish nation. The prophets often compared themselves to watchmen. From their tower they looked out on the great world about them and beyond them. Below their feet lay the level plains, often dark, gloomy, monotonous. Beyond rose the beautiful but hazy outline of the distant hills, tipped here and there, it might be, with the rosy tints of the coming dawn. But if we are to understand the prophet's landscape, we must not look too exclusively at the rays of distant heavenly light, but take also into our view the dark and gloomy foreground, which at times intercepted the brilliant future from their view. It is this double aspect of the prophet's mental view, this mixture of light and shade, which has given such very different impressions of their character and their work. They have been described by some as gloomy pessimists, by others as utopian optimists. Each statement expresses a truth. The age of the prophets was for the most part an age of moral and religious corruption, and also very usually one of impending disaster. To cry out against present wrongs, and foretell God's immediate judgments, was the first and most pressing part of their work, hence their pessimism; but there were very few who did not look beyond this darker prospect to some brighter future for their nation, which the purifying power of judgment should make possible. Herein lay their optimism.

But it is not with the present surroundings of the prophets, nor with the impending disasters of the immediate future that we have now to do. These changed with the special characters of the time. We have rather to consider those elements of hope which we find repeated under various aspects in different prophets, and which tended to pass into what we may call a sort of prophetic tradition. Among these, if what I have been saying is true, we shall hardly be surprised to find that material blessings occupy an important place. And it is to these that I purpose to confine myself in the present paper.

First among them we may place the fertility of the soil and agricultural prosperity. These naturally entered very largely into the national hope. The Jews were originally, it seems, a nation of small peasant proprietors. The land, at the

present day dry and sterile from want of water, was in biblical times proverbial for its fertility, "a land flowing with milk and honey." Near the coast were the extensive cornfields of the lowlands (*Shephêlah*), behind on the higher lands the mountains of Ephraim were celebrated for their vines; and to the south were the rich pasture-lands of Judah. But the agricultural industry was waning in the age of the great prophets. Constant wars had too often devastated the country, and well-nigh paralysed agricultural enterprise. The crops, too, very frequently suffered from natural disasters, locusts, mildew, and drought. Moreover, the old hereditary system of land tenure was breaking down, even in the more conservative northern kingdom. The land was passing out of the old families into the hands of large mercenary-minded proprietors—men who, in the scathing language of the prophets, ground the face of the poor, and sold the needy for a pair of shoes.[1]

In contrast to such a state of things, a time of unexampled, if not even miraculous, agricultural prosperity was foretold by almost every prophet in succession. In the Book of Amos, the herdman of Tekoa, it is not surprising to find such a promise forming the most conspicuous feature of that one vision of national hope with which the book closes. "Behold, the days come, saith Jahweh, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."[2] But we should not have expected such promises of rural blessedness in the townsman and polished courtier, Isaiah. And yet we do find them frequently enough. Thus, in contrast to the famine which should be sent as a punishment for the luxury of the men and the immodest vanity of the women, he foretells a day when "the sprout of Jahweh shall be beautiful and glorious, and the fruit of the land excellent and comely for them that are escaped of Israel."[3] Later on, in xxx. 23, 24, in the midst of that strange succession of Messianic hopes, which bursts upon our view so suddenly after the denunciations in the earlier part of the chapter, he draws a picture of rural life, in which corn would be so abundant that even the oxen and young asses that ploughed the land would be fed on the very choicest meal.

The melancholy Jeremiah and the stern Ezekiel both find room for the same theme. Jeremiah, in the only complete picture which he draws of post-Captivity life, in ch. xxxi., foretells that the virgin daughter of Israel shall again plant vineyards upon the mountains of Samaria (ver. 5), and describes how the people in Zion "shall flow together unto the goodness of Jahweh, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd" (ver. 12). In a somewhat similar strain, Ezekiel promises to the land the fertility of Paradise: "I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the nations;" so that they that passed by would say, "This land that was desolate is become like the garden of Eden."[4]

The same thought is repeated by the deutero-Isaiah in ch. li. 3: "For Jahweh hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord." But figures of this kind are so often employed by him metaphorically, that to press the literal meaning of the words would be, perhaps, to ignore the poetry of the passage. Yet it seems probable that a promise of natural productiveness is at least included. In ch. lxv. 21, 22, one of the privileges of the "new heavens and the new earth" is that the people would be able to plant vineyards, and eat the fruit themselves, instead of its falling a prey to their enemies (cf. lxii. 8, 9). Finally, in the last age of Hebrew prophecy, the priestly prophet Malachi promises the richest agricultural blessings on the condition that men will give God the tithes which He claims: "Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jahweh of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jahweh of hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith Jahweh of hosts."[5] Many other examples of the

[1] Isa. iii. 15; Amos ii. 6. [2] Amos ix. 13.

[3] Isa. iv. 2. The word צמח has been here explained, as in Zech. iii. 8, of the Messianic King who was to sprout up from the royal house of David (cf. Isa. xi. 1). But the context makes it best to refer it to the crops of the soil regarded as Jahweh's possession.

[4] Ezek. xxxvi. 30–35. [5] Mal. iii. 10–12.

kind might be added, if necessary. The point for which I am contending is not merely that the several prophets foretold at different periods future seasons of plenty, but that in almost every instance the promise is so blended with other Messianic thoughts, that it clearly formed an essential part of the prophet's great future hope.

A second common feature among the material blessings of the promised future is the enormous increase of the population. This was a hope which had its roots in the early history of the people. When Hosea foretold (i. 10) that "the number of the children of Israel" should be "as the sand of the sea, which cannot be measured nor numbered," he was but echoing the promise to Abraham in Gen. xxii. 17.[1] Other prophets express the same thought by various figures. Thus, *e.g.*, the deutero-Isaiah in ch. liv. 1–8 compares Jerusalem desolated during the Captivity to a barren woman, who is suddenly blessed with children: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jahweh." In Isa. xlix. 20, 21, there is a somewhat similar thought of a bereaved mother finding herself surrounded by children so numerous that their home is not sufficient for them.

These prophecies prepare us for the still bolder figure which describes the sudden springing up of the people in the redeemed Israel as a resurrection from the dead. The best-known example is the striking vision of the dry bones in Ezek. xxxvii. The prophet, it is true, himself apparently explains this of the revival of the people, who were dead and buried as it were in Babylon, into a new and vigorous life. "Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost: we are clean cut off. Therefore prophesy, and say unto them, Thus saith the Lord Jahweh: Behold, I will open your graves, and cause you to come up out of your graves, O my people, and I will bring you into the land of Israel."[2] But this last verse seems to imply some further meaning, which is certainly suggested by the general character of the description. Great stress is laid, for example, on the fact that the bones are very many, and that when they are restored to life they become "an exceeding great army." It was as though the Captivity was to be entirely wiped out, and all those who had died in Babylon were to share with the survivors the new national life.

The same idea is expressed rather differently by the probably somewhat earlier prophet to whom we owe that unique prophecy, Isa. xxiv.–xxvii. In xxvi. 13–19 there is a strong contrast between the utter and hopeless destruction of Israel's enemies and the sudden increase of their own people. Then follows a description of the half-desperate yearnings of the people which should precede the fulfilment of this promise. They are compared to the agonising, but for a long while fruitless, birth-throes of a travailing woman. But suddenly the pains are over, and with one of those rapid transitions of thought so characteristic of these chapters, the prophet describes the upspringing of the dead of Israel. "Thy dead shall live, my dead bodies shall arise, Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead.[3] Many commentators take both these passages as conscious predictions of the resurrection of the body; and as far as the last passage is concerned, there is much to be said for this view. The promise in xxv. 8, "He hath swallowed up death for ever," is evidently part of the same prophecy. But even these words cannot be intended to express, what taken literally they imply, a universal resurrection; for they are followed in the very next paragraph by a woeful description of the destruction of the typical enemy Moab at God's hand. If a resurrection is intended in the 26th chapter, it is at least with two important limitations. (1) It is *expressly* confined to Israel. The foreign lords which had had dominion over them "are dead, . . . they shall not rise." (2) It is connected in the prophet's thought with some definite historical event, in all probability the Restoration which should follow the taking of Babylon (see xxv. 2).

[1] According to Kuenen (*Hexateuch*, Eng. Trans. p. 244) it belongs to the eighth century, and is therefore about contemporary with Hosea; but even so it is probably based upon an earlier tradition; cf. xiii. 16.

[2] Ezek. xxxvii. 11, 12.

[3] Isa. xxvi. 19. Dr. Driver (*Isaiah and his Times*, p. 123) takes the first two clauses as a prayer, "Let thy dead live; let my dead bodies arise"; but this does not affect the general meaning of the passage.

Notes on Select Passages of the New Testament.

By Principal the Rev. David Brown, D.D., Aberdeen.

Rev. xiii. 8.

It is much to be regretted, I think, that the English Revisers did not reverse the order in which the words of this verse are translated in the Authorised Version. By referring to ch. xvii. 8, where the sense is the same, I did my best to persuade them that the true sense of the verse is, "Whose names were not written from the foundation of the world in the book of life of the Lamb that was slain." When I failed in this, I hoped they would put a comma after the word "slain," which would give the reader a chance of guessing the true sense of the statement; but all they would do was to put that sense into the margin. The American Revisers, as will be seen in the notes at the end of the Revised Version, voted that the marginal reading should be in the text.

To me this is not a matter of indifference. For (1) the statement that "the Lamb was slain from the foundation of the world" is an idea altogether foreign to the language of the New Testament on this subject. That the death of Christ was *fore-ordained* before the foundation of the world, we are expressly told; and that "eternal life was *promised* before the world began," the apostle says (Tit. i. 2). But that Christ was *slain* before the foundation of the world, is what there is not the least warrant for saying. Did the words admit of no other sense, we should, of course, have to believe it. But so far from that, the other sense is the most natural rendering of the words, as will be seen, I think, from the way in which the book of life is referred to in ch. xvii. 8.

But (2) it obscures the important fact that "the book of life" is a book of *names*, and nothing but names, written in it from the foundation of the world. This is made strikingly apparent from the grand scene of the Last Judgment, the details of which, as given in Rev. xx., should be studied closely: "And I saw the dead, the great and the small, standing before God; and books were opened: and *another book* was opened, which is the book of life: and the dead were judged out of those things which were written in the *books*"—not (observe) "in the book of life," for there were no "things" written there, but *names* only; they were judged out of *the things* that were written in the *books* according to their *works*, or (as in 2 Cor. v. 10) "the deeds done in the body" by each one. "And whosoever was not found written in the Lamb's book of life was cast," etc. (ver. 15). The order of events, as described in this scene, seems to be, *first*, the judgment of each one, according to his works, as written down in the *books*. After this, the book of life will be referred to, when, lo! it will be seen that those who have been adjudged to eternal life "according to their works" are precisely those whose names were written from the foundation of the world "in that book of life of the Lamb that was slain"; for only through the blood of that slain Lamb were they "ordained to eternal life." Yes, for known unto God are all His works from the beginning of the world.

Requests and Replies.

Is there any really reliable evidence that circumcision was not a rite peculiar to the Hebrews?—W. S. G.

Certainly. On the statue of Anskha at the Ghizeh Museum, No. 20,—the only nude statue,—circumcision is evident. Date, IV.–VI$^{th.}$ dynasty, about 4000–3500 B.C.

Many of the sculptures show the same on figures of servants and others in the early period. At Karnak is a sculpture showing the ceremony performed on two sons of Ramessu II. about 1250 B.C. (see *Revue Archæologique*, 1861, iii. 298).

Wm. F. Petrie.

Will Professor Davidson's *Theology of the Old Testament* contain the articles on the theology of Isaiah which he has contributed to *The Expository Times*? When will his *Theology* be ready? If not soon, can you recommend a capable book on the subject?—E. W.

1. No. These articles were written for The

Expository Times, and neither they nor those that are yet to come will apppear anywhere else.

2. We have authority for saying that Dr. Davidson's *Theology* will be ready next year. He has been giving himself for some time to his *Syntax*, which has just been issued. He is free for the *Theology* now, but he does not let things lightly out of his hands, and we probably need need not expect it till near the close of the year.

3. Schultz (in two handsome volumes) is the book for the present. And indeed Schultz will not be rendered superfluous even by Dr. Davidson's book. Their point of view differs frequently, and the comparison will be found most instructive —imperative, indeed, to every genuine student who declines to accept knowledge as a gift from any man.

Editor.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

II.

HISTORY, PROPHECY, AND THE MONUMENTS. By James Frederick M'Curdy, Ph.D., LL.D. (*Macmillan.* 8vo, pp. xxiv, 425.) No doubt the matter was well considered, but it seems a pity to have given this work the vague, grasping title of "History, Prophecy, and the Monuments." It is simply a History of the Semites. It is so in avowed intention; it is so in successful fulfilment. And it is not easy to see why that title, so much more dignified and expressive, was not chosen.

It is the first volume of a History of the Semites, then, that we have before us. It carries the narrative on to the downfall of Samaria. The second volume will complete the work. No man can write a history of the Semites without being indebted to other men. To what extent Professor M'Curdy is an original investigator in the field we do not know. But that is not of the first importance. It is abundantly manifest that he has the authorities in every department at his hand, and that he has used them both diligently and with discrimination. Moreover, his mind is remarkably free from prejudice. He has no pets to pamper and defend—a sign, perhaps, that he has *not* worked much at first hand.

Now these, and one other, are the qualities that make a historian supreme. And Professor M'Curdy, who has certainly given us an able and conscientious history, would have taken a very high place indeed if he had added to these distinction of style. His language is rarely unsuitable, and perhaps never unreadable, but it does not rise into majesty with its majestic subject.

Nevertheless, the work is very able and very welcome. With its recent intelligence, its fulness of knowledge, and its incorruptibleness, it will take the place of all existing histories of these nations.

SPIRITUAL LAW IN THE NATURAL WORLD. By J. W. Thomas, F.I.C., F.C.S. (*Longmans.* Crown 8vo, pp. xv, 408.) A book that is written on the back of another book may be much sounder and better than the original (this, it may be frankly admitted, lies closer to the truth than Drummond's *Natural Law in the Spiritual World*), but it will not get that credit. We place originality first, and truth comes after. Perhaps we have learned to do so from experience, and do so wisely. For it is at least plausible argument that the man who stimulates me to seek for the truth does me more good than the man who presents me with it.

But we may pass from that. For Mr. Thomas' book has little indeed in common with Professor Drummond. He further describes it, not very happily, as "A Metaphysical and Psychical Exposition of the Operations of the Holy Spirit and other Agencies." The book can scarcely be described as a Manual of Theology; there is too much metaphysic in it for that. And yet it cannot well be described in any other way. The most striking chapter goes by the title, "Spiritual Law (Satanic)." It should be read to-day, and not by "Spook"

directors only, but by those also who hold that the devil has ceased going about seeking any one to devour. The greater part of the volume is occupied with the doctrine of the Holy Spirit. And there are many acute things said on that subject.

THE TRUTH AND REALITY OF THE EUCHARISTIC SACRIFICE. By George Rundle Prynne, M.A. (*Longmans.* Crown 8vo, pp. xv, 203.) Mr. Prynne's aim is to commend the truth and reality of the Eucharistic Sacrifice to the lay and unlearned mind. He strives to be practical and intelligible. He acknowledges that the very matter to be explained is inexplicable, yet he tries to explain it. And this is the characteristic of his book, that he insists on the language of Scripture being taken in its most literal sense, and yet acknowledges gladly that so taken it leads into the utmost depth of mystery. Common sense must interpret the words, and then common sense must stand afar off from its own interpretation. All this Mr. Prynne sees and rejoices in.

And this contradiction is, of course, no condemnation. The only condemnation arises when it can be shown that common sense is taken in when its aid is useful, and banished when it is not. And that can be determined only upon examination of special passages.

It is a clever book, admirably suited, we should say, for its purpose. Where is the evangelical writer who will do this for us, and do it as well?

THE ORACLES ASCRIBED TO MATTHEW BY PAPIAS OF HIERAPOLIS. (*Longmans.* Crown 8vo, pp. x, 274.) Eusebius tells us that Papias, who, he says, was Bishop of Hierapolis in the first decade of the second century, wrote a work in five books, which contained the following sentence: "Matthew wrote the Oracles in the Hebrew language, and each man interpreted them as he was able." The sentence has been the occasion of an enormous amount of discussion and dispute, for it has been regarded of vital moment in determining the date of St. Matthew's Gospel. But the unnamed author of the work now in our hands comes forward to say that it has no reference whatever to St. Matthew's Gospel, but speaks of a collection of Messianic prophecies in Hebrew, extracted from the Old Testament (and perhaps from other books), and attributed to Matthew.

The thesis is perfectly new. But we walk with so precarious a footing here that it may be also perfectly true. Our author works through this goodly-sized volume to prove it true. As you work through it with him, you make many gains by the way, the matter of quotation being handled with special ability and success. But as for the thesis—well, you find that the celebrated sentence from Papias, of which perhaps you had always a lurking suspicion, can by no means be cavalierly referred to St. Matthew's Gospel, and that is a distinct step forward. That it refers to a collection of prophecies seems also at least extremely probable. But you are not yet convinced that Matthew ever made such a collection.

COUNSELS OF FAITH AND PRACTICE. By the Rev. W. E. C. Newbolt, M.A. (*Longmans.* Crown 8vo, pp. xvi, 317.) The title is familiar, for it is the second edition of a well-known volume of sermons. It is the second edition, but it is enlarged. Three sermons, all preached in St. Paul's, have been added. They agree with the rest. They mark, perhaps, a certain assurance, where the rest hesitated, a sense of victory where the others pleaded for a hearing. For in these five-and-twenty years Canon Newbolt's audience has increased, and his own mind has grown familiar with things that demanded vindication then. He has reprinted the sermon on "Clerical Assumption" among the rest, but he would not think it necessary to preach it now.

THE SCOTTISH SONGSTRESS. By Margaret Stewart Simpson. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 63.) The best edition of Burns is that which Robert Chambers published—wrote and published, indeed. For it tells the poet's life, and gives us the poems within their proper atmosphere—place, time, circumstance—which is not merely a commentary on them, but makes them doubly poetical. Thus every poet should be given to us. And we welcome this unassuming contribution to so desirable a literature. Mrs. Simpson has the right to do this work for Baroness Nairne, not merely the right of kinship, but of knowledge and closest sympathy. And she has been supported by her publishers. This is a charming book without and within. How it has been so written, so illustrated, so printed

and bound, and then published at one shilling, is a question we cannot answer.

A LOST IDEAL. By Annie S. Swan. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 383.) If Annie S. Swan's books do not uplift one's ideal of fiction, they never lower one's ideal of truth. Their very language is straightforward and truthful. What has to be said is said at once, and there are no innuendos. It is a great blessing. Let us rejoice that so popular a writer is so loyal to the best she knows. How far otherwise is it with writers that are greater artists than she. This is her latest book. It seems to have the qualities of her best work.

CROWNED VICTOR. By Hannah B. Mackenzie. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 255.) She further calls it "A Story of Strife." It is the strife we all have to enter, and come well out of if we will. She does not believe in fatalism nor immovable heredity. She believes in the power of self-surrender and the joy of victory. The men are common, perhaps commonplace; the one woman is worthy.

CONFIDENTIAL TALKS WITH YOUNG WOMEN. By Lyman B. Sperry, M.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 164.) The same author recently published a volume of "Confidential Talks with Young Men," and Professor Simpson wrote an introduction to it. Miss Willard writes the introduction to this volume. And it need not be dreaded any more than the other. It is not evil, it is all good and tending to good.

MISS URACA. By Evelyn Everett-Green. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 253.) This is the third volume of unblushing fiction, and it is enough for us for a month. There may be others no doubt, but they do it by stealth, and call themselves theology. This last is Miss Evelyn Everett-Green's work, and it is written with the honest intention of helping our young people to face life bravely, and to win. There is a good ideal, an ideal of flesh and blood, and it is something to *see* goodness even in a book.

EVANGELISATION OF THE NON-CHRISTIAN WORLD. By Robert Needham Cust, LL.D. (*Luzac.* 8vo, pp. 296.) Dr. Cust describes himself as "An Observer in the Field, a Member of Committees, an All-round Reader of Missionary Literature in Five European Languages." So he gives himself to plain speaking. His book is divided into three parts. The first part describes "Good Methods of Missionary Enterprise"; the second, "Methods not Recommended"; and the third, "Bad Methods." He gets through the "Good Methods" in five pages, the "Not Recommended" in five-and-twenty; but it takes two hundred and forty to describe the "Bad." He has an impartial contempt for the "Irish Bishop, called to preach an Annual Sermon entirely devoid of first-hand knowledge," and the "Single-Mission Enthusiast, who tries to bring all the multiform phenomena of the kingdom of Christ into his own narrow lens." He does not see why Chinese women who embrace the gospel should be expected to unbind their children's feet, when European women wear tight-laced stays much to their injury, paint their faces, and dye their hair after the manner of Jezebel. And he would allow the baptized Chinaman or Chief to retain his opium pipe and the matter of three wives.

Well, we must have criticism, even of our missionary methods, and we would have Dr. Cust's, since he knows what he speaks about, as readily as any man's. Where he hits out wildly he does us no harm; where he finds the joints of our armour he does us good, even though the blow may startle and sting us.

CHRIST'S MUSTS AND OTHER SERMONS. By Alexander Maclaren, D.D. (*Alexander & Shepheard.* Crown 8vo, pp. vii, 306.) Dr. Maclaren is our ideal preacher. He belongs to no denomination. The Church of Christ is proud of him—if pride even of the universal Church is not too personal a thing to apply to one who so wonderfully forgets himself and delivers his Master's message. Let us not shrink from saying that after the New Testament we wish to read Alexander Maclaren's sermons.

JAMES ARCHER SPURGEON, D.D., LL.D. By G. Holden Pike. (*Alexander & Shepheard.* Crown 8vo, pp. viii, 223.) Apart from the

fact that Dr. James Spurgeon is alive, which always makes a biography impossible, there are special circumstances which have hampered Mr. Pike's undertaking. He has, however, been thoroughly aware of them, and at least has not offended in taste. There might have been more than this, for the story is a greater one than is generally felt, but what there is makes an excellent impression. Had ever any man a more difficult work set him in life to do than Mr. C. H. Spurgeon's brother? Mr. C. H. Spurgeon's own was nothing to it.

MOSES: HIS LIFE AND ITS LESSONS. By the Rev. Mark Guy Pearse. (*Kelly.* Crown 8vo, pp. 287.) These sermons on the life of Moses by Mr. Pearse are to be regarded as more than sermons. They will stand as a contribution to their subject which all subsequent readers and writers must reckon with. For Mr. Pearse puts work into his sermons, research and the scholar's instinct. And beyond these he has the expositor's fertility of thought, felicity of language.

SERMONS ON OUR LORD'S PARABLES. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo.) It was a good thought to gather out of the numerous volumes of the Metropolitan Tabernacle Pulpit those sermons that had the Parables of our Lord for their subject, and issue them in one convenient volume. They are perhaps rather more than average examples of Mr. Spurgeon's work. He seems to have had the gift of practical everyday wisdom, which the Parables demand in their expositor, as well developed as any other gift. By all means let this volume be added to our Library on the Parables. It must find room.

C. H. SPURGEON'S FACSIMILE PULPIT NOTES. (*Passmore & Alabaster.* 8vo.) With the sermons which the Notes gave birth to. So that we have twelve of Mr. Spurgeon's best sermons, together with the Notes which he had at his hand in the pulpit (clearly written and now beautifully lithographed), and three full-page portraits. It is an interesting volume, not to Mr. Spurgeon's personal friends only, but also to all preachers of the Word.

PSALM-MOSAICS. By the Rev. A. Saunders Dyer, M.A., F.S.A. (*Elliot Stock.* Crown 8vo, pp. 589.) This volume is good, but it is not so good as it might have been. The idea—to gather from contemporary literature illustrations of the Psalms and deep sayings on them—is excellent. And Mr. Dyer has done not a little to realise it. If only he had gone more seldom to the commentaries, which are open to us all, and more often to the biographies and other personal writings, which hide so many fine things of this kind from us. If one has no very large library at command, the volume will be extremely useful. It contains much matter, and it is all worth reading and worth using.

THE VISION AND THE CALL. By the Rev. J. M. Gibbon. (*Elliot Stock.* Crown 8vo, pp. 208.) The first half of this volume of sermons is distinguished by thorough frankness of manner and plainness of speech, qualities that belong to the best preaching of every age. No doubt irreverence immediately makes them nothing and less than nothing. But Mr. Gibbon is not irreverent.

The second half of the volume is quite distinct. In six discourses it tells the story of the Five Rolls—the Song, Ruth, Esther, Ecclesiastes, and Lamentations—and makes their lesson applicable to these present times. It is a discourse that might be oftener attempted than it is. What do our average congregations know of the Rolls? And they lose by not knowing. It demands a little trouble and restraint. But it can be done. Mr. Gibbon has done it here. And were there nothing else in his book, that alone would make it very profitable.

THE PILGRIM'S PROGRESS AS JOHN BUNYAN WROTE IT. (*Elliot Stock.* Foolscap 8vo, pp. xx, 233.) A facsimile of John Bunyan's own *Pilgrim* does something to bring us closer to John Bunyan. For as the Christ of the Gospels is greater than the Gospels, so, without irreverence, is John Bunyan greater than the *Pilgrim's Progress.* With this book in our hands we seem to be admitted to his familiarity, and allowed to admire his genius and his goodness more than we did before. The publisher has earned the right to confer this honour upon us. He has done many things for Bunyan's *Pilgrim* ere now, and he has produced this edition in excellent taste.

THE BIBLE HYMNAL. Compiled by W. Lancelot Holland, M.A. (Edinburgh: *Hunter*. 16mo, pp. lx, 382.) Mr. Holland has been dissatisfied with all existing hymnals, though there are many of them, and his dissatisfaction has gone so far as this. He has compiled a hymnal for himself, and this is its mark of distinction, that "everything is excluded from it that cannot stand the searching light of Holy Scripture." Now it is easy to retort that Scripture needs an interpreter, and so, after all, it is only Mr. Holland's interpretation of Scripture that is represented here. But there are hymnals that do not pretend to be merely scriptural, and hymns in hymnals innumerable. So it is something that Mr. Holland has made that his aim at least, his first and last intention. Did Mr. Holland fear when he began his work that he would not find hymns enough that were scriptural to make a volume? He has actually found three hundred and fifty-six. And they seem not only to be scriptural but to be hymns. There are a hundred and thirty-eight authors. And one of them is Thomas Toke Lynch. But Faber is not here, nor Newman, nor Baring Gould.

THE UNIVERSITY TUTORIAL SERIES. A MANUAL OF ETHICS. By John S. Mackenzie, M.A. (*Clive*. Foolscap 8vo, pp. xxx, 355.) In outward appearance these manuals of the University Correspondence College are models of grace. In inward character they vary, it is said, not a little. This is probably one of the best works in the series. Towards the end the signs of excessive condensation are manifest, and that, unfortunately, just where we are most deeply interested in the subject. But we can supplement from Newman Smyth. On the subject as a whole the writer has laid a firm hand. He sees clearly, and is not afraid to say what he sees, even though great names are against him. And yet this is the characteristic mark of the book that no special *theory* of ethics is pleaded for and bepraised. As is most becoming in a school book, fairness is dealt out to all, choice is left to come after. But it is also worthy of emphasis that the practical character of ethics is never forgotten. It is the science that is here, but the science is always leading straight down to the experience.

Exposition of the First Epistle of St. John.

By Professor the Rev. Richard Rothe, D.D.

CHAPTER IV. 19—V. 1.

"We love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth Him that begat, loveth him also that is begotten of Him."

Ver. 19. In this verse John starts afresh with his exhortation to brotherly love. This new exhortation is also derived from God's love to us, viz. in Christ, just as in ver. 11 f. the same exhortation had been similarly grounded. But in each case the exhortation, though built upon the same foundation, is built up in a different manner. In vers. 11 and 12 it was said, if God has *so* loved us, we owe Him *gratitude* for such great love; we cannot, however, show Him our gratitude directly, but only indirectly, viz. by loving the brethren. Here, on the contrary, it is said, if God has *first* loved us, if He has anticipated us with love, we must cherish towards Him *responsive love*; but from the nature of the case this our love to God can be genuine only if we love the brethren. This latter thought is developed in ver. 20–v. 1 from a threefold point of view.

Ver. 20. In the exhortation to love God, there is implied the exhortation also to love the brethren; for without love of the brethren the notion that one loves God is a delusion. This is set forth in three different ways. First, in this verse, by remarking that he who is unable to do what is less and easier cannot possibly do what is greater and more difficult. In the case in which the object to be loved is sensibly perceptible to us, and thus by its direct impression stirs us up to love, it is unquestionably (this is the unuttered presupposition of the author's argument) easier to love than in the case in which

the object to be loved cannot thus be perceived by us, and consequently makes no direct impression upon our mind. Now we have no sensible perception of God, whereas we have of our brethren; consequently he who is unable to love his own brother is still less capable of really loving God. "*How can he love God*," *i.e.* how can we admit that he loves God?

John calls our attention to the self-deception into which we are apt to fall with regard to our love. We easily persuade ourselves that we love God, because between Him and us there is such a vast interval. The coldness of our love we derive from the greatness of the distance; we regard love to God as something which must be essentially of a different kind from ordinary love; and consequently we readily acquiesce in the faintest analogy of love to God. We readily admit the validity of the summons to love God, seeing we so understand it that it does not require of us a real love, and hence is not burdensome to us. Thus we are more inclined to lay upon ourselves the duties that are remote rather than those near at hand, because there is no immediate need of fulfilling them, and because they are present to us merely in idea. On the other hand, it is a very simple criterion of our love to God that it of necessity at once includes love of the brethren and excludes uncharitableness. To give ourselves credit for love to God without this brotherly love is to be guilty of a lie, and that too a lie that is an outrage against God. The presupposition underlying the apostle's argument is by no means flattering to us. The thought that it is easier for us to love man than to love God is a thought that should humble us. For in Himself God must surely be unspeakably more worthy of love than our neighbour. But our love is conditioned to a certain extent by the fact that we see its object. He to whom the invisible God should be as real to faith as his visible brother is to the physical eye, would certainly love God more readily. But to have the invisible God presented as clearly to the believing eye of our mind as our neighbour is to the physical eye, is not easily attained by us. It is our duty to let ourselves be put to shame by the argument of the apostle. So long as we have not attained to such clearness of faith, it is easier for us to love our neighbour than to love God. Herein also the Christian sees one element in the future blessedness of directly beholding God: he is certain, viz. that then he will love Him with another and a fuller heart than as yet he is able to do. Till then he rejoices in the fact that God has already become visible to him in Christ, and in connexion with Christ he has an experience of the truth of the apostle's statement. His love to God, who loves him in Christ, has an altogether peculiar warmth, because he loves a God who is to him a living, visible, individual person. In connexion with our love of our brethren, however, we frequently experience it to be the case that it is in many respects easier for us to love God than our brother, and that we attain the latter love only by means of the former. It is true that we see our brother, but we do so in a form that is often not lovable. It is easier for us to love him if we do not see him; and this is more especially the case in the common relations of life. Men who are friendly with one another, so long as they are somewhat apart, become enemies when they come into close contact. We must learn to see our neighbour in God, and therefore as a brother; to see him, not merely as he seems to the bodily eye, but in the transfiguration that falls upon him in virtue of his divine calling to divine sonship. The Christian must accustom himself to single out, with the eye of faith, this trait of divine sonship, which is certainly in most cases not discernible by the bodily eye, in every human countenance that he meets.

Ver. 21. To pretend to love God without loving our brother is a vain delusion for this further reason that Christians have been expressly commanded to combine love to the brethren along with love to God. For Christians the commandments of love to God and love to the brethren are one and the same commandment, which merely unfolds itself in two directions. Consequently he who does not keep it in the one of these directions (in respect of loving the brethren) cannot possibly keep it in the other (in respect of love to God); for *in concreto* the two are inseparable; they can be distinguished only *in abstracto*. The expression "from Him" would be most naturally referred to God, as the immediately preceding subject, if it were not directly said "he who loveth God." From this it plainly follows that, when he says "from Him," John is thinking of a different subject from God. He is evidently thinking of the Redeemer; and this view is favoured by iii. 23, where mutual brotherly love is expressly represented

as being commanded by the Saviour. It is only in Matt. xxii. 36 ff. that we find the Saviour giving such a commandment in these very words; but it is plainly implied in the injunction in John xiii. 34 f., when we combine the latter with the general fundamental Christian presupposition, with the commandment, viz. to love God.

John proceeds here upon the assumption that we need to be reminded that in God's own mind these two commandments absolutely go together. Universal experience shows that such a reminder is required. Some cast into the shade the commandment of love to God; while others do so with the commandment of love to our brethren. Both these ways of thinking and acting are equally mistaken and unworthy. What a conception of God it presupposes, when one imagines that we can so separate His interests from those of men, that He is content to enjoy our love, however little we love our neighbour. We think we do God a special service and afford Him a special enjoyment if we love Him; as if He attached such a particular value to our personal love as to be willing to forget that our neighbour is sent by us empty away. We thus impute to God our own selfishness as well as our own folly. From every worthy conception of God there follows the conviction that when our neighbour enjoys our love it is tantamount to God doing so. With an idle love to Himself He cannot possibly be loved. This love to God merely with the understanding and the lips is a desecration of His nature rather than an honour and a sacrifice that we owe to Him. Simply because God is love, He will not even be loved to the prejudice of men, His children; He wills rather that all love to Him be shared in by men. It is only in appearance, however, that there is any partition of the one love.

Chap. v. ver. 1. From a *third* point of view it is impossible really to love God without at the same time loving the brethren, viz. on account of the essential homogeneity of the objects of this twofold love. Our Christian brother is essentially begotten of God, and is therefore essentially homogeneous with God; how, then, is it psychologically possible that one can at once really love God and not love his Christian brother, who is essentially homogeneous with God? John says: if only we do not forget that, in virtue of his faith in Jesus as the Christ, a Christian is essentially begotten of God and is essentially a child of God, it must be evident to us that God's (the father's) nature and kind are reproduced also in our Christian brother (in the child), and that consequently he who really loves this nature and kind in God (in the father) must necessarily love them also in his Christian brother (in the child). The conclusion of the argument is not fully expressed in this verse. Only the two premisses are really stated; the conclusion (therefore he that believeth in Jesus as the Christ must love, not only God, but also all other believers in Jesus as the Christ) is left to the reader to draw for himself.

The close connexion in which faith in Jesus as the Christ stands to our love of the brethren, is frequently altogether overlooked and denied. Faith in Jesus, it is said, is of little consequence, provided we only fulfil the duty of loving our brethren; that faith and this love seem to have nothing to do with one another. Experience, however, shows that where faith in Jesus is lacking, brotherly love is also in a precarious condition. Such a misconception is possible only when one regards faith in Jesus as the Christ as something that touches merely the surface of our mind; as the adoption of a statement that has reached us from without. But John certainly does not thus conceive faith in Jesus; he sees in it rather an inner process, a being begotten of God, a new birth; and therefore he discovers an altogether new significance in brotherly love. To the man who knows his new relation to God in Christ through faith as a really new life derived from God, every other person who shares with him in this same faith must naturally appear in a wholly new light. He sees in him no longer a mere man, but a man born again of God to a really divine human life; and he draws the natural inference, that what he loves in God he must also love wherever it presents itself to him outside of God; and that, because the same holy life which in God is the object of his love is found in some measure at least in his brother, he cannot avoid loving him also. No doubt this inference only becomes perfectly evident when God becomes to us the object of a truly ethical love, and when it is God's holiness, including His compassionating love and grace, that we love in Him. Many a one, in a childish manner, loves in God rather the beaming splendour of His majesty and infinite power; and certainly of this he can find no reflection in his neighbour. It is otherwise if his love to God is love to God's heart; and this is the case with the Christian. It is the ethical in God, His holy graciousness, rather than His

omnipotence and infinity, that has been revealed to us by Christ; and hence the Christian can least of all question the inference which the apostle draws here. Still we ever need to be reminded that our love and our faith have to centre themselves in God's heart; that our love must be full of essentially ethical contents. To seek to love God, the Father, without at the same time loving the brethren, must be to Him also the most grieving thing in us; just as it grieves a human father to see his son not loving his brothers and sisters. God Himself cannot possibly be precious to such a one.

Index to Modern Sermons.

(*When the page is not given, the volume has an Index of Texts.*)

MATTHEW.

vi. 22.—Brooks (Phillips), Candle of the Lord, 74.
Church (R. W.), Human Life, 64.
Martineau (J.), Endeavours after the Christian Life, 463.
Shedd (W. G. T.), Sermons to the Spiritual Man, 181.
Vaughan (J.), Sermons, xi. 197.
Welldon (J. E. C.), Fire upon the Altar, 28.
Oxford and Cambridge Undergraduates' Journal, Nov. 15th, 1877 (Church).
Penny Pulpit, New Series, No. 596 (Park).
Preacher's Monthly, viii. 79.

vi. 22, 23.—Bartholomew (C. C.), Sermons, chiefly practical, 15.
Goulburn (E. M.), Pursuit of Holiness, 158.
Harries (J.), Gospel of Righteousness, 136.
Martineau (J.), Endeavours after the Christian Life, 463.
Spurgeon (C. H.), Sermons, vol. vi., No. 335.
Vaughan (C. J.), Family Prayer and Sermon Book, 401.
Christian World Pulpit, xiv. 392 (Hubbard).
,, ,, ,, xxxix. 118 (Innes).
Expositor, 2nd Series, i. 259 (Cox).
Homilist, x.
National Preacher, i.
Preacher's Monthly, iv. 186.
,, ,, vii. 378.
Pulpit, lv.

vi. 22–24.—Smith (W. C.), Sermon on the Mount, 224.

vi. 23.—Jackson (W.), Bampton Lectures, 1875, 105.
Martineau (J.), Endeavours after the Christian Life, 463.
Temple (F.), Sermons preached in Rugby School Chapel, iii. 275.
Wilson (J. M.), Sermons preached in Clifton College Chapel, 129.

vi. 24.—Baird (W.), Hallowing of our Common Life, 212.
Bickersteth (E.), Condensed Notes on Scripture, 348.
Bigg (C.), Christian Platonists of Alexandria, 235.
Cooper (S.), Fifty-two Family Sermons, 16.
Fairbairn (A. M.), Studies in the Life of Christ, 145.
Harries (J.), Gospel of Righteousness, 141.
Keble (J.), Sermons for the Christian Year, iii. 240.
Kingsley (C.), Westminster Sermons, 290.
Maclaren (A.), Sermons, i. 235.
Macleod (D.), Christ and Society, 167.
Maurice (F. D.), Sermons in Country Churches, 157.
Tholuck (A.), Hours of Devotion, 235, 318.
Vaux (J. E.), Sermon Notes, 2nd Series, 30.
Christian Million, 1891, 389 (Davidson).
Christian World Pulpit, xxii. 177 (Stubbs).
Church of England Pulpit, xxix. 76.
,, ,, ,, xxxv. 277.
Homilist, viii.
Preacher's Magazine, 1892, 433 (Pearse).
Preacher's Monthly, vi. 141.
Pulpit, lx.

MATTHEW.

vi. 24.—Sunday Magazine, 1887, 317, 388 (Holland).
Sunday Sermonettes for a Year, 182 (Wilmot-Buxton).
Treasury (New York), x., xi.
Year with Great Preachers, ii. 200.

vi. 24, 25.—Maclaren (A.), Sermons preached in Manchester, i. 243.

vi. 24–34.—Clergyman's Magazine, iii. 91.
Expositor, 3rd Series, ii. 224 (Whyte).
Homiletic Quarterly, i. 349 (Calthrop).
Parker (J.), Inner Life of Christ, i. 224.
Record, ix. 870.
Sunday Magazine, 1879, 278 (Smith).
,, ,, 1891, 279.

vi. 25.—Bromfield (A.), Sermons in Town and Country, 137.
Dawson (W. J.), The Comrade Christ, 57.
Fairbairn (A. M.), Studies in the Life of Christ, 55.
Farrar (F. W.), Sermons in America, 1.
,, ,, Sermons, Cot. Pulpit Library, 153.
Hardy (E. J.), Faint yet Pursuing, 258.
Maclaren (A.), Sermons, i. 235.
Maurice (F. D.), Sermons in Country Churches, 313.
Melvill (H.), Lothbury Lectures, 131.
Miller (J. R.), A Help for the Common Days, 150.
Wright (C. H. H.), Bampton Lectures, 1878, 24.
Christian World Pulpit, xxx. 109 (Haffenden).
Contemporary Pulpit, 2nd Series, i. 121 (Farrar).
Contemporary Review, xxi. 691.
Homilist, vii., xl., li.
Penny Pulpit, No. 1783 (Melvill).
Pulpit, lx.
Treasury (New York), ix.

vi. 25–31.—Sunday Magazine, 1885, 537 (Forsyth).

vi. 25–33.—Stier (R.), Words of the Risen Saviour, 499.
Contemporary Pulpit, 1st Series, x. 167 (Bersier).

vi. 25–34.—Dykes (J. O.), Manifesto of the King, 483.
Harries (J.), Gospel of Righteousness, 149.
Jones (J. C.), Studies in St. Matthew, 146.
Pearson (A.), Christus Magister, 82.
Smith (W. C.), Sermon on the Mount, 239.
Contemporary Pulpit, 2nd Series, iv. 157 (Jones).

vi. 26.—Beecher (H. W.), Sermons, 120.
Fairbairn (A. M.), Studies in the Life of Christ, 55.
Neale (J. M.), Sermons to Children, 204.
Spurgeon (C.), Morning by Morning, 26.
Christian World Pulpit, xv. 140 (Griffith).
,, ,, ,, xxxix. 385 (White).
Penny Pulpit, New Series, i. 365 (Champneys).

vi. 26–28.—Wilmot-Buxton (H. J.), Waterside Mission Sermons, i. 16.

vi. 26, 28, 29.—Kingsley (C.), Discipline and other Sermons, 168.

vi. 27.—Beecher (H. W.), Sermons, ii. 220.
Keble (J.), Sermons for Sundays after Trinity, ii. 74.

MATTHEW.

vi. 27.—Parker (J.), City Temple, 1871, 297.
Christian World Pulpit, xv. 164 (Beecher).
Homilist, liii.
Penny Pulpit, New Series, No. 318 (Martin).
Preacher's Monthly, iv. 168.
vi. 28.—Dawson (W. J.), The Comrade Christ, 73.
Duff (R. S.), Pleasant Places, 70.
Dykes (J. O.), Sermons, 112.
Forsyth (P. T.), Pulpit Parables for Young Hearers, 197.
Hare (J. C.), Sermons in Hurstmonceux Church, ii. 443.
Martineau (J.), Endeavours after the Christian Life, 76.
Hood (E. P.), Sermons, 33.
Parker (J.), City Temple, i. 366.
Pearse (M. G.), Naaman the Syrian, 92.
Service (J.), Sermons, 136.
Thompson (H.), Concionalia, i. 413.
Welldon (J. E. C.), Fire upon the Altar, 34.
Wilmot-Buxton (H. J.), Life of Duty, ii. 129.
British Weekly, ii. 268.
Christian Treasury, 1846, 21.
Christian World Pulpit, vii. 313 (Wagstaff).
,, ,, vii. 325 (Shalders).
,, ,, ix. 357 (Mursell).
,, ,, xxv. 182 (Griffith).
,, ,, xliii. 308 (Horne).
Clerical Library: New Outlines of Sermons on the New Testament, 7.
Clergyman's Magazine, i. 137.
,, ,, xx. 14.
Homiletic Quarterly, ii. 278 (Wynne).
Homilist, xi., xxxv.
Newbery House Magazine, iii. 282.
New Manual of Sunday School Addresses, 267.
Preacher's Monthly, ii. 149.
Quiver, 1892, 589.
Sermons for Sundays, Festivals, and Fasts, iii. 170.
Sunday Magazine, 1888, 133 (Waugh).
,, ,, 1891, 380 (Foxell).
vi. 28, 29.—Beecher (H. W.), Sermons, 120.
Kingsley (C.), Discipline and other Sermons, 168.
Martin (S.), Rain upon the Mown Grass, 28.
Mozley (J. B.), Sermons, Parochial and Occasional, 151.
Smith (W. C.), Thoughts and Fancies for Sunday Evenings, 5.
Christian World Pulpit, xviii. 37 (Gledstone).
,, ,, ,, xxi. 166 (Walker).
Church Monthly, 1891, 270 (Stuart).
Preacher's Magazine, 1892, 294 (Spiers).
Pulpit, lxiv.
Quiver, xxiii. 508.
Sunday Magazine, 1891, 380.
vi. 28, 33, 34.—Stuart (A. M.), Path of the Redeemed, 97.
vi. 29.—Macmillan (H.), Two Worlds are Ours, 1.
Thompson (H.), Concionalia, 413.
American Pulpit of the Day, i. 131 (Payne).
Homilist, xxxv.
Sermons for Sundays, Festivals, and Fasts, iii. 170.
vi. 30.—Davies (D.), Talks with Men, Women, and Children, iv. 185, 187.
Hodge (C.), Princeton Sermons, 159.
M'Cosh (J.), Gospel Sermons, 259.
Trench (R. C.), Shipwrecks of Faith, 105.
Clerical Library: Three Hundred Outlines, 11 (Liddon).
National Preacher, i.
Preacher's Treasury, 3rd Series, 45.
vi. 31, 32.—Christian World Pulpit, x. 252 (Beecher).
vi. 31–33.—Kingsley (C.), Sermons for the Times, 203.
Packer (J. G.), Twelve Sermons, 99.
vi. 32.—Gatty (Margaret), Parables from Nature, 1st Series, 35.
Vaughan (J.), Fifty Sermons, viii. 169.

MATTHEW.

vi. 32.—Plain Sermons by Contributors to Tracts for the Times, i. 109.
vi. 32, 33.—Clergyman's Magazine, iii. 93.
vi. 33.—Fairbairn (A. M.), City of God, 317.
,, ,, Studies in the Life of Christ, 106.
Hare (J. C.), Sermons in Hurstmonceux Church, i. 283.
Jay (W.), Short Discourses, ii. 293.
Martineau (J.), Hours of Thought, i. 17, 31.
Morison (J.), Holiness and Happiness, 28.
Mozley (J. B.), University and other Sermons, 275.
Pusey (E. B.), Parochial Sermons, 1832–50.
,, ,, Selections, 91.
Spurgeon (C.), Sermons, vol. xxxi., No. 1864.
Stewart (J.), Outlines of Discourses.
Twigg (R.), Sermons, 267.
Vaughan (C. J.), Family Prayer and Sermon Book, i. 411.
Vaughan (J.), Fifty Sermons, iv. 286.
Wilson (J. M.), Sermons preached in Clifton College Chapel, 7.
British Weekly, i. 223, v. 223, 416.
Christian, 1891, 130 (Clark).
Christian Treasury, xviii.
Christian World Pulpit, xii. 164 (Beecher).
,, ,, ,, xviii. 388 (Beecher).
,, ,, ,, xxix. 113 (Wilson).
,, ,, ,, xxxii. 188 (Morris).
Church of England Magazine, xlvii. 40.
,, ,, ,, lxxvii. 105.
Clerical Library: Three Hundred Outlines, 11.
Contemporary Pulpit, 1st Series, vi. 74 (Davies).
Expository Times, iii. 374.
Good Words, 1886, 169 (Jones).
Homiletic Quarterly, iii. 402 (Rowlands).
Homiletic Review, xvi. 356 (Sherwood).
Homilist, xviii., xxxii., lvi.
Oxford Lent Sermons, 1857–69 (Moorhouse).
Penny Pulpit, No. 1959 (Melvill).
Plain Sermons by Contributors to Tracts for the Times, vi. 228.
Pulpit, lv., lvii., lxii.
Sunday Magazine, 1876, 277 (Macleod).
Studies for the Pulpit, i. 351, 407.
Weekly Pulpit, New Series, i. 285.
vi. 34.—Brooke (Stopford), Sermons, ii. 68.
Butler (J. M.), Harrow Sermons, i. 108.
Edmunds (J.), Sixty Sermons, 367.
Girdlestone (C.), A Course of Sermons, ii. 325.
Hare (J. C.), Sermons in Hurstmonceux Church, i. 265.
Hook (W. J.), Sermons on Various Subjects, 25.
Hull (E. L.), Sermons, ii. 52.
Kingsley (C.), All Saints' Day, 365.
,, ,, Good News of God, 276.
Lightfoot (J. B.), Sermons in St. Paul's Cathedral, 164.
Macleod (A.), Days of Heaven upon Earth, 119.
Mozley (J. B.), Parochial and Occasional Sermons, 38.
Munger (T. T.), The Appeal to Life, 149.
Parks (L.), Winning of the Soul, 190.
Tholuck (A.), Hours of Devotion, 318.
Vaughan (J.), Fifty Sermons, 1874, 221.
Christian Advocate, viii. 326 (Warren).
Christian World Pulpit, ii. 195 (Jackson).
,, ,, ,, xxv. 244 (Beecher).
Church of England Magazine, xxxix. 256.
Contemporary Pulpit, 2nd Series, ii. 174 (Hull).
Good Words, 1861, 63 (Hamilton).
New Princeton Review, i. 159.
Preacher's Monthly, ii. 193.
Pulpit, lviii.
Sunday at Home, 1890, 714 (Rees).

Contributions and Comments.

A Missionary Prayer.

THY hand hath formed the soul that waits
Its confines dull and dark within;
Thy word alone can burst the gates
Of ignorance and savage sin;
Thy love can lead the earth-blind eyes
To seek the light of Paradise.

Thou knowest, Lord, his fear and woe,
Infrequent joy, familiar pain;
And every yearning, Thou dost know
Of untaught life that lives in vain;
And his poor striving Thou canst see
To worship something, yet not Thee.

Thy pitying eye too, Lord, hath seen
Thy servants gathering, oh, how long!
These famished flocks to pastures green
And peaceful fold. Yet, faith is strong,
For we Thy last commandment keep,
O'er all the world to feed Thy sheep.

SARAH ROBERTSON MATHESON.

Is Joel a Unity?

THE interesting question—Is Joel a unity?—raised by Mr. Bartlet in the September number of THE EXPOSITORY TIMES is not quite new. In both the question and the negative answer Mr. Bartlet has been anticipated by M. Maurice Vernes; only where the one is tentative the other is positive. Vernes's theory (that chs. i.–ii. 27 were by one author, chs. ii. 28–iii. 21 by another) was considered by Kuenen, and decisively dismissed as groundless. "There are," he says, "no reasons for denying the unity of the book of Joel. The difference between chs. i. f. on the one side, and chs. iii. f. [A.V. ii. 27–iii. 21] on the other . . . . finds its complete explanation in the character of the book, and therefore proves nothing against the unity of authorship" (*Historisch-critisch Onderzoek*, 2nd ed. p. 354).

Probably most who, with Mr. Bartlet, admit the post-Exilic date, will agree with Kuenen that the admitted difference between the first and second parts of the prophecy is not, in a book such as Joel, a reason for assuming composite authorship.

As to the argument from language and style: one of the linguistic differences between A (i.–ii. 27) and B (ii. 28–iii. 21), noted by Mr. Bartlet, viz. the usage of "Judah and Jerusalem," is striking, but is probably the only markworthy difference to be found. The difference in the usage of "Zion"—so far as it exists—is easily explained. "Mount Zion" claimed as peculiar to B occurs in B only once, and then *in a quotation* from Ob. v. 17; the phrase in iii. 17 is different. The simple "Zion" of A appears also in B iii. 20, and, in a quotation, iii. 16.

Mr. Bartlet concludes that A is less dependent on earlier writers than B. But this is hardly the case. Of sixteen parallels discussed in the article in the *Expositor* referred to, seven occur in A, nine in B. Kuenen notices seventeen parallels in the whole book; of these nine are in A, eight in B. Quotations are thus, as nearly as may be, equally numerous in both parts of the book; and not only so, but *the same methods of quotation* may be observed in both; in each part we have an instance of composite quotation (ii. 3, iv. 16), and in each an instance of what may be termed reversed quotation (ii. 3, iv. 10),—for details see *Expositor*, September 1893, pp. 218, 219. These points, so far as they go, are positive arguments in favour of unity. In general character the style remains "bright and flowing" throughout, and, therefore, the stylistic argument will continue to favour unity rather than diversity of authorship, until a larger number of decisive differences in detail than have yet been suggested can be established. One or two similarities of usage may be found by consulting Dr. Driver's *Introduction*, p. 293.

G. BUCHANAN GRAY.

Oxford.

Hebrew Prophecy and Modern Criticism.

THE sobriety, scholarliness, scrupulous fairness, and sincerity of Mr. Woods' papers commend them to judicial and candid readers, and accentuate the pleasure of a promise of a continuation of them, and it is to be hoped collection ultimately in book-form. None the less, I for one feel bound to ask Mr. Woods' attention to one or two things toward

his shunning the woe of THE MASTER (Matt. xviii. 6 and Luke xvii. 1, 2).

(α) Has Mr. Woods had sufficient regard to the great promise of our Lord in John xiv. 25, 26: *Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν?*

I ask this, because throughout his papers Mr. Woods speaks of the evangelists as quoting (rather misquoting) the prophets of the Old Testament of themselves, much as any one to-day might quote or misquote Shakespeare or Milton. Now, in the light of our Lord's promise, and of the function of the Holy Spirit, it seems to me very strange to have the supernatural guidance and illumination promised, practically ignored; *e.g.*, Mr. Woods specifically takes up Matt. ii. 15 as fetched from Hos. xi. 1, and argues that inasmuch as "son" in Hosea was = the exodus of Israel out of Egypt, *ergo* the evangelist mistook in interpreting it of the Son of God. I cannot concede the possibility of such a mistake here, or mistake anywhere else, without falsifying the promise, and, as I believe, the reality, of divine guidance and illumination. Further, without entering on a polemic about the (so-called) "double sense," I can see no difficulty in accepting the fact that Hosea had in his thought son = Israel, and in at the same time believing that our Lord instructed His disciples and evangelists, that folded within this *was* a reference to His infant-flight out of Egypt. So with the other passages cited and similarly dealt with. The primary meaning of the words alone was understood, when understood (of which more anon) by the prophet, but the secondary and ultimate, the Holy Spirit revealed to the New Testament writers; and that revelation I certainly accept without a shadow of doubt, of reserve, or allowance of error.

(β) Has Mr. Woods in like manner had sufficient regard to the great words of the First Epistle of Peter, ch. i. vv. 10–12?

Again I ask this, because (*meo judicio*) Mr. Woods assumes too much knowledge of their "burdens" or messages on the part of the Old Testament prophets. It lies on the surface that in these Petrine words, we have it plainly told us that these prophets (say Isaiah and Zechariah and Joel) only very partially knew the height and depth and length and breadth and individuality of their writings concerning the Saviour-Messiah. On the other hand, the New Testament writers (as above) were fully instructed on the Old Testament books, and in every case give their infallible meanings. Our Lord Himself, while still with them, assured the disciples and read with the disciples in the law, the prophets, and the psalms concerning Himself (Luke xxiv. 44), and whereas in the New Testament Christ is found in the Old Testament, I believe as an innermost conviction, and not mere creed, such was the divinely-intended reference. Altogether Mr. Woods will do well to grasp firmly this fundamental thing, that all dealing with Hebrew prophecy and modern criticism must recognise the supremacy of our Lord's teaching. Other points invite and may later receive examination. Meantime, I enter my protest against criticism, whether modern or ancient, that necessitates mistake on the part of New Testament writers in their reading of the Old Testament, or argues that "the meaning of a prophet is [only] what he himself meant to say."

ALEXANDER B. GROSART.

Dublin.

A REPLY.

Dr. Grosart's argument, as I understand it, amounts to this, that Christ's promise in John xiv. involves absolute infallibility with reference to subjects about which *He had given them instruction.* Assuming that the interpretation of the prophets formed part of this instruction, it follows that if the explanation by a New Testament writer of a given prophecy differs from the obvious meaning of the words, we must, for theological purposes, accept the former in preference to the latter. The argument appears open to the following difficulties:—(1) Such a plenary inspiration seems contrary to what we know of the work of the Holy Spirit as seen in Holy Scripture. It appears abundantly evident that divine revelation was progressive, and in every age suited to the intellectual and moral capacities of the writers and their contemporaries. The writer of Ps. cxxxix. knew more about the nature of God than the writer of Gen. ii. 4*b*–iii., but St. Paul knew more than either; and yet we believe that all three were inspired, though in different degrees. From analogy there is therefore no *à priori* reason for supposing that the Holy Spirit would so inspire the apostles

as to make them infallible, not only in matters of essential doctrine, but also in questions which require accurate scholarship, literary and historical knowledge, and the like. For meanings which are quite obvious to us with our much more advanced knowledge in these respects, and our literary habits of thought, were not by any means obvious in that age, as the whole history of exegesis, both among Jews and Christians, abundantly shows.

(2) Again, arguing *à posteriori*, we find that the apostles and others did actually make mistakes even in Christ's recorded words, cf., for example, Matt. xix. 17 with Mark x. 18, and the Lord's Prayer as given in St. Matthew and St. Luke. No other *satisfactory* explanation of such discrepancies can be given, except that one or other evangelist has quoted the words inaccurately. It cannot therefore be maintained that the evangelists possessed the absolute infallibility sometimes claimed for them, and promised for them, if we press to the utmost the literal meaning of our Lord's promise. We are forced therefore to one of two alternatives—either the literal meaning of this promise must not be forced, or our Lord promised what He could not, or would not, give. It seems to me impossible to doubt which alternative a reverent believer will prefer.

(3) I cannot myself admit the assumption that Luke xxiv. 44 implies that our Lord instructed His disciples in the *detailed* interpretation of the law, prophets, and psalms. (4) But the most serious objection that I have to Dr. Grosart's argument, from the point of view of my papers, is that it makes the argument from prophecy worse than useless. That Hosea was able to foresee, many hundreds of years before, that the Infant Messiah would on a certain occasion be called out of Egypt, is at least an intelligible argument in proof of Christianity. But to say that the Holy Spirit inspired Hosea to use, for the purpose of his subject, words which could be understood of the Infant Jesus only by violating the most ordinary rules of interpretation, is to use an argument calculated to disgust an intelligent believer rather than to convert a sceptic or strengthen the faith of a weak disciple. It is quite true that we need to use the most tender care in not putting stumblingblocks in the way of the weak. But is it not even more important to have some consideration, not only for our own consciences, but even more for that largely increasing number of intelligent, and many of them intensely earnest, Christians who are beginning to mistrust the foundations upon which Christian doctrine is too often made to rest? I cannot but regard with the utmost alarm the danger to faith which this involves. If I could honestly accept Dr. Grosart's position I would gladly do so, but for myself, and many others whom I know, it would mean doing violence at once to conscience and to common sense.

In conclusion, I cannot but thank Dr. Grosart for the very kind and far too flattering words which he says of myself, and need only add that I welcome most heartily the reverence which inspires his remarks. If students of Scripture could always combine mutual sympathy, reverence, and open-mindedness, I am sure that all serious differences would soon disappear.

F. H. Woods.

A Roman to Romans.

Corrigenda.

The exigencies of condensation, and the perhaps somewhat deceptive clearness of the typewriter, which tempts even the author to read his sheet as correct, have a little obscured two passages in the above, which do not read exactly as in my manuscript.

On the passage, Rom. iii. 4, "God is shown to be . . . . vindicated even in the eyes of objectors, as the 'Justum Judicium,'" should read, "*as to His* 'Justum Judicium'"; that is, His "righteous judgment," as in ii. 5. I have quoted from the Vulgate, because by the use of the Latin the reader is placed more immediately in sympathy with the Roman legal terminology; and so throughout this paper.

Further on, on the passages in vi. and vii. touching the "Jus Postliminii" (not Postliminium) of the Roman law, a little fuller explanation was needed, and may be given in the words of Justinian, *Institutes*, I. xii. 5:—"If an ascendant is taken prisoner, although he becomes the slave of the enemy, yet his paternal power is only suspended, owing to the *jus postliminii*; for captives, when they return, are restored to all their former rights. . . . The *postliminium* supposes that the captive has never been absent. . . . So, too, if a son, or grandson, is taken prisoner, the power of the ascendant, by means of the *jus post-*

liminii, is only in suspense. The term *post-liminium* is derived from *post* and *limen*." (But the derivation was disputed.) If a captive did not return, the law considered him to have died at the moment of the commencement of his captivity.

Some may consider that the application of the Jus Postliminii to the passages in question is far-fetched. But I cannot help thinking that the spirit of it is there, and it certainly helps the illustration. We are Christ's captives, though as such now really free; consequently, we are dead to the old dominion and state of sin, though to us it appeared a condition of freedom. The reversal of the members of the analogy does not invalidate it, as see Rom. vii. 6. The whole of chapter vi. is an earnest entreaty to *remain and live* in the new state, and not to return to that to which we are now dead. As a matter of fact, does not backsliding in the Christian life actually bring back some of the old power of sin?

EDWARD HICKS.

Sheffield.

"Sit Ye Here."

ST. MATTHEW xxvi. 36, and ST. MARK xiv. 32.

THE Authorised and Revised Versions have both rendered καθίσατε in these passages by "sit." "Sit ye here, while I go and pray yonder," and "Sit ye here, while I shall pray"; but it seems to me that it would be much better translated "tarry" or "remain" here. To tell the disciples, or at least eight of them, excepting Peter, James, and John, to *sit*, is contrary to the exhortation to pray given to all, —for in chap. xxii. 40 we read, "And when He was at the place, He said to them (*i.e.* to all), Pray that ye enter not into temptation,"—surely, as the warning had been given to all that they should flee, so the exhortation to watch and pray must have been intended for all, and not limited to the three chosen ones, as our translators seem to imply. To tell the eight disciples to *sit* was to encourage them to sleep; and so again in Luke xxii. 45 we read, "And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, and said unto them, Why sleep ye? *rise* and pray, lest ye enter into temptation." Quite true that the chosen three were allowed a nearer place of sympathy, but the rousing words would here in St. Luke seem to be spoken to all the disciples. But let us next see whether καθίσατε will bear the meaning of "tarry." Now, in Luke xxiv. 49, we have the same word καθίσατε ἐν τῇ πόλει, rendered by the A.V. and R.V. "tarry ye in the city." Again, in Acts xviii. 11, we have ἐκάθισε δε, etc., translated by the A.V. "He continued there a year and six months," and by the R.V. "And He dwelt there," etc., both passages showing that the verb has the meaning, not of *sitting* only, but of *tarrying* or *continuing* in a place. Next, if we turn to the Old Testament, we shall find other instances of the meaning of καθίζω in the LXX. Gen. viii. 4, "The ark rested," ἐκάθισεν. In Gen. xxii., which has such a close connexion in type to the solemn scene in the Garden of Gethsemane,—the lesson, in fact, read on Good Friday morning,— Abraham starts forth on what was to him a terrible journey; and I think that we cannot doubt that to Isaac and the young men with him there must have been some mystery connected with it. The words applied to the disciples following our Lord in that last journey to Jerusalem may well be applied to them, "And as they followed, they were amazed." All this deepens our interest in the passage, especially when we find the same words, in ver. 8, said by Abraham to the young men as our Lord used to the eight disciples, Καθίσατε αὐτοῦ, rendered in the A.V. and R.V. "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Here, clearly, the word καθίσατε means abide or tarry, and the identical words used are very striking in the type and antitype. It will suffice for our purpose to quote one other passage, 2 Sam. x. 5, where we have in the LXX. David saying, Καθίσατε ἐν Ἰεριχὼ, rendered by the A.V. and R.V. "Tarry at Jericho." Thus we have seen that in several other passages the verb rendered "sit" by the A.V. and R.V. in St. Matthew and St. Mark is translated "abide," or "tarry," so there is no reason why καθίζω should not be rendered "tarry" here. Moreover, we have seen that the words used by our blessed Lord are identical with those used by Abraham when he was about to offer up his son Isaac. I may add that the Syriac word in the passages in St. Matthew and St. Mark is the same as that in Acts xviii. 11, which speaks of St. Paul "continuing or remaining at Corinth a year and six months." The Vulgate has also the same word *sedere* in St. Matthew and

St. Mark, Luke xxiv. 49, and in Acts xviii. 11, and which must be rendered "tarry," or "remain," in the last two passages, and so will bear this meaning in the other passages. Thus all, the Greek, Latin, and Syriac versions may be rendered "tarry" instead of "sit" of the A.V. and R.V. I need hardly say how much better the reading would be, "tarry" than "sit"; and it is much more probable that our blessed Lord should have told them *not to sit there*, but to *tarry* there—that He meant them to watch and pray, lest they enter into temptation. But we must just notice the words addressed to the chosen three—these were nearer their Lord and Master; they had been witnesses of His glorification on the Mount of Transfiguration, so could better endure the nearer sight of His agony and bloody sweat; they were called to a deeper sympathy with their Lord: "So He taketh *with Him* Peter and the two sons of Zebedee, and began to be sorrowful and very heavy; then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch *with Me*," or, as the R.V. has it, "Abide ye here, and watch *with Me*." Now, the word rendered here by "tarry" in the A.V., and "abide" in the R.V., is μένω, and implies not so much separation (see Luke i. 56, xxiv. 29) as the word καθίζω. Abraham left the young men behind him to whom he had given the directions "tarry ye here," so did our blessed Lord. But as Abraham took Isaac with him (were they not to be sharers together in the sufferings?), so our blessed Lord takes the chosen three to be *with Him*—to *abide with* Him—to suffer and sympathise with Him—to watch with Him, for to St. Peter He says: "What! could ye not watch *with Me* one hour?" But the words in St. Luke, apparently addressed to the whole band of disciples, are not, "Could ye not watch *with Me*?" but, "Why sleep ye? rise and pray, lest ye enter into temptation." But how inappropriate the word *rise*, if our Lord had told them in the language of the A.V. and R.V. *to sit*. From all these considerations, I think it is clear that we lose by the rendering *sit*, and that as καθίζω is elsewhere rendered "tarry" or "remain," so it should be here to all the eight disciples, "Tarry ye here, whilst I shall pray"; but to the chosen ones, "Abide ye here, and watch *with Me*"; the same word μένω used in John xv. for the close union betwixt Christ and His own.

F. S. STOOKE-VAUGHAN.

Ledbury.

Fifty Sermons.[1]

THE most recent volume of this series has already been very briefly noticed in these pages. The rest of the volumes have now come into our hands. It is a preacher's weekly labour of love. Since 1882 Mr. Price has issued his Sunday morning sermons with unfailing regularity; and at the end of the year has gathered fifty of them into a compact volume. There are many men who have the materials if they had the courage and the reward. But the reward will not come before the courage. And it is just the courage that ever is wanting, never the materials, which in this field at least are always there in excellence and in abundance.

Why then has this man had the courage which so few, so very few men, have ever had? How is it that he has dared to issue a weekly sermon, and for eleven years a yearly volume of fifty? It is certainly not because he has had confidence in the newness of his thought or in the freshness of his language. His thought and language go excellently well together, but they go together to efface one another, not to startle or amaze us. And so here lies the secret of the whole matter. Mr. Price preaches the gospel in its simplest, plainest, most unvarnished form. He believes in the gospel, not in himself, and that is why he dares to publish. He preaches the gospel, not himself, and that is why his courage has found acceptance.

Fifty sermons a year for eleven years, and we are ready to welcome another fifty when they come. Yet men of commanding parts have not been able to find audience beyond a year and a half for even a selection of their most brilliant discourses. Is there anywhere a better illustration of the prophetic word: "Not by might nor by power, but by My Spirit"? Is there anywhere a more unconquerable argument for the virtue that lies in the mere gospel of Jesus Christ? Is there anywhere a more encouraging sign to the preacher who has been driven to rely upon that virtue alone?

EDITOR.

[1] *Fifty Sermons.* By the Rev. Aubrey Charles Price, B.A. (Simpkin. Fcap. 8vo, vols. i.–xi. 5s. each.)

Point and Illustration.

The Little Men.

The Scots Magazine, October 1894.

THE great gods pass through the great Time Hall
Stately and high;
The little men climb the little clay wall
To watch them by.
"We wait for the gods," the little men cry,
"But these are our brothers passing by."

The great gods pass through the great Time Hall
With veilèd grace;
The little men climb the little clay wall
To bow the face.
"Lo! these are our brothers passing by,
Why tarry the gods?" the little men cry.

The great gods pass through the great Time Hall,
But none can see;
The little men nod by the dull clay wall,
So tired they be.
"'Tis a weary waiting for gods," they yawn,
"There's a world of men, but the gods are gone."

A. H. BEGBIE.

Acts xvi. 33, 34.

Facsimile Notes.

HERE the gospel comes into contact with iron.
In many cases its work is slow, but not in this.

I. *Here is a person converted at once.*
   1. No long previous thought.
   2. The behaviour of Paul and Silas.
   3. The singular miracle.
   4. The simple answer.
   5. The clear instruction.

II. *Here is a person confessing at once.*
   1. His conversion was clear.
   2. There was no reason for delay.
   3. He was not hindered by selfish considerations.
   4. He was in downright earnest.

III. *Here is a person useful at once.*
   1. He does an act of mercy.
   2. He performs hospitality.

IV. *Here is a person happy at once.*
   1. He rejoiced that he was saved.
   2. He rejoiced that his family was saved.
   3. It was a seal of the Spirit upon his fidelity.

C. H. SPURGEON.

Indian Morality.

Speech at Baptist Union, October 1894.

IN 1891, as secretary of the Decca Students' Welfare Association, I was asked by a number of well-disposed native gentlemen—professional men and students—to memorialise the magistrate to the effect that in past years lascivious songs had been sung, to the detriment of public morals, by those taking part in these processions, and begging him to make it known, by way of warning to the promoters of the forthcoming festival, that, under a certain section of the Indian Penal Code, the public singing of obscene songs was punishable by law. The magistrate—to his credit be it said—readily acted in accordance with our petition, and on the occasion of the two days of the festival several members of the Students' Association accompanied the procession, prepared to report to the police any violation of the law, in this particular, that might take place. The warning and the surveillance had a wholesome effect, but one of the saddest things I have ever heard was the statement made by one of those—not a Christian—who had accompanied the processions in the interests of social purity, that as those parts of the procession which were under surveillance passed the points where native ladies, huddled together with veiled faces on low roofs and balconies were most numerous, their murmurs of disappointment and discontent at the absence of the vile songs which they had come to hear were clearly audible in the street below.

R. WRIGHT HAY.

On Mars Hill.

The New Acts of the Apostles.

AT Athens St. Paul appealed to seven universal instincts:—

1. The *Filial*: "For we also are His offspring."
2. The *Fraternal*: "He hath made of one blood."
3. The *Theistic*: "Your altar to the unknown God."
4. The *Judicial*: "A day in which He will judge the world."
5. The *Religious*: "In all things ye are very religious."
6. The instinct of *Worship*: "Ye ignorantly worship."
7. The instinct of *Prayer*: "Should feel after Him."

A. T. PIERSON.

The Small Rain.

The Daisies of Nazareth.

IN a drop of rain the size of a pea, the number of molecules almost surpasses the power of figures; it amounts to a million, million, million of millions. And it is these molecules that dart from the surface of the water drawn up by the sun's heat, and penetrate among the particles of the air and become invisible in fine weather, but in dull weather condense into vapour and clouds in the sky. Were the rain not made so small, it could not accomplish the wonderful purposes which it serves in the economy of nature. Were it not so small, it could not enter into the microscopic pores of the tender herb.

HUGH MACMILLAN.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE great event of the month in theological literature is the publication of the New Syriac Gospels, and of their translation, the one by the Cambridge Press, the other by the Messrs. Macmillan. The story of their discovery at the Convent of St. Catherine on Mount Sinai by Mrs. Lewis, and their subsequent photograph and decipherment by herself and her friends, is romantic enough to arrest the attention even of untheological persons. But the work itself seems to have an importance that will make its publication memorable after the romance has been forgotten.

The first clear account of the characteristics of this Syriac edition of the Gospels is given by Professor Rendel Harris in *The Contemporary Review* for November. After reminding us of what we were already told, that the Syriac is closely akin to that published by Cureton in 1859, Professor Rendel Harris says: 'There is not the least doubt that, as far as Syriac Gospels are concerned, a text has been recovered, superior in antiquity to any yet known, and one that often agrees with all that is most ancient in Greek MSS.; a text which the advanced critics will at once acknowledge to be, after allowance has been made for a few serious blemishes, superior in purity to all extant copies, with a very few exceptions; and, at the same time, a text which, by its dogmatic tendencies, will arouse the interest of theologians of every school of thought.'

First of all, the new Gospels are 'peculiarly rich in omissions.' They lack the story of the adulteress in St. John vii. 53–viii. 3, the last twelve verses of Mark, and a number of passages in the last chapters of St. Luke, which are omitted by the latest editors often on the sole authority of early Latin copies. The additions, on the other hand, are not numerous. The two of most interest are (1) the reading in Matt. xxvii. 16, where Pilate's question is made to run, 'Which will ye that I release unto you, Jesus Bar-Abba, or Jesus that is called Christ?'—a reading which 'adds an antithetic force to the question, making Pilate say, "Which Jesus will you have?—Look on this picture, and on that!—The anarchist or the saint?" And (2) a very curious reading in John xi., which Professor Rendel Harris does not remember to have seen elsewhere. The command of Christ to take away the stone from the grave of Lazarus is followed by a question on the part of Martha, 'Why are they taking away the stone?'

But the most original feature in the MS., and perhaps the most archaic of its peculiarities, is one that is due partly to omission and partly to addition. It is nothing less than a new version of the

birth of our Lord, by which His paternity is definitely and designedly assigned to Joseph.

'Does not the whole question of the divinity of Jesus turn upon the miraculous birth?' was asked in all sincerity by a recent reviewer of a prominent theologian. This seems to have been the guileless opinion of the person whose hand is now traced in this early Syriac manuscript of the Gospels. But he had a distinct advantage over the modern reviewer, that it seems to have been in his power to make the miraculous birth disappear from his Bible. Something he added and something he left out, and, behold, Jesus was born by ordinary generation, and Joseph the carpenter was His father! Thus, in the sixteenth verse of the first chapter of Matthew, in place of the familiar, 'And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ,' he reads, 'Jacob begat Joseph: Joseph (to whom was espoused the Virgin Mary) begat Jesus, who is called Christ.' Again he turns the words of the twenty-first verse, 'And she shall bring forth a son' into 'she shall bear thee a son.' And the last verse of the chapter has the audacious alteration of 'and knew her not till she had brought forth a son' into 'and *she bare him* a son.'

Professor Rendel Harris has probably as kindly a feeling towards the 'Lewis Gospels,' for which he has done so much, as anyone, yet he does not hesitate to say that these interpolations and omissions are deliberate and designed. He says so after careful investigation both of this MS. and of the whole question of the Virginity in the earliest Church; and it is improbable that anyone will after him be found to maintain the priority and genuineness of these peculiar readings. For, in the first place, he shows that the expression 'the Virgin Mary' in the sixteenth verse quoted above, is a late expression relatively to the New Testament. 'Even in the Apology of Aristides, which is one of our earliest witnesses for the Virgin Birth, she is simply "a Hebrew Virgin"; so that, "if we were to receive the words, "Virgin Mary," or "Mary the Virgin," as a popular and understood title, into the earliest form of the Gospel, we should be guilty of an anachronism.' And in the second place, and much more seriously, this new narrative is inconsistent with itself. The received story is miraculous and consistent, the new account is miraculous and inconsistent.

And then Professor Rendel Harris ends his article with these most characteristic sentences:—'To the devout readers it may, perhaps, seem that this cold-blooded criticism of vital questions is wanting in due reverence. I can, however, assure them that such is not the case. Upon two separate occasions I have taken off my shoes in the Chapel of the Burning Bush on Mount Sinai, although in the habit of regarding

> Earth crammed with heaven,
> And every common bush afire with God.

Should we, then, fall short of adorations in the Convent Library, or in the study of MSS. of the Scriptures, veritable bushes of fire, common or uncommon? Nay! I hope that, whatever may be the outcome of our studies, and apart from the question of their furtherance of orthodox theology, we may perhaps belong to the order of discalceate friars.'

In forcible antagonism to some recent writers, Professor Godet, in his new *Introduction*, finds that the Christology of St. Paul is in closest agreement with that of St. John. He touches the subject as he gathers together his conclusions upon the Epistle to the Philippians. In this Epistle alone, he finds the Pauline 'being in the form of God,' in exact correspondence with St. John's, 'and the Word was God'; 'He despoiled Himself, having taken the form of a servant, and being made in the likeness of men,' is nothing else than 'the Word was made flesh'; and in 'therefore God has highly exalted Him,' we find again the thought of that prayer of Jesus in St. John: 'Father, render Me the glory that I had with Thee before the world was made.'

Professor Godet, therefore, has no sympathy with Sabatier's distinction that 'the Christ of John does not come to be fully and simply man,' while 'the Christ of Paul does not attain to be simply and purely God.' First remove the ambiguity lurking under the adverbs *fully*, *purely*, *simply*, then reduce the thought to its clear sense, and it comes to this: 'The Christ-God of John does not *really* become man, and the Christ-man of Paul does not *really* become God.' Whereupon it is easy to show that it is false.

For even if the author of the Fourth Gospel was not St. John, the evangelic tradition which it contains proceeds from him. And it would be strange if he who lived so intimately with Jesus during those three earthly years should form his conception of Christ from the point of view of God rather than of man; while, on the other hand, he who knew Him only in His awful appearance, as the Son of God, should think of Him and write of Him mainly as man. But the facts themselves do not support Sabatier's well-turned antithesis. 'To be *exhausted* with thirst and fatigue after a day's journey; to *weep* before the tomb of a friend; to *shudder* in contact with diabolic perversity; to have *His soul troubled* in the prospect of a cruel death,—are not these the features of a real humanity?' It is St. John who has preserved them to us. To share originally in the *divine state*; to be associated in the creative act; *freely to choose* between a glorious appearing here below, such as that of a God, or an advent in the state of a servant obedient unto death; then to be raised to the position of Lord of lords, of the Son in whom dwells the *fulness of the Godhead*,—are not these the features of divinity? It is Paul that shows them in Jesus.

Mr. Joseph Jacobs, who was chosen by *The Athenæum* to review the Revised Version of the Old Testament when it appeared in 1885, has just published a small volume of essays to which he gives the title of *Studies in Biblical Archæology* (David Nutt, foolscap 8vo, pp. xxiv, 148, 3s. 6d.). The title is comprehensive. It includes the review of the Revised Version referred to, and six other subjects: Recent Research in Biblical Archæology; Recent Research in Comparative Religion; Junior Right in Genesis; Are there Totem-Clans in the Old Testament?; The Nethinim; and the Indian Origin of Proverbs xxx.

The essay on 'Junior Right' touches a subject that has perplexed many a Bible student—the reason for the frequent preference of the younger son over the elder. The examples in the Book of Genesis are numerous. We know them by rote before we leave the primary school. And we know the usual explanations. But they do not always seem satisfactory.

And by and by this becomes to some of us the most perplexing of all the things in the Bible. We read that Jacob was chosen before Esau. And we ask, Why? Because God, out of His mere good pleasure,—but that does not satisfy us all. And when we read the bare words of Scripture—'Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, but Esau I hated,'—the perplexity becomes often very acute.

Mr. Jacobs, who is a Jew, is also a higher critic. Therefore, he is a thoroughgoing higher critic. His way of explaining the difficulty is not the way we have been accustomed to. He believes that in the days of the patriarchs 'junior right' was the law, or at least the social custom. That is to say, it was the custom in that society to which the patriarchs belonged for the *youngest* son to succeed to the property and carry on the family name. 'I would venture to suggest that the custom would naturally arise during the latter stages of the pastoral period, when the elder sons would in the ordinary course of events have "set up for themselves" by the time of the father's death. The youngest son would, under these circumstances, naturally step into his father's shoes, and acquire the *patria potestas*, and with it the right of sacrificing to the family gods by the paternal hearth.'

And thus he thinks that 'many of the out-of-the-way incidents in the lives of the patriarchs, and almost all those that have especially shocked the theologians,' receive a natural explanation. But Mr. Jacobs is aware that these incidents have been already explained, that they are all, or nearly all, explained in the Old Testament itself, and that the explanations given there are very different from the simple, all-absorbing explanation he has discovered. He knows that, and as a thorough-going higher critic he has his answer ready. The facts belong to one period, the explanations to another. That Jacob, the younger son, was preferred before Esau, the elder, is a fact which carries us back to the early pastoral days of the Hebrew family. Why Jacob was preferred is an explanation which belongs to a much later time and a far different society.

The explanation belongs to a time when primogeniture and not junior right was the law or social custom. And here Mr. Jacobs indulges in a little criticism on his own account. It is highly probable that these explanations would not be given for mere literary reasons. If the writers of a later period put themselves to the trouble to find theological explanations for what were instances of a social custom, they must have been driven to it by some pressing necessity. That necessity existed in the time of the temple worship, and the days when it was most insisted on that in Jerusalem is the place where men ought to worship. Then the priests 'felt bound to show that what was seemingly the rule in patriarchal times—the birthright of the youngest—was really the exception to the rule with which they were familiar—the birthright of the eldest. It was important to show this from the sacerdotal point of view, since the whole maintenance of the priests depended on the system of first-fruits' (Deut. xviii. 4).

Both Kuenen and Wellhausen hold that the priests had no more share in the sacrificial banquets than anyone else who joined them. But Mr. Jacobs asks, 'What then did they live upon?' And it is very clear to him that to maintain the antiquity of the rule of primogeniture, and show that the cases of Isaac and Jacob and the rest were exceptions, for special theological reasons, was a matter of vital importance to them. The sanctity of the first-born comes out strongly in the earliest legislation: 'All that openeth the matrix is mine' (Ex. xxxiv. 19), *i.e.* belonged to the priests, which is extended in the next verse even to the children of men, when it is said: 'All the first-born of thy sons thou shalt redeem.' And as this legislation is the legislation of priests, it is clear to him that the sanctity of the first-born must in Israel have come in with the establishment of a priestly caste. Whereupon it is not without significance that Aaron was a first-born, and that he was succeeded in his office by his eldest son Eleazar.

Must the sense of Col. i. 20 be, as Origen thought, that the *fallen* angels themselves will one day share in the pardon acquired by the Cross? The words of the verse are: 'And through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, *I say*, whether things upon the earth, or things in the heavens' (R.V.). In his *Introduction to the New Testament*, of which the first volume has just been issued (T. & T. Clark, 8vo, pp. 621, 12s. net), Professor Godet asks the question and answers it in the negative. For the idea of pardon for the fallen angels is, he says, entirely foreign to what we know of the conceptions of the apostle. And then he points out that the expression which St. Paul here uses varies slightly but significantly from that which elsewhere he employs to designate the reconciliation of men with God. His construction elsewhere is a simple dative (ἑαυτῷ καταλάσσειν), as in 2 Cor. v. 18. Here it is the preposition and the accusative (εἰς ἑαυτὸν καταλλάσσειν), which Professor Godet would translate, 'to reconcile *with reference to Him*.' And then he suggests that the angels, having been actors in the promulgation of the Law, must have felt surprised at the multitude of transgressions that were left unpunished during the epoch of

forbearance (Rom. iii. 25; Heb. ix. 15). But now the blood of the cross has flowed; and the angels are satisfied that sufficient reparation has at last been made for all past sins, and so they are reconciled, not to God, but *in relation* to Him and to His mode of working.

Mr. Claude G. Montefiore, M.A., who recently contributed an article to *The Jewish Quarterly Review*, giving his 'First Impressions of Paul,' continues his study of the New Testament, and the current issue of the same periodical contains a paper on the 'Religious Value of the Fourth Gospel.'

At the outset Mr. Montefiore draws attention to the limits within which he has chosen to work. It is not the Fourth Gospel, it is only its religious value. And it is its religious value to an outsider, to a Jew, to one who, with all his philosophical toleration, does not believe in the Fourth Gospel.

For Mr. Montefiore recognises, and frankly admits, that if you do not believe in the divinity of Christ, you cannot believe in the Fourth Gospel. 'The object of this Gospel,' he says, 'is not to teach ethics,' but 'that the Eternal and Divine Word became flesh, that Jesus was the Christ, the Son of God, and that He is the Way, the Truth, and the Life.' And he quotes with approbation the statement of Dr. Martineau, in *The Seat of Authority in Religion*: 'Take away the *Godhead* of Christ, and there is not an incident or a speech in the Fourth Gospel which does not lose its significance.'

Mr. Montefiore takes away the 'Godhead of Christ,' and then he approaches the Fourth Gospel to discover its religious value. He acknowledges that his method of procedure is not very 'sympathetic to the author.' 'I assume that the main contention of the Gospel is false; and then I coolly proceed to ask: What is its religious value?' Nevertheless he does ask the question, and struggles through fifty pages to answer it. He finds some things in the Fourth Gospel, but he does not find much religious value.

He finds 'exquisite beauty.' 'First of all there comes the beauty of the manner, apart from the matter of the book. Its simplicity and elevation of style, the sustained dignity, and occasionally the dramatic power, all hold the interest of the reader. The greatest subjects in heaven or on earth are dealt with, and while the sentences are clear and unadorned, the sense of grandeur is usually well maintained. We feel that we are reading the work of a genius, and, moreover, the work of one who has full control over his material, his thought, and his words. How delightfully the shortness and pointedness of St. John contrast with the diffuse rhetoric of Philo. The very same ideas offend us in the one writer which charm us in the other. A single crisp verse takes the place of pages of involved and florid rhetoric. The taste of the one was doubtless excellent for his own age and environment; the taste of the other still seems excellent to our own. A thought strangely expressed in Philo fails to arrest our attention. The same thought in the Fourth Gospel compels reflection or astonishment. Again, the Fourth Gospel, like so many books both of the Hebrew and the Christian Scriptures, is alone of its kind. It is very short, but there is no other book exactly resembling it. Like the Prophets, the Psalms, or the Epistles of St. Paul, it has a uniqueness and isolation of its own.'

And Mr. Montefiore finds more in 'St. John,' as he curiously calls it, than beauty of manner. He is attracted by the spirituality of the book. 'The Fourth Gospel has, I suppose, gone a good way to form the religious consciousness of civilised humanity, such as it now exists, and yet we have not, I imagine, got beyond—it may be hoped that we never shall get beyond—these oppositions between the seen and the unseen, the outward and the inward, the flesh and the Spirit, which our Gospel has helped to make a permanent item in the forms and categories of cultivated, and even

47,371

uncultivated, thought. Great primal phrases, such as "God is a Spirit," the "Bread of Life," "Peace not as the world giveth," in their striking simplicity, and at their fountain source, will always, I should imagine, continue to attract and fascinate the spiritual and religious consciousness of man.'

And Mr. Montefiore even finds philosophy in the Fourth Gospel. 'Unconsciously to ourselves we philosophise, and this philosophy may truly be called divine. More even than with Plato, we are elevated and carried out of ourselves. In Plato we are invited to side with Socrates; in the Fourth Gospel we are invited to side with Christ.'

But now we have come to the end. This is the religious value of the Fourth Gospel—its exquisite language, its spiritual or ideal sense of goodness, and its divine philosophy. We have come to the end. And in a moment we are on the other side. Here Mr. Montefiore 'parts company' with the Fourth Evangelist. And now certain strange things are brought to our ears, which, notwithstanding occasional parentheses of mitigation, seem to take back all that has been granted, or make it less than worth our having.

For it seems to Mr. Montefiore that the author of the Fourth Gospel recognises two classes of men, and two only, those who believe in Christ and those who do not; and then that, according to St. John, whether a man believes in Christ or not depends upon his moral state. And in itself Mr. Montefiore does not object to that. He admits that religious belief, the belief in God, does depend upon a man's moral character. 'Not merely is it true,' he says, 'that religious belief may ethically transform, but it is also true that the essential character of your belief, as realised and appropriated by you, is partly dependent upon your prior or present ethical condition.' He makes a distinction between belief in a fact which has no relation to morality, and in a person who *is* morality itself. 'Every man, good or bad, is at once capable of believing that a great battle was fought at Fontenay in 841. But the belief in God—and here is one aspect of its solemnity—is not as easy as the belief in a battle. At all events there is, I apprehend, a sense in which it is true to say, that though a scamp can believe in God as well as a saint, his belief must be of a different texture and complexion.'

So Mr. Montefiore does not part company with St. John here, after all. He admits that men may be properly divided into believers and unbelievers, and he acknowledges that a man's moral state determines his belief. But he says that, according to St. John, a man's moral state is already fixed and unalterable. They who are good believe in Christ, they who are evil do not, and the evil have no way of making or finding themselves good, and therefore no hope or chance of ever believing in Christ. In all this he thinks that the Fourth Gospel is immensely behind the first three. The Synoptic Jesus can say, 'I came to call sinners to repentance.' But the Fourth Gospel knows nothing of repentance. The word is not found in it. The followers of Christ no longer include a contingent of publicans and sinners. They are the morally good. And Christ cannot even pray for sinners, as in the Synoptics he prayed, 'Father, forgive them, for they know not what they do.' 'The intense dualism of the writer of the Fourth Gospel is finally and consummately revealed to us in the great prayer in the seventeenth chapter, where Christ is made to say, "I pray not for the world, but for those whom thou hast given Me."'

And then we are not surprised to remember that it is the Fourth Gospel that contains the New Commandment, 'A new commandment I give unto you, that ye love one another.' Mr. Montefiore will not 'attempt to depreciate in a hasty or grudging spirit the value of so famous an injunction,' yet it must be pointed out that this love is merely reciprocal. 'It is restricted to the fellow-disciple, and is thus in sharp and violent contrast to the bidding of the Synoptic Jesus. The

particularism of race is exchanged for the new and more dangerous particularism of creed.'

But the same moment that we remember that the New Commandment is found in the Fourth Gospel we remember that this verse is found there also: 'God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.' We may have been mistaken hitherto in thinking that that verse is characteristic of St. John's Gospel, but at least we are not mistaken in thinking it is there. And surely Mr. Montefiore, who finds St. Paul so much more to his liking than St. John, has forgotten that it is the Apostle to the Gentiles who writes: 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.'

The Theology of the Epistle to the Romans.

By the Rev. Arthur C. Headlam, M.A., Fellow and Chaplain of All Souls College, Oxford.

II. THE GOSPEL.

The first seven verses of the Epistle to the Romans contain the salutation of St. Paul to the Christians whom he is addressing. But they contain much more. St. Paul does not content himself with sending a message of grace and peace in the name of God, he inserts in it certain clauses containing statements of doctrine, in words which imply a great deal.

In the first place, they tell us of the mission of St. Paul. Twice he reminds us of his apostolic office. He tells us that from Christ he received his mission. To Christ he is responsible. And the aim and duty of his apostleship is to preach the gospel of God.

And secondly, he tells us that the subject of the gospel is Jesus Christ and His divine mission, and he tells us what Jesus Christ is in a very clear and definite way. He was the Messiah of the Jews, the Christ and Anointed of God, Him whom the prophets and the Scriptures foretold. He who had fulfilled in His person all these hopes and expectations which had been raised in the Jewish nation. And then he tells us that this Jesus was a man and a Jew, born according to the flesh the son of David, but that He had been declared by His resurrection to have been more than this. He was Son of Man, He was also Son of God. And then St. Paul sums up the whole description by ascribing to Him the name of Lord, that name which in the Old Testament has implied all the majesty and power of the Jehovah of the Jews, and had become recognised as the official title of the Messiah.

And then, thirdly, St. Paul in these words declares the universal character of the gospel. It has to be preached amongst all nations.

And now let us consider the importance of these doctrinal statements. St. Paul does not in the body of the Epistle treat of the whole of Christian doctrine; he does not discuss the whole of the gospel message. He assumes that his hearers have had Christianity preached to them, that it is only in certain parts that explanation is required.

What, then, was this teaching which he assumes? It was the belief that Jesus who had lived among men was the Son of God, and was proved to be such by His resurrection. This was in St. Paul's mind the beginning and the starting-point of Christianity. He says (Rom. x. 9), 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved.' And this we hold now as the central teaching of Christianity.

It is sometimes said it is a little difficult to find St. Paul's belief about Jesus; he does not treat it definitely or prominently in his earliest Epistles—those which it is universally admitted that he wrote. Now that is quite true if we mean he does not devote much time to proving it; but the reason is, he assumes that it is proved. Is not, then, the evidence stronger if we will take the trouble to

understand it. So certain is the fact that there is no need for him to prove it; so certain was it, and so much did it influence and inspire all his thoughts, that there are very few passages in his very earliest Epistles that we can understand, unless we assume that he believed it. If we have any doubt in our minds of the opinions of the early Christians, if we have any doubt as to whether it was part of primitive teaching to believe in the resurrection, if we have any doubt as to the exact meaning of Christianity and the exact truth of its creeds, we should read and re-read these Epistles,—the two Epistles to the Thessalonians, the Epistles to the Corinthians, the Epistle to the Galatians, and the Epistle to the Romans—remembering that they are the earliest Christian literature extant, that they were written within thirty years of our Lord's death,—and then notice how instinct they are with the belief in the divinity of our Lord. That belief permeates every part of them, it is the element which gives them life and reality and power, it flashes out from time to time in single texts like the one which we are considering, which expresses the truth with all the emphasis of brevity. Is it not a striking fact that already this truth should be the recognised commonplace of Christianity? Is it not so startling as to be incredible if the belief were not true?

But our argument can go further than this. In this Epistle St. Paul deals with a wide and far-reaching controversy; in other Epistles, notably that to the Galatians, he has written against persons who had erred on the most fundamental questions of Christianity. There was a definite set of Judaisers within the Church whom he has to refute in many points; but one fact he always assumes in dealing with any one within the Christian body—the divinity of Jesus. It would not be true to say that no one doubted it; there were Jews who refused to be converted, there were Gentiles who scoffed. What can be asserted is, that within the Christian Church as it existed in those days, although there were bitter divisions and great controversies, there was no division and no controversy at this time on the person of Christ. In acceptance of His Messiahship, in belief on Him as the Son of God, all Christians united. At this early period all Christians alike recognised Jesus as the Son of God, and belief in His resurrection was the proof to them of that fact.

This, then, is the first part of the gospel of God, it is 'concerning His Son who was born of the seed of David according to the flesh, who was declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead.'

We pass on now to the next action, vers. 8–15. These words have much that is full of interest in them, but they need not, I think, keep us very long; for that interest is primarily personal. They tell us about St. Paul and his character. Notice the tact with which he conciliates his readers: 'Your faith is made known in the world.' Notice the depths of his devotion for them, and for all Christians: 'I make mention of you always in my prayers.' Notice the power he ascribes to mutual sympathy and intercourse: 'That I may be comforted together with you by the mutual faith both of you and me.' Notice his eagerness to come to them: 'If by any means I may be prospered by the will of God to come unto you' — 'Oftentimes I purposed to come unto you.' Notice the compulsion which he feels to further the gospel: 'I am debtor both to the Greeks, and to the Barbarians.' 'Woe is me,' he had said, 'if I preach not the gospel.' But above all, Rome attracted him. Rome with its infinite opportunities and capacities, Rome in all its greatness and pride, a greatness which did not overwhelm him, or make him afraid, but which made him more conscious of the power of the gospel and the greatness of his errand. And now, from the historical height of eighteen centuries, let us look back at this eagerness of St. Paul. When we think of the eighteen centuries of the history of the Roman Church, with all its greatness and all which (in spite of many defects) it has done for Christianity, do we not feel the eloquence and the prophetic power of this the first utterance about Rome on the part of that apostle who might rightly and truly be called the founder of the Roman Church? His eagerness to press on to Rome implies the instinct of a general in seizing the vantage ground for his attack on the world.

But these words are important also, because they let us know why it was that St. Paul wrote his Epistle. He had often wished to visit Rome; he had always been hindered. He might never be able to go there. At anyrate, he must write to show them the reality of his sympathy and feeling, and to expound to them the gospel message. Not as a whole, for there is much he has assumed that

they heard, but just in that aspect in which controversy made it necessary he should write its appeal to the individual.

And so this paragraph gradually leads up to the statement in vers. 16 and 17 of the gospel, which is the subject of the Epistle. These words we must now consider.

St. Paul states that he wishes to preach the gospel in Rome, for he is not ashamed of the gospel, and that because of its character and purpose. These he describes as follows:—

1. Its final end is to bring salvation.
2. The condition of salvation is faith.
3. It is universal in its scope.
4. Faith is the condition of salvation, because in the gospel the righteousness of God which starts in faith and ends in faith is revealed.
5. This is in accordance with the Old Testament, which had declared that the righteous man should live, *i.e.* should gain the true life through faith.

Now the whole of this Epistle is directly or indirectly a comment on these verses, so we need not attempt to exhaust them. At present it will be convenient to consider two phrases, one of them 'the gospel,' a word round which so many modern associations have clustered; the other 'righteousness,' which is, as we know, the keynote of the Epistle.

And first, as to the phrase the 'gospel.' The word, whether in the meaning of the record of our Lord's life or of a particular form of Christian theology, is so habitual to us that we forget that it had hardly become a technical term when St. Paul wrote; certainly it had not lost its old associations of 'good news.' We need not, I think, study the various shades of meaning it has, as, for example, when St. Paul talks of the 'gospel of the circumcision,' or of 'my gospel.' Broadly to the Christian of the day it was a term, probably derived primarily from certain prophecies in the latter portion of Isaiah, which implied all the good news about Christ, whether a description of His life or His work. What He had done for us and we gain through Him. It was not, as ver. 3 of this chapter shows, confined to the special communication of the doctrine of righteousness by faith, although this was part of it. It might mean the extension of the gospel to the Gentiles; it might mean, as in ii. 16, the special doctrine that through Christ God will judge the world; more generally it is described as being 'about the Son,' and defined as meaning His human and divine life. We must never limit a phrase which is not specialised in the New Testament to any favourite doctrine of our own. The gospel of Christ is the whole revelation of God in Christ, a revelation which, in opposition to what had preceded it, might well be called 'glad tidings of great joy,' and which is represented under different aspects by different writers of the New Testament.

The second word is 'righteousness.' This is one of those words about which we are able to be easily mistaken, partly because the ideas conveyed by it have come to us through mediæval channels, coloured with mediæval conceptions, and partly because we are likely to incorporate into it some of the Greek conceptions which the study of Aristotle has given us. Let us remember St. Paul was a Pharisee, and, speaking generally, the main point in which he differs from the other writers of the New Testament is that he expresses the ideas of Christianity in the phraseology of, and form of Pharisaism. Every word that he uses has a long history behind it, and that history is mainly pharisaic. And so in the case of 'righteousness.' The word represents the Jewish ideal of life, and that is 'the conscious feeling of right relationship to God.' δικαιοσύνη and δίκαιος are used to translate and represent the Jewish words 'Tsedheq' and 'Tsaddîq,' and as such always seem to have underlying them the idea of the man who is upright in the sight of God. They represent the difference between the Jewish and the Greek ideal. The Greek based his morality on a standard of honour or beauty or self-respect—the opinion of mankind and the fitness of things were his guiding principle. The pious Jew walked always in God's sight, and his aim was to learn how he could commend himself to God, and to count himself upright before Him. How man was to gain this righteousness there might be differences of opinion, but it was the aim and object of every Jew who strove to fulfil his path in life. He might like an Essene strive to attain it by an ascetic life; he might like a Pharisee have considered himself able to demand the approbation of God by a vigorous performance of the law and the traditions; there might be many Jews who still lived in the light of the high and pure morality of the prophets; but all alike strove after 'righteousness.' Their morality was based on the belief

in a personal God, and a desire to live as He willed.

This phrase, then, St. Paul takes up and uses for his own purpose. Righteousness you have sought all your life, he says to the Jews, but you have sought it in the wrong way. Now the gospel has come, and it has revealed to you God's righteousness. It has revealed to you both the justice of God in dealing with man, and the way by which man shall be held just by God; that is the subject-matter of the gospel which I have to preach to you, and the manner revealed is faith.

In the four papers that follow, I propose to consider this message of the gospel.

We have (1) to ask why it is necessary. And we learn because of sin. We study sin and its results.

(2) We have then to approach the question, What do you mean by righteousness of faith?

(3) Next we ask, What is the life of those who have attained it—the life of the justified?

(4) And lastly, we ask, What has been the history of this gospel of Christ to the world; how do we reconcile it with the facts of history?

The phrase 'the gospel of Christ' has been, like all names which are capable of implying much, often misused. It has become distasteful to some because its use often seems unreal and unnatural, and because it has been degraded by controversy and become a party badge. I ask you to go behind the conventionalities, and behind the unrealities and behind the controversy, back to the original meaning of the word. Whenever, or if ever, our Christianity becomes unreal or conventional, what we have to do is to go back to the earliest teaching, and back to human nature. We have to re-examine the teaching of the early Church, whether it be the teaching of tradition or the teaching of Scripture, and we have to ask, What is true? And then we have to turn to human nature and ask, What is real? Is the gospel as we have learnt it true to our nature and aspirations? That is the work before us in studying the Epistle to the Romans.

The Expository Times Guild of Bible Study.

The Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent it from being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.[1]

The parts of Scripture selected for the Session 1894–95 are the Book of Zechariah and the first twelve chapters of the Book of Acts. And the Commentaries recommended for use are—

I. On Zechariah—Dr. Dods' *Haggai, Zechariah, and Malachi* (2s. 6d.), or Orelli's *Minor Prophets* (10s. 6d.).

On Acts i.–xii.—Professor Lindsay's *Acts of the Apostles* (vol. i. 1s. 6d.), or Dr. Rawson Lumby's *The Acts* (4s. 6d.). And for the reader of Greek—Mr. Page's *Acts of the Apostles* (2s. 6d.), or Meyer's two volumes on the Acts (21s.).

The publishers of Orelli and of Meyer (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of the former for 6s., and of the latter for 12s., to any *Member of the Expository Times Guild* who directly applies to them for it.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the *study* as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used as an aid,—the above are merely suggested,—the point being that the portion selected be studied and not merely read over.

[1] Members are requested to write their names distinctly; to say whether Rev., etc.; and to mention their degrees.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

NEW MEMBERS.

Rev. Ernest H. Dykes, M.A. (Cantab.), St. James Vicarage, Barrow-in-Furness.
Rev. Walter John S. Davis, 49 The Crofts, Nantwich, Cheshire.
Colonel Tredway Clarke, Daresbury, Malvern.
Rev. John R. Sides, B.A., Clogherny Rectory, Co. Tyrone.
Rev. Ernest Elliot, West Gate, Bridgenorth.
Rev. Charles Payne, 4 Hope Street, Dewsbury.
Rev. George H. C. Macgregor, M.A., 11 Hanover Terrace, Notting Hill, W.
Rev. James P. Murphy, Ivybridge, Devon.
Rev. James Alexander Campbell, M.A., The Manse, Sandymount, Dublin.
Rev. Smith MacBain, B.A., Glenluce, Wigtownshire.
Rev. Clement Lucas, Leigh Vicarage, Reigate.
Rev. Thomas Stewart, B.A., B.D., St. James' Church, Dartmouth, Nova Scotia.
Rev. Herbert R. Mumford, Lower Ballinderry, Co. Antrim.
Rev. James Porteous, Eversleigh, Burton-on-Trent.
Rev. John Fairley, The Abbey, Dunfermline.
Mr. W. Henderson Adam, Sheddocksley, Newhills.
Rev. W. J. Street, M.A., 9 Gateside, Paisley.
Mr. John Bailey, 45 Clayton Street, Nelson.
Rev. J. A. Bedward, 95 Edleston Road, Crewe.
Mr. Albert Edward Davies, 14 Church Street, Llangollen, North Wales.
Rev. John Smith, Free Church Manse, Inveravon, Ballindalloch.
Rev. F. F. Bretherton, B.A., Wilton Road, Bexhill-on-Sea, Sussex.
Rev. H. Barraclough, 2 Brunswick Terrace, Craigie, Perth.
Rev. J. Brignall Walker, B.A., LL.B., The Manse, Wem, Salop.
Rev. W. Brailsford, B.A., Old Lenton, Nottingham
Rev. J. A. Slimmon, 1 Livingstone Terrace, Paisley Road, Glasgow.
Rev. W. J. Price, B.A., 75 Frederick Road, Aston-juxta-Birmingham.
Mr. D. M. Richards, 9 Brynbyfryd, Aberdare.
Rev. Owen Jones, Wesley House, Hetton-le-Hole.
Rev. George J. Bayley, M.A. (Cantab.), The Bishop's College, Blackheath Hill, S.E.
Rev. W. G. Davies, Penarth, South Wales.
Rev. Jonathan Evans, Buckley, near Chester.
Mr. David Samuel, M.A. (Cantab.), The Old Bank, Aberystwyth.
Rev. James Hunter, M.A., Fourth Avenue Presbyterian Church, New York.
Rev. Alfred George Cleminson, B.A., Akeley Rectory, Buckingham.
Rev. D. E. Jenkins, Llanbadarn, Aberystwyth.
Rev. H. Harrison Gower, The Nook, Newent, Gloucester.
Rev. William Elliott, M.A., The Manse, Naas, Co. Kildare.
Mr. E. Jones, Pont l'Abbé, Finistère, France.
Mr. William D. M. Kilgour, 124 Victoria Park Road, South Hackney, E.
Rev. William Curry, 1 Hawarden Avenue, Douglas, Isle of Man.
Mr. J. W. Walker, Cefn Llys, Stanley Road, Watford.
Rev. G. Mathews, B.A., Blackburn Road, Bolton.
Mr. Henry Morton, The Elms, Ramsgate.
Mr. James F. Edwards, 25 Randal Street, Daubhill, Bolton.
Mr. W. T. Goodwin, Wesleyan College, Headingley, Leeds.
Rev. George S. Walker, Orchardleigh, Sidcup.
Rev. John Kinnings, 107 Grove Street, Liverpool.
Rev. Walter W. Crump, B.A., Guest Road, Cambridge.
Rev. W. Bowe, Preston, Lancashire.
Rev. H. R. T. Jackson, Curate of Henley, Herts.
Rev. Samuel Walker, M.A., The Manse, Donaghadee.
Mr. James Orchard, 173 Spring Hill, Birmingham.
Rev. C. F. Mermagen, B.A., Ph.D., Lic. Phil., M.R.A.S., St. Feock Vicarage, Devoran.
Rev. F. Rudd, Southfield Terrace, Armley, Leeds.
Rev. Charles Playel, Louth, Lincolnshire.
Miss Eva M'Kinnel, 17 Rectory Chambers, Church Street, Chelsea.
Mr. D. J. Hunt, B.A., Kirk Burton, Huddersfield.
Rev. Robert H. Lord, M.A., Westhoughton Congregational Church, Lancashire.
Rev. J. Marks Evans, 6 Tredegar Road, New Tredegar.

Rev. E. Simpson, Wayland Common, near Barnsley.
Rev. William Matthew, Waterville, Wisconsin.
Rev. W. G. Davies, Penarth, South Wales.
Rev. C. S. Bird, M.A. (Camb.), Palace House, Bishop's Waltham
Miss Margaret R. Grylls, LL.A., 61 Finmart Street, Greenock.
Rev. David Hunter, D.D., The Manse of Galashiels.
Mr. A. E. Crawford, M.A., Cloughmills, Belfast.
Rev. James Ray, M.A., Manse of Cellardyke, Anstruther.
Rev. Hugh Sutherland, M.A., The Manse, Cumberland.
Mr. William Main, Craigie Lodge, Perth.
Rev. Robert Henderson, Flowerhill Manse, Airdrie.
Rev. J. Anderson Lowe, B.D., Glengairn Manse, Ballater.
Rev. John R. Legge, M.A., 2 St. John's Terrace, Buckhurst Hill, Essex.
Rev. John A. Robertson, M.A., Tenandry Manse, Pitlochry.
Rev. James Smith, M.A., The Manse, Kininmonth.
Rev. Edward Brentnall, M.A. (Cantab.), King's Heath, Westbury-on-Trym, Bristol.
Rev. Benjamin M. Eason, The Manse, Summertown, Oxford.
Rev. George Geekie, M.A., The Manse of Newburn, Largo, Fife.
Rev. Lewis Jones, B.A., Wold Newton Vicarage, York.
Rev. J. F. B. Tinling, B.A., 4 Dalmeny Road, London, N.
Rev. W. Ernest Beet, Henalt House, St. Mary's Road, Hay, Brecon.
Rev. Adam Scott, Melrose House, Southport.
Rev. J. D. Banks, Wesley Manse, Kingston, Hereford.

The Denudation of the Church.

By Professor the Rev. W. P. Paterson, B.D., Aberdeen.

The modern Protestant Church, it is considered, is nothing if not practical, and even the world eulogises her as alive with all manner of bustling activities. It is therefore somewhat surprising to find that there is hardly one of the great humanitarian duties required by Christ which she fulfils in its most characteristic and useful form. The programme of the works of mercy, as formulated by Jesus in one of His most solemn discourses, includes these four points—relief of the destitute, entertainment of strangers, tendance of the sick, and visitation of prisoners. And while it is notorious that a great stream of charity flows from the Church into the channels of mercy, the still more noticeable circumstance is that she is least directly associated with those agencies which most directly and effectively grapple with the principal varieties of human distress. The great instrument of poor-relief is worked by the State and the parish; infirmaries, though owing much to the leaven and the collections of the Churches, are in the hands of the voluntary association; while as regards the visiting of prisoners there are no doubt prison-chaplains and stated services, but there exists no proposal to entrust to the Church the really important matter of the discipline of those who inhabit the gaols and the penitentiaries.

Not only is this state of affairs striking in view of the emphasis laid by Christ on the Four Works, but it stands in startling contrast to the Church's earlier performance. Those institutions for the relief of destitution and sickness to which she is now content to bid God-speed, were originally her own creation—organised by her brain, and worked by her arm and her resources. The full-grown monastery, as may be read in Uhlhorn's *History of Christian Charity*, was a religious club with a poorhouse and a hospital attached; while even the entertainment of strangers, undertaken before and since by the inn, was for a time a subsidiary department of Home Mission work. And the monastery is only a sample, though a highly instructive one, of the earnestness and thoroughness with which pre-Reformation Christianity faced the different heads of its Master's programme of mercy. Nor did the Reformed Church at once divest herself of the great philanthropic functions.

The Scotch Church, to take a familiar example, had until lately the main responsibility for the relief of the destitute, and along with this for the national system of education. To-day she is practically reduced to the proportions of a preaching institution; and at the most remembers the former works by adding to the day-school three-quarters of an hour per week of the Sunday school, subsidising the infirmary by a Hospital Sunday, and eking out, or enabling the destitute to dispense with, the parochial relief, by fairly liberal but somewhat haphazard gifts of money, food, and clothing.

To the denudation of the Church, as the above process may be termed, renewed attention was recently called by an event reported as 'the opening of a new hospital in Edinburgh,' and by the comments made on the occasion by its founder. In the view of Dr. Charteris, the Protestant Church has been guilty of grave unwisdom and dereliction of duty in so completely detaching herself as an institution from the blessed enterprise of healing; and the two closely related schemes which he has realised in his communion—the revival of the order of deaconesses, and a church-hospital which is at once their training school and a contribution to philanthropy, mark a not unimportant step on the part of a branch of the Scottish Church towards the recovery of lost ground. The erection of a church-hospital, though it be but a little one among the infirmaries of Scotland, suggests how different might have been the relation of the Church to the standing institutions which work towards the humanitarian purposes of Christ, and how much she has lost in influence, and her message in weight, by their complete detachment from her organisation. It was the consequence and punishment of Protestant divisions that the Church lost the power to carry on these mighty works as part of her machinery, and was forced to devolve them on sections of the *status politicus*. Had she furnished, as a one and undivided Church might, the resources needed for the support of the poor and the maintenance of infirmaries, her message of faith would have been so powerfully authenticated by her labour of love that the voice of unbelief must have faltered if not fallen silent. Without gainsaying, she could have pointed to her homes of healing and her almshouses, and could have claimed thereby to fulfil her Master's promise :—'Greater works than these shall ye do.'

So it might have been. A divided Church, however, has been forced to concentrate her efforts on the propagation of the gospel and the support of her clergy; and the practical question is how far it is now desirable or possible for her to lay her hand directly to the work which, in its chief departments, she has seen devolved upon other organisations. It must be frankly admitted that the fundamental question is settled, and that it is as idle, as it is undesirable in present circumstances, to hope for her resumption of the responsibilities which have been so largely assumed by the community and the voluntary association. The Church's principal duty at this time in regard to human suffering and want, as Principal Rainy was lately understood to preach, is to persuade the State and the parish to throw into the works of mercy which they have undertaken more of the spirit of Christ. It is to be admitted, indeed, that in the present transition and distress, there is ample need of the Church's contribution to supplement the liberality of public and voluntary agencies; and that our session doles, our deaconesses, and the one hospital are an all too scanty expression of Christian homage to the will of the Good Physician. But an ecclesiastical revival of mercy, welcome as it is in itself and as a spiritual symptom, can at best be now only ancillary. In regard to the relief of the poor, the most fruitful line of Christian endeavour lies, not in exhorting congregations to support their poor members, but in emphasising the duty of the community to make comfortable provision for the victims of misfortune and the veterans of honest toil. In regard to the tendance of the sick, an important forward movement is that which would enforce the duty of a Christian nation to assume the support of the infirmaries as a national burden, and to develop to an equal pitch of comprehensiveness and hospitality the essential corollary of the convalescent home. Again, the visiting of prisoners, which Christ's programme included,—that is, the proper handling of the inmates of our gaols,—has never been grappled with in the combined strength of psychology, education, and Christian love. There is reason for gratitude that the State has made so promising a beginning in practical Christianity, and probably the greatest practical work now laid to the Church's hand is to bid its sister persevere heartily with the programme of the works of mercy unfolded by Christ in the light projected from the Day of Judgment.

The Parables of Zechariah.

By the Rev. James Stalker, D.D., Glasgow.

VII.

THE PARABLE OF THE FLYING ROLL (Chap. v. 1–4).

The five parables of Zechariah already considered have all been messages of comfort. But the sixth and seventh speak in a different tone. They are sharp reproofs directed against the sins of the community.

This change of tone is the more surprising, because in the fourth parable—that of the Brand plucked from the Burning—the sin of the community has been already dealt with, and the assurance given that it has been put away. Yet the dashing of a bright prophetic picture with the intrusion of this subject is no unusual thing. In the second half of Isaiah, for example, where the colours are so brilliant and the air is ringing with victory and hope, nevertheless, before all is done, the sky mysteriously darkens and the sounds of menace and disaster are blown down the wind. Nor do we need to go far for the key to such inconsistencies. We know ourselves how difficult it is to get done with sin. It lurks where it is least expected; remove a covering by chance suddenly, and there it appears, spreading in secret; let watchfulness be relaxed only for a little, and it breaks out with astonishing violence.

This was the reason why the hopeful tenor of Zechariah's prophesying was interrupted, and he had to speak in the language of sharp reproof. Yet he may not have felt the inconsistency. The excision of diseased parts from the constitution, though painful to the members affected, is healthful to the body as a whole; and, therefore, the destruction of the unworthy adherents of the community may have appeared to the young prophet a promise rather than a threat. It is a mercy, when at any expense, sin is taken away.

I. When the veil of revelation was again drawn aside, the new vision which the prophet saw was a roll flying along the face of heaven. An ancient roll—the equivalent of a modern book—consisted, unlike a modern book, of but one continuous surface, spread out or rolled up, like a map. In this case it was spread out, like a great sheet. It was covered with writing, and this was a record of sin.

Such was the prophet's vivid way of indicating that in heaven, out of which the roll had obviously come, a record is kept of sins committed on earth. This is a fact which is constantly forgotten, as Zechariah's fellow-countrymen had no idea that such a record was standing against them. Sin, when it is past, is lost sight of by the majority: it does not trouble them; and they have great difficulty in thinking of it as still in any sense existent. But with God its continued existence is very real. There it stands before His eyes, graven in the rock for ever. And, indeed, even our own oblivion of it is only an illusion; because within ourselves a record of it is preserved. In memory and conscience all our past sins are written down. The record may be in invisible ink; but, by exposure to the fire of truth, it may at any moment start into visibility; and we may have to read it with confusion and terror, not being able to deny a single line of the indictment.

The roll which Zechariah saw was written on both sides. On the upper side were recorded the sins of the swearer, and on the under side the sins of the thief. In all probability these were prevalent sins of the time; but they have also a representative character. Swearing is a specimen of sins against God, that is, against the first table of the law; and theft is a specimen of sins against man, that is, against the second table of the law. The upper side of the roll was inscribed with sins referring to God above, and the under side with sins referring to man beneath. To these two classes all sins belong; and some men's sins may be more of the one type, and others' more of the other. Yet they are closely connected, as their record on the same roll suggests. Theft, for example, a sin against man, often leads to false swearing, a sin against God. Indeed, sins of every variety tend to produce one another; and every man's record contains sins of both sorts.

Another reason why the prophet directed his thunder against swearing and theft may have been that both are sins which pierce the conscience. There are some forms of sin against God—and

these perhaps the very worst — such as forgetfulness of Him or lack of love to Him, the neglect of His salvation or the grieving of His Spirit, which may be the practice of a lifetime, and yet hardly ever awaken remorse or fear. But even the most reckless sinner, when he swears a false oath in presence of the representatives of the law, is haunted with a sense of guilt, which he cannot easily forget; and the profane swearer, who makes use of oaths as ordinary expletives, however lightly he may think or speak of his sin, is well aware that it marks him out as one destitute of the love of God. In the same way there are forms of sin against our fellowmen, heinous enough in the sight of God, which hardly affect the ordinary conscience at all; but it is difficult to commit a theft without the sense of degradation and the dread of punishment. Theft burns in the conscience, and the thief knows that he cannot inherit the kingdom of God.

The prophet says that the length of the roll which he saw was twenty cubits, and its breadth ten cubits. This would have been a roll of monstrous size; and, I suppose, it is only a poetical way of saying that it was very great. That is, the record of sin, standing against the sinners, was long and large. And the record standing against anyone may easily grow monstrous in size without the fact being noticed. An ancient roll was enlarged by the gluing to it of one piece of parchment after another; and so year after year of a sinful life expands the debt in the books of God, till we are drowned in obligations which we cannot discharge.[1]

II. The roll seen by the prophet in the sky was flying; but it was not with the uncertain course of a sheet of paper blown by the wind or a sail loosened from its fastenings in a storm, which is helplessly twisted and carried about here and there as the wind listeth. This roll had been sent from God, and it was flying swiftly in the direction in which it had been propelled by His hand. Or rather, it was itself a kind of living thing: with the keen eye of the eagle it saw its destination, and with the swift wing of the eagle it was speeding towards it. But what was its destination? It was the house of the false swearer and the house of the thief. As the saying goes, sins come home to roost.

[1] For fanciful interpretations of its dimensions, see Wright, *in loc.*

The roll was not only the record but the curse of sin. And if anyone desires to learn what this means, let him turn to the 28th chapter of Deuteronomy and read the terrific words in which the consequences were foretold by which the people of God would be pursued and punished, if in the Land of Promise they proved disloyal to the covenant. When they entered Canaan, at the conquest under Joshua, the tribes were ordered to stand on the twin mountains, Ebal and Gerizim, and with a loud voice proclaim from Gerizim the blessings which would follow obedience, and from Ebal the curses which would ensue upon disobedience. The curse extends to more than fifty verses of the chapter in which it occurs, and it cannot be read, even at this distance, without a thrill of terror. The ears that had heard it could never forget it; in all the generations of the life of Israel it was intended to serve as a warning; and it is probably to it that Zechariah refers.

Sin is a cursed thing. Wherever sin is lying, thither a curse is flying, if it has not already fixed on its prey.

In some of its forms sin carries its curse with it, which appears immediately. Some forms of sin obviously blight and degrade. If allowed to touch, they strike their tentacles into their victim, and they never let go. Their hold spreads and spreads, till, like a leprosy, it covers the whole man; and the beauty, the dignity and the happiness of manhood are slowly eaten away. There are those who in their very bodies exhibit the marks of this cursed presence; and many more are lepers, from head to foot, in soul.

Sometimes the curse is longer of coming. Sin is committed lightly, and soon forgotten. It was wrong, no doubt; but it was nothing serious. Perhaps the sinner laughs at it among his companions, or in secret he rolls the recollection of it as a sweet morsel under his tongue. But some morning when he thinks not of it, he opens his door, and there the curse is waiting for admission; and it has come to blast his reputation, to drive the sunshine from his home, and to ruin his career.

The curse may be very long of coming. It seems as if it were never to come, and therefore sinners go on in their own way without fear. 'Because sentence against an evil work is not executed speedily, therefore the hearts of the children of men are fully set in them to do evil.'

But the curse always comes sooner or later. Some day it appears as a speck on the horizon. It seems to be nothing. It disappears; and the heart returns to its rest and its evil-doing. But it reappears; it comes nearer and becomes more distinct; till at last it is seen to be the roll of God, long and broad, closely written, and flying straight to its goal. 'Be sure your sin will find you out.'

III. The prophet saw the roll flying towards the house of the false swearer and the house of the thief; but what was it going to do there? It was going to stay; but not to be inactive: 'It shall remain in the midst of his house, and it shall consume it, with the timber thereof and the stones thereof.' It would first attack the timber, the more perishable part of the structure; but, after destroying this, it would not rest, but attack even the stones, till they were consumed. This is an image of complete destruction.

Perhaps it is taken from primeval custom. When, in a primitive community, an inhabitant had committed a crime which shocked the moral sense of his neighbours, creating the impression that he was accursed and might perhaps become a curse to the place, they would come in a body and surround his house; they would drive forth him and his to be homeless vagabonds; and then they would raze his abode to the ground, burning the timber and not leaving one stone upon another.[1]

The contemporaries of the prophet did not need to look far for illustrations of this oracle. They had returned from exile to Jerusalem, the glory of their fathers and the city of their own hearts. But what a spectacle had met their eyes! The city in heaps, the wall broken down, their homes burnt, the temple a mass of blackened ruins. What had produced this desolation? They knew too well; it was the curse of sin. The roll had come into their house and remained in it, till it had destroyed everything.

Had they been gifted with prophetic foresight, they might have foreseen still greater desolations springing from the same cause. They had been living in mighty Babylon, the extent and magnificence of which stunned every mind that looked upon it. Its wall was fifteen square miles, three hundred feet high and seventy-five feet thick, and, inside the wall, the resources and appliances of luxury were on the same gigantic scale. Who that then beheld it could have believed that it would ever pass away? But the curse of sin entered into it, and its beauty and glory were eaten away. The music of its palaces became mute, and the tramp of many feet in its streets. The sands of the deserts choked up its gates, and the owl and the bittern hooted on its walls; till at length all was so completely extinguished that armies have marched over the tops of the mounds in the valley of the Euphrates without even suspecting that they were trampling on the remains of buried capitals.

This destructive force of sin blasted the civilisations of the ancient world and the cities which were their centres. But it is the same accursed thing everywhere and in every age; and, if it be not checked, what it did in Babylon and Nineveh, Rome and Athens, may be repeated in London, Paris, and New York.

On the smaller scale, the curse may at any time be seen at work. In the commercial world businesses are founded and enterprises launched. For a time they are sound, and they prosper; but avarice gets the upper hand, and directors are in haste to be rich; or they abandon themselves to vice, and squander not only their own property but the means of others on their pleasures. Then comes the crash, and disaster is spread far and wide. It is an everyday spectacle to see a fair career, started under brilliant auspices and supported by plenty of ability and opportunity; but some form of indulgence is yielded to, and its curse comes with it; lower and lower sinks the wretched man, till the end is a criminal's banishment or a drunkard's grave.

Thus, on the great scale and the small, the curse does its deadly work, abolishing from the face of the earth the persons and the things incurably evil.

As has been hinted already, this may have seemed to the prophet, in its own way, a blessing and a promise; because the enterprises which he was supporting could not succeed if they were impeded by those on whom the curse of heaven rested. It was better that their secret unfaithfulness should be brought to light, and that the community should be liberated from responsibility. The Old Testament abandons the enemies of God, without much compunction, to their fate, its one

[1] See Wellhausen, *in loc.*

resource being their destruction. It remained for the New Testament to make known God's more excellent way. Yet in the ancient view there is an imperishable truth. The destroying curse is the concomitant and the natural end of sin; and, if it be not averted by penitence and atonement, it will sooner or later inevitably take effect.

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

I.

LECTURES ON THE RELIGION OF THE SEMITES. By the late W. Robertson Smith, M.A., LL.D. (*Black.* 8vo, Revised Edition, pp. xiv, 507). It was with a keen sense of disappointment that men heard that the first series of Burnett Lectures was to be the last from Robertson Smith. He himself when he died had no manuscript of the succeeding series in a fit state for publication, and everyone who heard the subsequent lectures had missed the opportunity of taking a full enough report. Why did not Robertson Smith prepare his manuscript for the press? He had time to revise the first series, and that thoroughly, for here the revision is in this enlarged and handsome volume. Why did he not rather spend himself upon the other lectures which he had delivered but had not published? No doubt the answer is that that was not Robertson Smith's way. He did not care to publish, he only cared to publish well. If what he had done could be made better, he would make it better, and do more *after* that, if he was able.

The new edition has twenty more pages than the old. But the additional twenty are not to be discovered in a moment. They are not in the Notes at the end. Indeed the Notes are one fewer, though the lost Note will be found in the Text. They are in the Text itself. And they are worked through it steadily, thoroughly, conscientiously. Professor Robertson Smith has not altered his attitude; but again and again he has adjusted himself in details, and altered his expression. And this is just the kind of work which we need expressed as clearly and as characteristically as possible. For it is not only that we do not know these things ourselves, it is also because we wish to know them as they appeared to Robertson Smith.

A SHORT HISTORY OF SYRIAC LITERATURE. By the late William Wright, LL.D. (*A. & C. Black.* Crown 8vo, pp. 296.) Professor Wright's article in the *Encyclopædia Britannica* on 'Syriac Literature' has been regarded by those who knew as one of the soundest pieces of scholarship in the whole work. That article is now reprinted in the volume before us, together with such additions as bring its information up to date. And surely it is well, even though its appeal must be limited, that those who will profit by it should find it both accessible and complete. The editing has been done by the careful, reverential hands of Mr. Norman MacLean. He tells us that the additions, which are enclosed in brackets, are due to M. Duval, Dr. Nestle, the author himself, and, above all, the late Professor Robertson Smith.

THE OLD TESTAMENT IN GREEK ACCORDING TO THE SEPTUAGINT. Edited by Henry Barclay Swete, D.D. (Cambridge: *At the University Press.* Crown 8vo, vol. iii. pp. xx, 880). Professor Swete has now finished the first part of his undertaking on the Septuagint. This is the concluding volume of the Cambridge Manual Edition. The *magnum opus* still lies ahead, too far almost to be spoken of yet. At present and for many a day this is the edition of the Septuagint for use. Perhaps it will always be the edition for ordinary working use. For even after all that has been done in the Greek New Testament since Tischendorf, we still employ his *Editio Octava* as our working basis. And so also we shall almost certainly have Swete next our hand henceforth always, even though Rendel Harris or Mrs. Lewis should add a *Greek* 'Sinaitic' to their Syriac, older than the oldest we possess.

TEXTS AND STUDIES. THE RULES OF TYCONIUS. By F. C. Burkitt, M.A. (Cambridge: *At the University Press.* 8vo, pp. cxxii, 114.) Mr. Burkitt of Trinity College, Cambridge, working on the Old Latin Text, came upon the Rules of Tyconius. For Tyconius was a Donatist, and it was one of the peculiarities of the Donatists (one of their purisms) that they held by the Old Latin long after Jerome's Vulgate had got established. But Mr. Burkitt found that the Rules of Tyconius could not be used for his purpose till a better text had been worked out than any in print. So he has produced this edition. It is a scholar's work, the work of a scholar of to-day, of one of the younger scholars at our Universities, where the scholar's discipline is established as it never was before.

But the volume is of interest beyond its textual uses. In the days of Tyconius the great question was the interpretation of prophecy. For in all controversy the first and last argument was: 'Thus saith the Scripture.' And Tyconius had the honour of furnishing the Church, even the Catholic Church, with its Rules of Interpretation. Some of them are curious enough, and only of historical value. Others are surprisingly modern. We thought it was only yesterday that we had discovered the distinction between the historical and the predictive applications of prophecy. But lo! here it is in full and clear utterance in Tyconius.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. By Alexander Balmain Bruce, D.D. (*T. & T. Clark.* Post 8vo, pp. xiii, 404.) Professor Bruce has obtained the gift which is given to the few in every generation, the gift of writing well. It is not capable of analysis. It has not always the same constituents. It is boldness in one (in Dr. Bruce, for example); it is hesitation and a nice balance of probabilities in another (as in Dr. Sanday of Oxford). But it is style—that is what we call it; and it is style that makes the book. Professor Bruce's latest volume would be read though it were the most orthodox book of the season.

But perhaps it could not be so orthodox as that. For style is distinction. There is no question that these studies in the theology of St. Paul are Dr. Bruce's own. We should not read them with the unflagging interest we do if they were not his own. Every position, and even every statement, has been worked over independently; and it is easy to perceive that the author knows no joy so keen as the joy of contradicting a slovenly predecessor in this field,—unless it be the joy of contradicting all his predecessors, and pushing ahead wholly on his own account.

Nevertheless, Professor Bruce is less independent than he seems. He tries hard to escape from what he is, but he cannot. He is heterodox if you like on the surface, he is absorbingly orthodox in substance and at heart. Dr. Clifford is reported to have said quite recently that some of his scapegraces came from Scotland, and that they were 'damaged by hyper-Calvinistic or even ordinary Calvinistic teaching.' Dr. Bruce has had as much Calvinistic teaching as any of them, and he probably knows better than any of them what it is, but he is not damaged by it. It has made him what he is, and it is because of it that we can follow his independence cheerfully, and find so great profit in his works.

And having said so much, let this further word be allowed, that surely it is time we had let these words 'Calvinist' and 'Arminian' pass into history. The names are as applicable to-day as 'Whig' and 'Tory.' There are as many Calvinists among the modern Arminian Churches as there are Arminians among the modern Calvinists—and the latter are very numerous indeed. And we are all agreed upon the great central fact that—

> Our wills are ours, we know not how,
> Our wills are ours, to make them Thine.

THE CRITICAL REVIEW. Edited by Professor S. D. F. Salmond, D.D. (*T. & T. Clark.* 8vo, pp. 452.) *The Critical Review* has finished its fourth yearly volume, and has reached a place in this country quite comparable to that of the great literary reviews of Germany. Dr. Salmond deserves more than congratulation. He deserves very grateful thanks. He deserves also a most hearty support. And scholars at least have not grudged it. No finer array of reliable names can anywhere be found; perhaps no finer and more conscientious work.

CHRIST FOR THE WORLD. By J. Guinness Rogers, B.A. (*Congregational Union.* Crown 8vo, pp. vi, 256.) Ten great sermons. Few men have the gift of utterance, the orator's surpassing gift, as Mr. Guinness Rogers. And

still fewer can so reproduce on the printed page the life and liberty of the spoken word. Ten great missionary sermons. They are published within sight of the forthcoming Centenary of the London Missionary Society. They are published to persuade, to persuade to enthusiasm in the missionary cause. And they are able to do it. For Mr. Guinness Rogers has that cause lying close to his heart, and when he speaks upon it his words have the power that moves us to attempt great things.

DE LA CONNAISSANCE RELIGIEUSE. Par Henri Bois, Professeur à la Faculté de Théologie Protestante de Montauban. (Paris: *Librairie Fischbacher*, 33 Rue de Seine. 8vo, pp. 364.) This is another contribution of Professor Bois to a theological controversy which has been proceeding for several years in France. It began with a publication by Professor Sabatier in 1889 of an essay on 'The Essential Life of Dogmas and their Power of Evolution,' which quickly attracted replies and criticisms from several quarters; and there is at present no sign that the discussion is drawing near to its close. In reality it is Ritschlianism that is in dispute, sometimes in regard to the theory of perception that lies at its basis, and sometimes to the changes it involves in the presentation of separate doctrines. Most of these matters come under review in our author's pages, but not so much in their original forms as in those in which Professor Sabatier has adopted them. That the latter errs in his theories of cognition, and consequently in the point of view from which he approaches theology, and in some of his conclusions as to the pure subjectivity of revelation and the relations of self-determining man with authority, is shown by Professor Bois with strenuousness, courtesy, and success. He writes in a style and temper of which no serious opponent can complain, and with a mastery of his subject not less complete than his mastery of himself. Constructive as well as controversial, his book is a suggestive guide in the study of many of the minute though important implications of modern theological thought.

ELEMENTS OF RELIGION. By Henry Eyster Jacobs, D.D., LL.D. (Philadelphia: *Frederick*. Crown 8vo, pp. 298.) This volume must be kept distinct from Liddon's *Some Elements of Religion*. It is entitled to drop the adjective, for it is much more systematic and exhaustive, though very little larger, than Liddon's book. The author is Professor of Systematic Theology in the Lutheran Theological Seminary in Philadelphia, and those who study under his direction are clearly to be congratulated on their good fortune. This is a book, but it is just such matter, he tells us, as he gives his students, day by day, and is mainly the outcome of their questions to him rather than his preachings to them. It is as we have always held. If questioning were allowed, the benefit would be the professor's as much as the student's. No doubt it needs wisdom to guide it wisely; but surely the occupant of a professor's chair has that.

The arrangement of Dr. Jacob's theology is interesting. He has five leading divisions:—

I. The Prerequisites of Redemption;
II. The Preparation of Redemption;
III. The Application of Redemption;
IV. The Effects of Redemption; and
V. The Administration of Redemption;

And it would be a profitable exercise to set us to fill in the headings of the chapters that come under each division. If one is in search of a systematic, easy, modern manual of theology, this (albeit it is Lutheran) may be recommended.

THE PATIENCE OF HOPE. By Dora Greenwell. (*Gibbings*. Foolscap 8vo, pp. 143.) 'And thus it is necessary that this Man also should have something to offer. The need of sacrifice is not taken away, only its nature is changed, exalted, deepened; and mild as is the genius of the New Dispensation, its knife goes closer to the heart than that of the elder one, which we are accustomed to think of as so stern and exacting. Behold the goodness and severity of Christ! "Skin for skin," saith Job of old, "all that a man hath will he give for his life." And it is this very life which Christ asks us to lay down for Him; this life of which He tells us that he who loveth it shall lose it, and he who loseth it for His sake shall keep it unto life eternal.'

If you know Dora Greenwell, you will not need the heading to tell you whence that quotation comes. If you know her not, the quotation will tell you something of the riches she has gathered. It is chosen quite at a venture. The paragraph

which goes before might have been chosen as readily, or this paragraph which follows:—

'And when we speak in a spiritual sense of Life, the laying it down and taking it again, we speak not of mere existence, but of that which is to every one of us the root by which we hold; that which is to each individual heart confessedly "no vain thing, for it is our life." Take it away, and all beside is gone; "for in the blood is the life;" in the affections, in the energies which send their sap through the whole thinking, feeling being. And it is to the root of *this* tree of man's life, wrapped round with its most intimate fibres—even this, be it what it may, for which we would give, for which we would forego all the world beside—*the will of man*, that the axe of Christ is laid.'

Do you know Dora Greenwell? Then will you rejoice to know that new editions have just been issued of two of her works so long out of print; editions that are not merely new but most pleasant to handle, most precious to have.

TWO FRIENDS. By Dora Greenwell. (*Gibbings*. Foolscap 8vo, pp. 190.) This is the other volume. Lest the introduction weary you—though it is actually as 'experimental' as it is idealistic—begin with *The Patience of Hope*. Then when you come to this, the introduction will give you joy. And passing into the book you will find that, among other doctrines, the doctrine of the Trinity has been made at last attractive and indispensable.

CHRISTIAN DOCTRINE. By R. W. Dale, LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. xi, 329.) There is a special charm, it is often almost a fascination, in all Dr. Dale's writing. It is due perhaps, most of all, to his frankness. He takes us into his confidence. He neither speaks over our heads, nor comes down to us. He is with us at the fireside—the fireside of his own study. We look round and see his pictures and his books, and there is the latest edition of the *Encyclopædia Britannica* among them.

Dr. Dale is a charming host: is he also a theologian? He once wrote a great theological treatise, and it ran into fourteen editions. But then it was because Dr. Dale wrote it, not because Dr. Dale is a theologian. Perhaps it is not possible for a man who is so frank of speech to be a great theologian. Dr. Dale would not hide anything. It would be discourteous to us to do so. But can you reveal everything in theology?

So it may not be that this volume is a great contribution to the science of theology. But it is right readable and right convincing. Dr. Dale gave it first to his own congregation at Carr's Lane, in Birmingham. He gave it in a series of discourses, and doubted if he was doing wisely. We do not doubt. How could they help being instructed, delighted, and built up in their most holy faith? If it were possible, we would have it preached in every pulpit in the land.

THE EXPOSITOR'S BIBLE. THE PSALMS. By Alexander Maclaren, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. viii, 461.) This is the third volume of Dr. Maclaren's exposition, and it concludes the work. It was the hardest volume to write, inasmuch as the weekly preacher finds himself in the earliest psalms more frequently than in the latest, with one or two notable exceptions. Dr. Maclaren must therefore have given himself to it strenuously. For there is no lowering of the flag. A high standard was raised in the first volume; it is maintained in the last. And now that we have received the whole Psalter from so tried and so healthy an expositor, let us acknowledge gladly that it is a quite priceless possession, though it is only as we use it in the years to come that we shall know what it really is to us.

BRITISH HISTORY AND PAPAL CLAIMS. By James Paton, B.A. (*Hodder & Stoughton*. 2 vols. 8vo, pp. lxxi, 505; 589.) If this work should be unsuccessful, it will be entirely owing to its intrinsic worth. In a matter of this kind, to be successful at once and adequately, we must be unmistakably on the one side or on the other. But the truth is never one-sided, and Mr. Paton has preferred deliberately to follow after the truth. He cannot, however, be unsuccessful long. In the end the truth wins always. Mr. Paton has deliberately chosen to seek truth and ensue it, even though his work finds favour with no one. Yet he does not profess to have written a colourless history, that being alike impossible and undesirable. To have transferred Hansard (even if Hansard were colourless, which it is not, and cannot be), to have transferred

Hansard to his pages, and to have held his own hand and heart out of sight, would have been to miss success for ever. Truth must be made visible, tangible, must have the warm atmosphere of human breath around it—

> For Wisdom dealt with mortal powers,
> Where truth in closest words shall fail,
> When truth embodied in a tale
> Shall enter in at lowly doors.
>
> And so the Word had breath.

Let us have truth living and warm assuredly, but let us have truth.

It is a political, not a religious history. That also may hinder its immediate popularity. For we are not accustomed to receiving our political history this way. We have had it in parts of late very largely; but the parts have been according to time, as the Reign of Elizabeth, the History of the Four Georges, and the like. Mr. Paton's sections are according to subject. They are cut lengthwise, not across. When we enter, for example, on the history of the Civil War, we expect to hear all about Oliver Cromwell, and all the battles that he won; we are disappointed to be told that 'with the events that followed till the death of Charles, this History has almost no further concern.' It is a matter of education. Mr. Paton himself will educate us to prefer our sections lengthwise yet.

Perhaps the greatest hindrance is that we are at present uninterested in the Papacy. But that will mend. For if there is one thing more than another that Mr. Paton's book makes clear and memorable, it is that Papacy and Parliament can never lie down together—except on the memorable supposition that the one lies down inside the other.

LABOUR AND SORROW. By W. J. Knox Little, M.A. (*Isbister.* Crown 8vo, pp. 336.) If one would judge Canon Knox Little as a preacher, this is the book to judge him by. These sermons are altogether characteristic. Their subjects are of his own choice, and he did not know till he looked back upon them how alike they are: 'Labour and Sorrow;' 'The Outlook of the Soul;' 'The Soul and its Perplexities;' Love and Sorrow,' and the rest. And these sermons speak to a special audience. Not a select audience, not small. But yet not a general audience, where intellect and will and effort are freely found. It is a special audience Canon Knox Little needs; but when he has found it, how acceptably he speaks to it.

TEN-MINUTE SERMONS. By the Rev. W. Robertson Nicoll, M.A., LL.D. (*Isbister.* Crown 8vo, pp. x, 316.) Ten minutes for a sermon, unless it is a sermon to children, and these are not sermons to children, is out of the question. And then we read these sermons. There is more true thought and more happy expression than in the sermons of an hour we delight in. But they were not preached. How we know they were not preached cannot easily be told. There is one good reason which is external. But it is what is in them that settles it. This is not the preacher's tone, nor the pulpit attitude. There is a fertility of suggestion also. You must read slowly here and there; here and there stop reading, and think it out. Then there is the—well, what you call the literary touch, indefinable but most palpable. Did ever any man look over the pulpit and say, 'Solemn are the silencings of life, the strange hush that drops on lips once gay, free, lilting—

> 'You took my heart in your hand,
> With a friendly smile,
> With a critical eye you scanned,
> Then set it down.
>
> . . . . .
>
> 'As you set it down it broke—
> Broke, but I did not wince;
> I smiled at the speech you spoke,
> At your judgment that I heard.
>
> 'But I have not often smiled
> Since then, nor questioned much,
> Nor cared for cornflowers wild,
> Nor sung with the singing bird.'

Did any preacher ever look over the pulpit and say that? But how it touches us to read it.

Wendt on the Norm of Genuine Christianity.

By the Rev. Robert M. Adamson, M.A., Ardrossan.

A series of tracts for the times, of considerable general interest, is that entitled 'Hefte zür Christlichen Welt,' by several representative theologians in Germany. Of these pamphlets not the least notable is one by Wendt, late of Heidelberg, now of Jena. The whole series is indicative of an earnest desire, in many quarters of the German religious world, after something of an essentially positive kind, which may be firmly held in the midst of the break-up of old positions; and Wendt's contribution is an endeavour to distinguish something of the nature of absolute revelation, such as may be considered permanently trustworthy amidst varying shades of Christian thought. A declaration from so ripe a theologian as Wendt, concerning the real essence of Christianity, may be expected to be of no little interest to many amongst ourselves. The present paper will furnish a condensed account of this manifesto, which the author entitles 'The Norm of Genuine Christianity.'

1. *The Problem.*—It is well known that the Christian religion, historically viewed, is one which has undergone different phases of development. Now, any development which deserves to be looked upon as a real unfolding, and not a series of arbitrary divagations, must be a development strictly germane to the real essence of the religion in question, and one embodying its fundamental ideas. The problem, then, of the theologian is—What supplies this essential norm? What constitutes the proper substance of the Christian revelation? The Romish Church answers that the true essence of the faith is furnished definitely and absolutely in the creed which she has constructed from tradition. The Reformed Church declares that the necessary fundamentals are to be found in Scripture. The former answer may be set aside, but the latter is one that requires close reflection. For the Reformation principle, that the Scriptures are the only rule of faith, does not solve the problem so simply as it once appeared to do, now that our attitude towards the sacred writings has been modified by critical study.

It is felt now that though a unity of idea may be disentangled from the various writings of the Bible, these writings themselves in their totality are far from constituting a distinctly harmonious unity.

2. *The Difficulties of the Reformation Scripture Principle.*—Is the Bible so constituted as to yield a decided, clear, consistent norm of belief? In our day it is felt not to be so constituted. The older Protestantism relied on the perspicuity of the Scriptures, but that transparency is by no means so certain. Our difficulty is not merely the presence of many dark utterances in the Bible, but it arises from the fact that the standpoints of many of the inspired writers are radically different. Even in the case of an individual writer like Paul, change of standpoint is discernible. Therefore it will not suffice to say that the Bible in general supplies us with what is essential to the Christian faith. Moreover, this diversified character of the Bible complicates the question of inspiration. Who is to decide what is the nature of absolutely divine truth? The Church or the inward witness in the individual? Certainly the latter does not attest the whole contents of the Scripture as essentially divine. Again, if the response of the soul be the test of inspiration, does not the soul also respond to many writings, of different ages, outside the Canon? Also the history and science of the Bible are now widely recognised not to be inerrant. The fact is this, that scientific theologians have renounced the earlier position as regards Scripture, and now *distinguish relative values* in the different documents.

3. *Different Attempts towards the Solution of these Difficulties.*—There are some who seek to cling to the old evangelical Scripture-principle by holding it in a limited sense. They say, 'Distinguish between the letter and the spirit, and keep in mind the fact of historical development.' But as long as there is no decisive test to determine between letter and spirit, so long will there be controversy. Others desire that the Church should construct a creed which might authoritatively embody the kernel of the whole. But this would be a mere revival of the Romish method. The Norm we are in search of must carry with it an objective validity, and it is to be found in that truth, which is of the highest saving efficacy. This body of truth is to be found in the religious teaching of Jesus, and the chief value of Scripture is just that it contains accounts of the historical beginning of the religion taught by Christ.

4. *The constitutive teaching of Jesus supplies the true Norm of Christianity.*—The Christian religion is one which consists and subsists in its individual founder. It is the peculiarity of Christ's teaching that the Teacher offered *Himself* as the embodiment of the final and universally true revelation of God. He stands midway between the past and the future, high above all that has passed prior to Himself, and high above all that is to follow. He judges the teaching of the past, disannuls and amends; He pronounces upon the future, declaring that the coming ages will bring no new revelation, but that the Spirit of truth will only bring to mind, exemplify, and illuminate the revelation which He, Jesus, has already made known. So, too, all the authority of the teaching of the apostles is based by them upon the authority of Christ—their own teaching is advanced as something handed on by them from Christ.

Now the value of the absoluteness and finality of Christ's own teaching is impaired by according the same kind of authority to all parts of the Bible —to prophecies and epistles, even—as is accorded to His own words. A past orthodoxy has actually brought Christ before the tribunals of prophet and apostle. Thus, for example, Paul's exposition of Christianity has been considered to have as absolute a value as Christ's own exposition, whereas any candid reader must perceive that Paul allows a good deal of what was prominent in Christ's teaching to recede into the background, in virtue of the stress which that apostle lays upon the idea of redemption, as being a mere deliverance from the Mosaic law's jurisdiction. In this over-accentuation of redemption from the law, Luther and the modern evangelicals have followed Paul. But Paul does not appear to have known a great many of the words of Jesus (?), and certainly Luther and the evangelicals seriously ignore many of the recorded words of Christ. Now in opposition to this, we must insist on the *whole* of Christ's own teaching being included in Christian theology,—nay, we must insist upon that teaching forming the starting-point, the main substance, and the final test, of any system offered.

Next, however, it may be asked by some, Is this teaching of Jesus matter of historical clearness? Well, no doubt there is the difficulty of obtaining a guarantee of the authenticity and purity of the accounts given us in the records. The result, however, of the most thorough, critical investigations is to discredit the position of Strauss, and to establish the essential reliability of the Gospels. It may well be agreed, in the light of the fullest inquiry, that here we have a trustworthy delineation of Jesus, of the greatness, purity, and lovableness of His character and works.

Of the trustworthiness of this delineation, one main proof is the *unity* which belongs to the accounts of Jesus. These accounts represent a self-consistent personality, and a self-consistent body of teaching. All the traits in that personality, all the parts of that teaching hang together in such a way that we are persuaded of their objective truth—of their plain historicity. And Professor Wendt makes the personal declaration, that the deeper he goes into Christ's teaching, the more strongly is he convinced of the unity of His thought as it is presented in the Gospels. Had the Gospels been the mere result of myth and of individual colouring, no such unity could have been possible.

No doubt, even after so much has been agreed upon, there are still certain difficulties to be faced—*e.g.* those of exegesis, the local categories of thought employed by Jesus, and the fact of there being before the modern mind many ideas of which He took no cognisance. But when all is said, there remains a wealth of revelation sufficient to furnish us with an indubitable norm, if only we bring honest judgment and ethical enlightenment to bear upon what lies to hand in the New Testament.

As for the conception which is to be formed of that norm, each man must decide that for himself, and hence the need of tolerance. At the same time, this individual liberty of judgment does not imply mere arbitrariness of opinion. Because there is always a means for the correction of arbitrariness in the objective records,—the historical accounts given us in the New Testament. For example, it is open to anyone to discourse of the teaching of Plato, but in virtue of the existence of the Dialogues there is little real room for arbitrariness of opinion as to what Platonism essentially is. In the same way, Christianity as a consistent system stands intact, so far as its main points are concerned.

Nevertheless the question may be pressed, What constitutes the permanent essence of Christ's teaching? Wendt replies, *the revelation of God to men given in the words and deeds of Christ, and expounded by Him through the idea of the kingdom*

of God. It was in virtue of this revelation that the Christian religion was first founded, and it is in virtue of nothing else that the Christian religion continues irrefragable in the presence of all advances made by science and by the general progress of humanity. The *application* indeed of that revelation is capable of continued and ever-changing development, but the revelation itself is capable of no further perfection.

5. *This view does not diminish the value of Scripture, in general, for all Scripture remains a commentary upon the central revelation embodied in Christ.*—The Old Testament leads up to that revelation. The New Testament is the chief means by which we know the mind and will of Christ, which mind and will constitute the core of the religion in question. This view, moreover, exalts Christ, in that doubtful parts of Scripture are brought before the tribunal of His direct personal teaching. To think thus is to carry the Reformation Scripture-principle to its necessary and proper fulfilment. And that any creed, or statement of what Christianity is, should continue to lie open to the test of proof, is in perfect accord with the true spirit of the Reformation.

The Merchants of Ur.

By W. St. Chad Boscawen, F.R.H.S.

There are two periods in the history of the Hebrew people which are intimately associated with ancient Chaldea—periods of vast importance in the social and religious history of this people. The one is the age when Abram dwelt among his own people, and in his father's house in Ur of the Chaldees; the other that period when the captive people sojourned beside the waters of Babylon. Both these associations mark vital epochs in the life of Israel, for the first may be justly termed the birthday of the Hebrew people, while the second is the age of that most marvellous renaissance of national and religious life. It may be well imagined that any light which the monuments may throw upon the life of Chaldea in these times would be eagerly welcomed by biblical students. With regard to the second period, the material for the study of the social and religious life is ample, indeed. The commercial documents—legal, and other records of the great banking firms of Babylon, such as the Egibis and others, who flourished in the days of Nebuchadnezzar and his successors—enable us to reconstruct almost every detail of the life of the people during the age of the Captivity; but material in any quantity has been wanting for the study of the earlier epoch. The old proverb that 'all things come to those who wait' has had many exemplifications in the field of Oriental discovery; and yet another is now given us in the acquisition by the British Museum of a large number of tablets, which place vividly before us the social, commercial, and religious life of Ur and the other cities of Chaldea in the days when Abram was resident there. It has long been evident from the lexicographical and other inscriptions from Babylonia that the first Semitic settlers in Chaldea very quickly associated themselves with trade, and as time went on formed in most of the large cities trading communities, who rapidly attained a high position in the land; and thus the epithet of Isaiah (xxiii. 8), 'whose merchants are princes,' was applicable to the Chaldeans at a period much more remote than was generally imagined. The fact that in the earliest Akkadian inscriptions we find the *mana* or *maneh*, the recognised standard weight, shows the great influence which the Semites had exercised on trade. Indeed, we know that the *maneh* standard weight was fixed by Dungi, king of Chaldea, as early as B.C. 2800, for the British Museum possesses a stone weight of 'one *mana* according to the standard fixed by Dungi, king of Chaldea,' which was made in the reign of Nebuchadnezzar. In the days of Abram's residence in Chaldea, which cannot be placed earlier than B.C. 2300, trade must have been already quite settled, and the laws of commerce established on a firm basis. That such was the case we have now ample proof afforded us by the tablets above mentioned; which show not only that the laws of commerce were settled in Chaldea, but also that those rules were the recognised code throughout the whole of Western Asia; and hence we have a clear explanation of the reason why all the details of the purchase of the cave of Machpelah so

closely resemble those of a Babylonian contract tablet (Gen. xxiii.). If the merchants of Chaldea had wandered throughout the land of Canaan we can well understand how the 'money current with the merchant' (Gen. xxiii. 16) was that of the Chaldean standard, and the merchant who had introduced trade into the land had no doubt carried with him some elements of Chaldean culture. And thus we can see how in later times the cuneiform writing, the cursive script of commerce, became the literary script of Canaan and Aram Naharaim, as shown by the Tel-el-Amarna tablets.

The tablets which have been obtained for the British Museum by Dr. E. A. W. Budge are of the interesting class known as envelope tablets—that is, double, one being placed inside the other, so that two documents always existed to record the deed, probably the open and sealed evidence of Jer. xxxii. 10, 11. The documents record the trading transactions of a large firm of merchants, the head of which was a man named Zini-Istar (the favourite of Istar). As banking originated in the West as an adjunct of the business of the jeweller and goldsmith, so in Chaldea it seems largely to have been associated with the trade of 'slave-dealing,' for this seems to have been a great feature, if not the chief one in the business of Zini-Istar and his sons. In Chaldea, slavery was a recognised institution; but, as among the Hebrews, was robbed of its severity by the existence of a code of human laws as to the position and status of the slave. There are two tablets in this section of great value. The first is one which proves the existence of a foreign slave trade and the purchase of selected slaves, as in the case of Joseph—to bring to the wealthy dealers in Chaldea. In this document we have the element of barter introduced. It reads as follows: 204 measures of oil, the standard of the sun-god of the value of one-third of a *maneh*, two-thirds of a shekel for the price of the *white slave* from Guti, which Ubala-abi-umi as commission has bought on commission from certain dealers. 'In one month the white slave of Guti he shall bring. If in one month he brings not the money he shall refund according to his sealed contract.' Here, then, we have slave-dealers going into the land of Guti or Kurdistan, the Goim of Gen. xiv., and bringing white slaves for sale in Chaldea, in the days of Abram. It is also curious to notice that estimating the silver value at five shillings per ounce, this slave is £22, 6s. 2d., a price very nearly equivalent to that of Joseph, twenty pieces of silver, that is, £22, 13s. 4d.; and so there was perhaps a recognised price for these special slaves. The second inscription which may be selected is one relating to a female slave. A man named Sin-bil-annu ('the moon-god is our lord') gave as a present to his wife Saddasu ('the beloved') a female slave named Mutebaste, and makes the following stipulations:—'His sons shall have no right of reclaiming, and all children that are born to her shall be the property of the wife.' A daughter of the woman born before marriage is also specified as her property. Here we have a clear indication of the special handmaidens of the wife, as in the case of Hagar (Gen. xvi. 3), who were not part of the estate to be claimed by the sons, but the special private property of the wife, and at her disposal. Such a custom exists to this day in the East.

The firm also did a large business in the hiring out of slaves for stated periods, and these are interesting as giving the rate of wages, which was only two and a half shekels, about six and eightpence per annum; but then the hirer to find all food and clothes, and pay the slave one and fourpence, or half a shekel, for himself (possibly monthly). Of course it must be remembered that these small amounts in no way represent the real value, as the purchasing power of silver was much higher in these days. The tablets relating to land agency are of great value, as they are quite in agreement with the conditions of the purchase of Machpelah. In several cases the trees planted on the land are mentioned, and of course the borders carefully given (Gen. xxiii. 16). Such dealings often lead to disputes, and an adjournment was then made to the local law court situated in the 'gate of the city' or in the courtyard of the local temple. Such an example as the following gives us a wonderful insight into the life and times of Abram. Zini-Istar and his brothers are partners in business, and a house is bought by them from Irba Sin, another great trader. It seems, however, not to have been a transaction of the firm, but of Zini-Istar alone, for a deed is preserved, which he says: 'Zini-Istar, in the temple of the sun-god, spake thus: With the money of my mother have I bought it, and not with the money of us two: his brother has no claim over the house.' These deeds are carefully attested by a number of witnesses, and sealed with their seals or marked

with the nail marks, and oaths are sworn by the gods of the city, either Samas or Merodach, and by the name of the king.

Although the main features of the commercial legislation in these tablets is of Semitic origin, many of the technical terms are Akkadian; often, I am inclined to think, used as abbreviations.

One feature especially brought before us is the high position and freedom accorded to women, and this no doubt was due to the survival of the old Akkadian respect for women and of the law of matriarchal descent. With these and an important series of inscriptions relating to adoption, I propose to deal in my next paper.

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

'For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again.'—2 Cor. v. 14,15 (R.V.).

Exposition.

'*For.*'—Paul now *proves* what was implied in ver. 13, that his whole working was done not in his own interest but for God and the brethren; the love of Christ holds him in bounds, so that he cannot proceed or do otherwise.—Meyer.

'*The love of Christ.*'—The Greek, like the English, admits of two interpretations—Christ's love for us, or our love of Christ. St. Paul's uniform use of this, and like phrases, however, elsewhere (Rom. v. 5, viii. 35; 1 Cor. xvi. 24; 2 Cor. xiii. 14), is decisive in favour of the former. It was the apostle's sense of the love that Christ had shown to him and to all men that was acting as a constraining power, directing every act of every spiritual state to the good of others, restraining him from every self-seeking purpose.—Plumptre.

That the love of Christ mean's Christ's love to us, and not our love to Him, is shown by the fact that Paul goes on at once to describe in what it consists. 'It constrains us,' he says, 'because we have come to this mind about it: One died for all; so then all died.' Here, we may say, is the content of Christ's love, the essence of it, that which gives it its soul-subduing and constraining power: He loved us, *and gave Himself for us*; He died for all, *and in that death of His all died.*—Denney.

'*Constraineth us.*'—The word translated *constrain* signifies to *coop up, keep within narrow bounds.* Cp. Luke xii. 50, where the same word occurs. It is also used by St. Luke of diseases, as in Luke iv. 38; Acts xxviii. 8; and of a multitude crowding, as in Luke viii. 45. Here it means 'prevents us from doing anything but serve you for Christ's sake.'—Lias.

'*One died for all.*'—For all men in general, so that no one is excluded from the effect of his propitiation, and every one, so soon as he becomes a believer, attains subjectively to the enjoyment of this effect. This subjective realisation, although in the case of those who refuse belief it is frustrated by their guilt, is, in the divine plan of salvation, destined for *all*, and has already taken place in the case of believers; hence Paul, who himself belonged to the latter, might justly from this his own standpoint in the *all died*, without meaning by *all* only believers, prove the restraining influence of the love of Christ, which he himself had experienced.—Meyer.

'*Therefore all died.*'—Not, they *are to* die; not, they were *subjected to death*; nor, *they must have died*; nor, it is *just as good as if they had died*; but, *they died*, which is to be considered as a real fact, objectively contained in the fact of the death of Jesus, and subjectively accomplished in the consciousness of individuals through faith. —Meyer.

'*That if one died for all, then were all dead*' is an unfortunate mistranslation and wrong reading for *that one died for all, therefore all died.* What compels Paul to sacrifice himself to the work of God for his converts is the conviction, which he formed once for all at his conversion, that One, even Christ, died on behalf of all men (Rom. v. 15–19) a redeeming death (ver. 21); and that consequently, in that death, all potentially died with Him—died

to their life of sin, and rose to the life of righteousness. The best comments on this bold and concentrated phrase are :—'I died to the law that I might live to Christ; I have been *crucified with Christ*,' (Gal. ii. 19, 20); and, 'Ye died, and your life has been hidden with Christ in God' (Col. iii. 3). When Christ died, all humanity, of which He was the federal Head, died potentially with Him to sin and selfishness, as he further shows in the next verse.—FARRAR.

Virtually they for whom He died, themselves died in His death. For the full result of His death belongs to them. This inference rests upon the broad truth that Christ died that we may be so united to Him as to share all that He has and is. Cp. Rom. vi. 3. Now Christ by His death escaped completely from the burden and curse of sin. Paul reckons therefore that the former life of sin of those for whom Christ died has come to an end on His cross, and that, like Him, they too are dead to sin. See Rom. vi. 10. Objectively and virtually they died to sin when Christ died; they died subjectively and actually only when and so far as in faith they pronounced touching themselves the judgment of this verse, *i.e.* when they reckoned themselves to be dead to sin. Paul says that *all died*, because the subjective and actual death to sin of those who dare pronounce this judgment is a direct outworking and communication of the objective and historic death of Christ, and of our divinely ordained union with His death.—BEET.

'*Should no longer live unto themselves.*'—This death has many aspects in St. Paul's teaching. It is not only a dying *with* Christ (2 Tim. ii. 11); but it is also a dying *to* or *from something*. This is sometimes represented as *sin* (Rom. vi. 2); sometimes as *self* (2 Cor. v. 14, 15); sometimes as the *law* (Rom. vii. 6; Gal. ii. 19); sometimes still more widely as the *world*, regarded as the sphere of all material rules and all mundane interests. In all cases St. Paul uses the aorist 'died,' never the perfect 'have died'; for he wishes to emphasise the one absolute *crisis*, which was marked by the change of changes.—LIGHTFOOT.

'*Who for their sakes died and rose again.*'—I believe the Authorised Version is right in the rendering here, and that it is a mistake to say 'who for their sakes died and rose again.' The Resurrection has certainly significance in the work of Christ, but not in precisely the same way as His death; and Paul mentions it here, not to define its significance, but simply because he could not think of living except for One who was Himself alive.—DENNEY.

CRITICAL AND THEOLOGICAL NOTES.

There has been much discussion about the 'for' in this place. It is *ὑπέρ*, not *ἀντί*, and many render it simply 'on our behalf,' or 'for our advantage.' That Christ did die for our advantage is not to be questioned. Neither is it to be questioned that this is a fair rendering of *ὑπέρ*. But what does raise question is whether this interpretation of the 'for' supplies sufficient ground for the immediate inference of the apostle: 'So then all died.' Is it logical to say, 'One died for the benefit of all; *hence* all died'? From that premiss, is not the only legitimate conclusion 'hence all remained alive'? Plainly, if *Paul's* conclusion is to be drawn, the 'for' must reach deeper than this mere suggestion of our advantage: if we all *died*, in that Christ died *for* us, there must be a sense in which that death of His is *ours*; He must be identified with *us* in it; there, on the cross, while we stand and gaze at Him, He is not simply a person doing us a service; He is a person doing us a service by filling our place and dying our death. It is out of this deeper relation that all services, benefits, and advantages flow; and that deeper sense of 'for,' according to which Christ in His death is at once the representative and the substitute of man, is essential to do justice to the apostle's thought.—DENNEY.

Had the apostle held that Christ was a mere creature, and that the supreme duty of every creature is to live to the glory of God, such a principle of action as that here expressed must have amounted to a deliberate withdrawal of his allegiance from God, and making it over to a creature. But since it is certain that he did not consider that his allegiance to God was thereby in the least compromised, it is for those who deny the supreme divinity of Christ in the one Godhead to solve this difficulty.—BROWN.

METHODS OF TREATMENT.

I.

TRUE SERVICE.

By the Rev. Aubrey C. Price, B.A.

'The love of Christ constraineth us.' I do not understand the apostle to refer to *our love* to

Christ, but to *Christ's love* to us. Our love to Him is but a faint echo of His love to us. There is no constraining power in *our* love; the power is all in *His* love. Christ's love to us, then, is the motive of true service.

1. *True service is free.*—'I serve the Lord Christ' is now the motto of Paul's whole life. And if you ask why, his answer is, 'He loved me, and gave Himself for me.' Jesus Christ became his substitute. Jesus Christ redeemed him from the curse of the law. He has been made free. And now—

> I am Thine own, O Christ,
> Henceforth entirely Thine;
> And life from this glad hour,
> New life, is mine!

2. *True service is filial.*—God has made us 'accepted in the beloved.' 'As He is, so are we in this world.' And so, because He is a Son, 'He has sent forth the Spirit of His Son into our heart, crying, Abba, Father.' And God acts as a Father towards us, and when we realise this we *must* serve Him in the Spirit of adoption.

3. *True service is earnest.*—The love which led Him to Gethsemane, to the hall of judgment, to the cross, to the pains of hell, to the death and burial—Can we think of such a love, and not be earnest in our service? It is well to stand up and sing—

> Love so amazing, so divine,
> Demands my soul, my life, my all.

It does demand it; but does it get it? God hates lukewarmness. He hates it more than He hates icy coldness.

II.

THE CROSS OF CHRIST THE INSTRUMENT OF UNSELFISHNESS.

By the Rev. R. M'Cheyne Edgar, D.D.

Christ's death is represented here as having, for one of its purposes, 'that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again.' Let us therefore consider—

1. *How devoted men are by nature to themselves.*—The text implies that until man comes in view of the cross he has lived to himself. And it is true. As Monsell says: 'Even before conscience has awakened, before the mind has become alive to its responsibilities, the selfish principle is already mistress there, and its propensities are already imperious.' We see it in society; we see it in the world; we see it in ourselves. The perpetual cry is, What shall *we* eat, what shall *we* drink, wherewithal shall *we* be clothed? Two shrines, therefore, are erected within the precincts of our life, the one has been built by earthly hands, and its centre is Self; the other has been built by unseen hands, and is dedicated to the Saviour.

2. *How Christ in His death exhibited the utmost devotion to others.*—God is love, and this is the essence of love—devotion to the interests of others. Let us take care that we do not miss the meaning of such statements as that 'for His own glory' God hath foreordained whatsoever comes to pass. God's glory is found in His creatures' highest good. There is no selfishness in God, for love is its annihilation. Now the crucifixion was the crowning act of God's unselfishness—'One died for all.'

3. *The consequent devotion that we must render to Him who died for us and rose again.*—The effect of the love of Christ upon the sincere soul must be self-renunciation. 'The morality of the gospel,' says Robert Hall, 'is distinguished from that of the world, by being founded in love; so the devout contemplation of the love of Christ is the grand principle which kindles and inflames it.' And observe that Christ who died is a living person, and in a position to receive our devotion. The resurrection is the needful appendix to the crucifixion, and the indispensable condition of the moral power of the cross.

Illustrations.

St. Paul does not mean his love for Christ, but Christ's love for him. This was the grace and power that impelled him and sustained him. It was strange, we may say, that the love of one whom he had never seen, except in a vision, should have had this power. We may wonder, but the fact remains. There was a power in his case, and the power remains still. It is the greatest power on earth. There is no such motive power among men. Men are so made that they cannot sit down and passively accept the pure love of another; they may refuse to listen; but if they listen, it provokes a response; they become restless under it; it melts hearts of stone. This is true of what is, thank God! the common love of men and women. The love of parents for their children awakens the love of children for parents, and at last will control and soften the stubborn will, which no compulsion could bend or break. The mother's unending love for even a profligate son or a fallen daughter will prevail at last, penetrating through every barrier of sin and selfishness. The devoted love of brothers and sisters of mercy, who in any form give their lives for others, will at last win the hearts of the hardest and most abandoned. It is as

irresistible as summer warmth on snow. Yet all this human love is but the image and shadow of divine love; 'we are but broken lights of Thee.'—J. M. WILSON.

A GENTLEMAN paid the ransom-money of a slave-girl. Poor thing! she knew not at first what freedom meant. Her tears fell fast upon the signed parchment which the gentleman presented to her. She looked at him with fear. At last he prepared to leave, and as he explained to her what she must do when he was gone, it dawned upon her what freedom was. For a moment she seemed as one dazed; then, as from her very heart, there broke the cry, 'I will follow him; I will follow him; I will serve him all my days.' When strangers visited afterwards that master's house, and noticed, as they could not help doing, the loving, earnest service of the glad-hearted girl, she had but one answer, and she loved to give it to their inquiry why she was so eager, night and day, with unbidden service: 'He redeemed me! He redeemed me!'—A. C. PRICE.

THE Christian religion, pushed to the last and final analysis, comes down to this, as far as man's conscious and responsible part and share in it are considered: it is the love of the individual for the personal Founder of his religion; the attachment of the heart and soul to Him whose name and work have changed the whole face of the earth. There be many religions in the world. The Christian religion is based on the personal love of Jesus Christ. Other systems, having some other principle, may not be without value; they may be compared with Christianity: but nothing can be rightly called Christianity unless it begin, continue, and end in the love of Christ; nor can anyone be held to be the Christian that he is called, unless the moving spring, the motive, the main cause of what he does and what he is, be that same personal love of Jesus Christ.—MORGAN DIX.

THE apostle affirms that the distinctive inspiration of his passionate fervour and entire consecration is the person and mission of Jesus Christ: 'the love of Christ constraineth us.' It is distinctively love for a person: 'the truth is in Jesus.' Everything in Christianity centres in Christ's person. Christian doctrines are simply explanations of the facts of Christ's personal history; so that Jesus Christ Himself is the personal and exclusive object of our religious trust and love. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' In this Christianity is unique. Take Moses away, Judaism remains unimpaired; Moses was merely a prophet proclaiming it. Moses, therefore, involved none of its essential characteristics; inspired no sense of personal obligation and love. Take Christ away, Christianity disappears. His acts as a personal Redeemer constitute it. In His own person He embodies every power of its religious inspiration and constraint,—righteousness in all its sanctity, love in all its tenderness, and self-sacrifice in all its greatness,—all pass into a personal gratitude and affection. Behind all Christian idea stands the ineffable Christ Himself—that wondrous personality of peerless sanctity, ineffable love, divine characteristic, and human perfection; the embodiment not of one class of excellences only, but of all.—HENRY ALLON.

IT is recorded of one of the world's gifted painters, that he stood before the masterpiece of the great genius of his age,—one which he could never hope to equal, or even rival,—and yet the infinite superiority, so far from crushing him, only elevated his feeling, for he saw realised those conceptions which floated before him dim and unsubstantial; in every line and touch he felt a spirit immeasurably superior yet kindred, and he is reported to have exclaimed, with dignified humility, 'And I, too, am a painter!'—F. W. ROBERTSON.

WHILE our age has been so prolific of more or less specious and inviting systems and theories, I am inclined to look around and ask, Where may I find power? Where do I find real aggressive activity exhibited in combating the various forms of evil which all recognise as existing, and by whom? Who are they who are doing a really considerable and efficient work for good among our overgrown population at home? Whence comes the power that day by day continues to struggle against the tides of abomination and pollution that sweep in a turgid flood through our streets? We find it at work in the crowded lanes and alleys of the great city, silently and unobtrusively making itself felt in the least inviting localities, amidst sights and scenes, and I may add odours, that might well repel and disgust. Many of these toilers are volunteers, receiving no earthly recompense for their labours, save the joy of benevolence; others, in an official position, are for the most part very poorly and insufficiently paid, and might easily have found a more comfortable competency elsewhere. Many of them are men and women of intellectual gifts and power, who have laid aside what are called good prospects in life in order to devote themselves to such work for the good of their fellowmen, as can only be carried on at the cost of much patience, endurance, and self-denial. There they are toiling on through evil report and through good report, living and dying in harness. They belong to no single social class, and have sometimes much more to hinder than to help them in their personal circumstances; yet, whether rich or poor, they are alike content to sacrifice the comfort they might otherwise enjoy, and without faltering in their holy zeal and energy to surrender themselves to the grand task of making the world and its most degraded parts the better for their presence in it.—W. H. M. H. AITKEN.

IF greater progress is to be made with missions, there must be a more efficient force to make it. God has arranged to save men by human instrumentality, and if we have not succeeded in the past, we are not to throw the blame on Him, as too many Christians do; as a gentleman sitting in his mansion the other day, sitting in an easy chair with his feet on an ottoman, yawned out: 'Well,' he said, 'you know the Lord will come presently, and put it all right.' 'Ah,' I said, 'I am afraid you will find yourself very much deceived. I am afraid you are expecting the Lord to do what He expects us to do. The Lord does not say He will come to preach the gospel to every creature, He says, "'Go and do it."'—MRS. BOOTH.

SHALL I draw a picture, not from imagination, but from real life? Here is a man who, twenty years ago, brought a

brilliant university career to a close, obtaining the highest honours—a man of splendid parts and abilities, who might easily have earned high literary distinction, as he was naturally inclined towards literary pursuits. He might without any difficulty have obtained a fellowship, and have risen to eminence in that ancient seat of learning. Upon all such prospects he turns his back, and devotes himself to work among the spiritually ignorant but not unintelligent natives of India. Twenty years have passed away, and amidst failure of health and domestic trials, the purpose of the man still remains unshaken. Instead of indulging his own tastes and inclinations, and securing for himself a good position amidst the comforts of a European home, this man toils on during these twenty years under the burning sun of India amongst those whom we Europeans regard as little better than barbarians,—labouring in the midst of discouragements and hardships, tropical heat and fevers, and exhaustion and lonelinesss, and oftentimes weariness such as we know little of here,—seeking to bring these degraded heathen to a knowledge of the Master whom he loves and serves, and who loved him and gave himself for Him.

One of this class but lately passed to his rest and to his reward. He was a man possessed of ample fortune and high connexion, and to whose lot it fell, in his devotion to his missionary work, to decline the offer of a colonial bishopric. Dressed in the garb of the Asiatics, whom he sought to win for Christ, he roamed about from place to place preaching Christ, and declining in his apostolic zeal those comforts and indulgences which are usually regarded by Europeans as almost essential to existence in that trying climate. His burning zeal and unaffected piety won the admiration alike of Christian and heathen, and the ignorant natives of our great Eastern dependency saw in him a living epistle of Christ, that could indeed be known and read of all men. Many a loss did our nation mourn in those recent struggles in the far East, but no soldier methinks lies buried yonder who has left behind him nobler memories, or a greater sense of loss, than that gallant soldier of Christ whose glorious career was closed by an Afghan bullet as he ministered comfort and life to the dying outside the walls of Candahar.

And now we ask, What has your new-fangled nineteenth-century gospel done to compare with that? Why don't the apostles of the nineteenth-century gospel grasp the banner of their philosophy and set it up where these blighting forms of false religion are crushing men down with actual misery, and sinking them to the lowest depths of moral degradation? Surely here is a work worthy of the philanthropists and of the philosophers who believe so firmly in the gospel of moral progress and reason. Where is the Nineteenth Century Missionary Society?—W. H. M. H. AITKEN.

SELF-DENIAL, self-sacrifice, self-surrender! Hard doctrines, and impossible! Whereupon, in silent hours, we sceptically ask, Is this possible? Is it natural? Let preacher or moralist say what they will, I am not here to sacrifice myself for others. God sent me here for happiness, not misery. Now introduce one sentence of this text of which we have as yet said nothing, and the dark doctrine becomes illuminated: 'the *love* of Christ constraineth us.' Self-denial for the sake of self-denial does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture being occupied for ever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth, or in order to save another, is positive enjoyment as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was an actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus, Let me suffer for him?

This element of love is that which makes this doctrine an intelligible and blessed truth. So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the life of Christ, the life of God, the blessedness and only proper life of man.—F. W. ROBERTSON.

I WAS hungry, and Thou feddest me;
Yea, Thou gavest drink to slake my thirst:
O Lord, what love-gift can I offer Thee
Who hast loved me first?

Feed My hungry brethren for My sake;
Give them drink for love of them and Me;
Love them as I loved thee, when Bread I brake
In pure love of thee.

Yea, Lord, I will serve them by Thy grace;
Love Thee, seek Thee, in them; wait and pray:
Yet would I love Thyself, Lord, face to face,
Heart to heart, one day.

Let to-day fulfil its daily task,
Fill thy heart and hand to them and Me;
To-morrow thou shalt ask, and shalt not ask
Half I keep for thee.

CHRISTINA G. ROSSETTI.

Sermons for Reference.

Aitken (W. H.), God's Everlasting Yea, 63.
Alford (H.), Quebec Chapel Sermons, i. 349.
Allon (H.), Indwelling Christ, 83.
Arnold (T.), Sermons, iii. 1.
Bickersteth (E.), Condensed Notes on Scripture 531.
Brown (J. B.), Risen Christ the King of Men, 270.
Crawford (T. J.), Preaching of the Cross, 277.
Cunningham (W.), Sermons from 1828 to 1860, 365.
Dix (M.), Christ at the Door of the Heart, 314.
Edgar (A. M.), Philosophy of the Cross, 174.
Fraser (J.), Parochial Sermons, 59.
Hodge (C.), Princeton Sermons, 219, 245.
Hughes (H. P.), Social Christianity, 237.

Jeffcock (J. T.), Sermons in Town and Country, 127.
Kingsley (C.), National Sermons, 230.
Krause (W. H.), Sermons preached in Bethesda Chapel, Dublin, ii. 332.
Lightfoot (J. B.), Cambridge Sermons, 143.
M'Cheyne (R. M.), Additional Remains, 34.
Macleod (D.), Sunday Home Service, 143.
Matheson (G.), Moments on the Mount, 85.
Maurice (F. D.), Lincoln's Inn Sermons, 2nd Series, i. 223.
Milligan (W.), Resurrection of our Lord, 304.
Morison (J.), Sheaves of Ministry, 316.
Price (A. C.), Fifty Sermons, i. 129, ix. 209.
Robertson (F. W.), Sermons, iii. 90.
,, ,, Lectures on Corinthians, 329.
Rothe (F.), Christian Year, 230.
Row (C. A.), Bampton Lectures, 1877, 106.
Smythe (Newman), Reality of Faith, 197.
Spurgeon (C.), Morning by Morning.
,, ,, Sermons, vol. xxiv. No. 1411.
Symington (A.), The Atonement, 303.
Vaux (J. E.), Sermon Notes, iii. 64.
Watson (J.), Preparing for Home, 152.
Wilson (J. M.), Sermons preached in Clifton College Chapel, i. 253.
Christian Treasury, xx.
Christian World Pulpit, xvii.
Churchman's Magazine, 1891, 355 (Tucker).
Church of England Magazine, xxxv. 245.
,, ,, ,, xliii. 284.
Clerical Library: Three Hundred Outlines, 165, 166.
Contemporary Pulpit, ix., x.
Expositor, 3rd Series, vi.
,, 4th Series, i.
Freeman, xxxvi. 682 (Maclaren).
Hannam's Pulpit Assistant, iii.
Homiletic Review, xvi.
,, ,, xx. 521
Inheritance of the Saints, 83.
National Preacher, i.
Pulpit Analyst, v.
Scotch Sermons, 1880, 50.
Sermon Year-Book, ii. 64.
Sunday Magazine, xlv. 323.
Thursday Penny Pulpit, xvi.
Treasury (New York), ix.

Hebrew Prophecy and Modern Criticism.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

V.

(Second Half.)

The last two features in the Messianic hope which we shall notice refer to the future relations of the redeemed nation (1) to the northern kingdom of Samaria; (2) to foreign nations generally. On the first point we must not be misled by the term Israel. The word is not used by the prophets exclusively, or even generally, of the northern kingdom only, but often either of the whole nation, or, after the captivity of the north, of the southern kingdom alone, as the remaining representative of the whole nation. Thus the 'house of Israel' is Ezekiel's favourite expression for the Jews, and in Mal. ii. 11 we actually find Judah and Israel used as synonymous terms. 'Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem.' Had this been always realised, we might have been spared a good deal of the modern literature about the lost tribes.

But in many passages there can be no doubt of the application of the word Israel to the northern kingdom. The prophets never countenanced the jealousy which so frequently existed between the north and the south, and was one of the chief causes of national weakness. The southern prophets, though they dwell mostly on the glories of the future Jerusalem, its monarchy and its worship, yet for the most part show that they included the northern kingdom in the promises of future blessedness. Thus Amos, the missionary prophet to the north, pointed to the day when the breaches in the tabernacle of David were to be closed up.[1] Isaiah, in the great prophecy of the Branch, foretells that the outcasts of Israel are to be assembled as well as the dispersed of Judah from the four corners of the earth, and then goes on to say, 'The envy also of Ephraim shall depart, and they that vex Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.'[2] Again, Jeremiah, in a passage already quoted, speaks of the virgin daughter of Israel as once more about to plant vineyards on the mountains of Samaria, where the whole context shows that the northern tribes are intended.

[1] Amos ix. 11. [2] Isa. xi. 12, 13.

The writer of the middle portion of the Book of Zechariah, who wrote before the captivity of Judah, which he does not appear to have contemplated, speaks still more explicitly of the Restoration of Israel, and evidently implies that Judah would be thus strengthened by the help of her natural allies: 'And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again; for I have mercy upon them: and they shall be as though I had not cast them off; for I am Jahweh their God, and I will hear them.' And this was to be brought about by the humiliation of the two great enemies of the people, the Assyrians on the east, and the Egyptians on the south. 'And he shall pass through the sea of affliction, and shall smite the waves in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.'[1] Similarly the future union of the two kingdoms under one shepherd, God's servant David, is prefigured by Ezekiel under the symbol of the two sticks bound together (xxxvii. 15–28).

The general impression left us by the prophets who wrote before the return of the Jewish captives is, that they believed that there would be a simultaneous restoration of all the tribes of Israel and Judah, from wherever they might happen to be in exile. This, at any rate, was the expectation of Isaiah, as we see from the prophecy already referred to on this subject (xi. 11): 'And it shall come to pass in that day, that Jahweh shall set His hand again the second time to recover the remnant of His people, which shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.' Similarly, the prophet of the Captivity speaks of ships of Tarshish as bringing the sons of the Jewish people from far, which cannot of course refer to the Babylonian captives.[2]

There is, however, a somewhat obscure passage in Ezek. iv., where a different belief seems to be expressed. According to the reading of the Hebrew text of vers. 5, 6, and 9, the captivity of Israel is to last 390 years, from its commencement presumably, whereas the captivity of Judah, calculated it would appear from the final siege of Jerusalem by Nebuchadnezzar, is to last forty. This makes the restoration of Israel at least 200 years later than that of Judah. If, however, we adopt the reading of the LXX., the restoration of Judah and Israel becomes simultaneous. In ver. 4, LXX. adds *πεντήκοντα καὶ ἑκατόν*; in vers. 5 and 9 they read *ἐνενήκοντα καὶ ἑκατὸν* in place of Hebrew, שלש מאות ותשעים; that is to say, 150 in ver. 4, 190 in vers. 5 and 9 instead of 390. According to this reading, the 150 years would refer to the time which intervened between the commencement of the Exile and the time when that of Judah commenced, the remaining forty years to the time that both Israel and Judah would still remain in captivity, 190 to the whole predicted duration of the captivity of Israel. The 150 years is probably to be reckoned from the first captivity of those in the north and north-easterly districts of Israel by Tiglath-pileser after the death of Pekah, in 734, to the final destruction of Jerusalem by Nebuchadnezzar in 588. The exact number would thus be, according to Jewish reckoning, 147, so that 150 regarded as a round number is practically accurate. On the other hand, starting from the point reached by the 150 years, namely, the destruction of Jerusalem to the actual Restoration, we get, according to Jewish reckoning, fifty-one years instead of forty, the time assigned to the Captivity even more explicitly in xxix. 12. This difference between the anticipated and actual duration of the Captivity, while it cannot cause any serious difficulty to one who studies the prophets without preconceived opinions as to the extent of their foreknowledge, is of considerable critical value. It shows that the LXX. translators do not appear to have altered the numbers to make them square with history, and their readings here, therefore, should have great weight as according with the general tenor of Hebrew prophecy on this subject.

The simultaneous restoration of Israel and Judah is predicted most unequivocally by Ezekiel's contemporary Jeremiah: 'In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers.'[1] It has sometimes been objected that the prophecies of the restora-

[1] Zech. x. 6–12. In ver. 6 the R.V. reads וְהוֹשִׁיבֹתִים 'I will make them return,' for the Massoretic וְהוֹשַׁבְתִּים 'I will settle them,' cf. LXX. *κατοικιῶ αὐτούς*. But in any case the return of the exiles is obviously implied.

[2] Isa. lx. 9.

[1] Jer. iii. 18.

tion of Israel, in the narrower sense of the word, have never been fulfilled, and that therefore either the prophecies await some still future fulfilment, or, as is more often supposed, that they must be understood in a spiritual and not the literal sense; but what right have we, for the sake of any such *à priori* view about the nature of prophetic foreknowledge, to wrest the obvious meaning of the prophets' language?

The attitude in which the Jews were to be placed to foreign nations in the Great Future is more difficult to summarise, because it is treated in a somewhat different spirit by different prophets.

1. Sometimes the thought is merely that the Jews, and Jerusalem especially, will, under the protection of Jahweh, be safe from the attacks of foreign powers. This thought is expressed by Isaiah (xxxiii. 20, 21) in two figures, of which the last was suggested, it has been thought, by the situation of the Egyptian No, surrounded by canals.[1] 'Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there Jahweh shall be with us in majesty, a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.' So, too; when in Ezekiel (xxxviii., xxxix.) the countless hordes of Gog come up against the mountains of Israel, they are to be slain by Jahweh with 'an overflowing shower, and great hailstones, fire, and brimstone.'[2]

2. Sometimes, with some brighter promise for foreign nations generally, the thought of the destruction of a special enemy is painfully mingled. Thus the writer of Isa. xxiv.–xxvii., after speaking in xxv. 8 of the destruction 'in this mountain of the face of the covering that is cast over all peoples, and the veil that is spread over all nations,' turns to speak of the utter annihilation of Moab, trodden down like straw in the water of the dunghill. There are few passages in the Old Testament of greater dramatic grandeur than the vision with which Isa. lxiii. opens, 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength?' 'I that speak in righteousness, mighty to save.' 'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?' 'I have trodden the winepress alone; and of the people there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come.' And yet these thoughts of vengeance are in dark contrast to the bright promises made to the nations in ch. lx. There was one foe whose conduct Jacob never could forgive, that elder brother who, in the day of Jerusalem, had said, 'Down with it, down with it even to the ground.' And both prophet and psalmist were only too ready to join in the un-Christian wish: 'Happy shall he be that taketh thy children and dasheth them against the stones.'

3. Often the thought is the brighter one, that the nations will be led by some single act of God's primitive justice to recognise His sovereignty. To take one striking example out of many. In Isa. xviii. the result of the slaughter of the Assyrian army was to be that the Ethiopians would offer themselves as a present to Jahweh of hosts.

4. Again, the Messianic era is described as one of international peace. 'In the latter days,' according to a very early prophecy quoted by Isaiah and Micah, 'Jahweh shall judge between the nations, and reprove many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'[3] In Isa. ix. 1–7, this peace is the direct consequence of their deliverance from their oppressor, probably Assyria,[4] after which the very recollection of war would be distasteful, and the soldiers would burn their clothes. 'For every boot of the booted warrior, and the garments rolled in blood, shall even be for burning, for fuel of fire.' This is also the case in Zech.

[1] The reason for this view is the use of the word יְאֹרִים (the plural of the word regularly used of the river Nile), which might be used of canals connected with the river. See Delitzsch, *in loco*.

[2] Ezek. xxxviii. 22.

[3] Isa. ii. 2–4; Micah iv. 1–3. The context makes it impossible to suppose that it is original in Isaiah. It might be so in Micah, except that Jeremiah (xxvi. 18) refers to the context in Micah as uttered in the days of Hezekiah, whereas the prophecy seems in Isaiah to belong to the reign of Jotham or Ahaz at latest.

[4] Cf. x. 24–27.

ix. 9–17, where the promise of peace is strangely blended with the notes of war.

5. Most frequently the attitude of the nations is that of ready and willing submission. They are described as bringing back the captive Israelites to their homes, as in Isa. xiv. 2, and in xlix. 22 the prophet of the Captivity expands the promise of Isa. xi. 12, 'Thus saith the Lord Jahweh, Behold, I will lift up Mine hand to the nations, and set up Mine ensign to the peoples: and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders.' In the next verse they are described as doing homage to the Israelites: 'They shall bow down to thee with their faces to the earth, and lick the dust of thy feet.' Often the nations are represented as bringing gifts as a token of submission. Thus in Ps. lxxii. 10, the kings of Tarshish and of the isles are to bring presents; the kings of Sheba and Seba to offer gifts to the king. The nations even become the slaves of the Israelites, as in Isa. xiv. 2, 'And the peoples shall take them, and bring them to their place: and the house of Israel shall possess them in the land of Jahweh for servants and for handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.' Many of these thoughts are combined in Isa. lx. The light which is to arise upon Israel is a signal for all nations to come and bring their offerings, and those who will not come are to be destroyed. It is true, of course, that here, as in many other similar passages, the act of homage is not to Israel merely, but to Jahweh; yet still it is to Him as the God or King of Israel that the homage is rendered. This is very clearly brought out, for example, in the concluding verses of Zechariah.[1]

And so we reach the double thought (1) of a world-wide religion of which the temple is at Jerusalem, and (2) a world-wide empire of which Jerusalem is the capital.[2] It is but seldom, if at all, that the prophets rise to the higher thought that all nations have equal religious and political rights in the sight of God. But at least the way is prepared for this conception by Amos ix. 7: 'Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?' We find also the converse of the same thought in the bitter sarcasm of Jeremiah: 'Behold, the days come, saith Jahweh, that I will punish all them that are circumcised in their uncircumcision; Egypt, and Judah, and Edom, and the children of Ammon and Moab . . . for all the nations are uncircumcised, and the house of Israel are uncircumcised in heart.'[3] And Isaiah foretells the time when at any rate the two great enemies of Israel shall have equal religious privileges: 'In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jahweh of hosts hath blessed them, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.'[4]

[1] Zech. xiv. 16–21. [2] See especially Ps. lxxxvii.
[3] Jer. ix. 25, 26. [4] Isa. xix. 23–25.

Notes on Select Passages of the New Testament.

By Principal the Rev. David Brown, D.D., Aberdeen.

Rom. iii. 25, 26.

A.V. 'Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.'

R.V. 'Whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season: that He might Himself be just, and the justifier of him that hath faith in Jesus.'

Of all the changes for the better of the Revised Version, I hold this to be one of the best. For the

great majority of those who read these verses as in the Authorised Version, understand by 'the sins that are *past*' to mean the sins committed by Christians before they become believers; whereas when we believe *all sins* are forgiven (Col. ii. 13).

Again, sins, whether past or present, are not forgiven through the *forbearance* of God, but through His mercy. What the apostle here says is, that the sins which were committed *under the former dispensation* by believing Jews were not *remitted* at all; they were only *passed over*, through the *forbearance* of God. There was no atoning blood for the remission of their sins; 'for it is not possible that the blood of bulls and of goats should take away sins' (Heb. x. 4).

> Not all the blood of beasts,
> On Jewish altars slain,
> Could give the guilty conscience peace,
> Or wash away the stain.

The sins, therefore, of believing Jews were not 'remitted,' they were only 'passed over, through the forbearance of God.' But they got to heaven notwithstanding, *on the credit of an atonement to be made*, at the fulness of time when God should send forth His Son. The Father knew that His Son would do this, and the shedding of the blood of bulls and goats, though it made no atonement, was a *pledge* given—a kind of *promissory note*, which, when presented at God's bank, would be duly honoured, as the title to heaven of all Jewish believers.

Accordingly, in the Epistle to the Hebrews, after a long list of ancient worthies, "of whom the world was not worthy,' who through faith overcame the world, the apostle says: 'These all, having had witness borne to them through their faith, received not the promise [that is, the fulfilment of the promise], God having provided some better thing concerning us, that apart from us they should not be made perfect' (Heb. xi. 39, 40).[1]

In other words, since God could not, under the ancient economy, disclose the way of salvation in naked terms—by the death of His own Son, He could only foreshadow it by the sacrifice of innocent animals for the sins of guilty men, 'which was a figure for the time then present.' But a figured salvation is no salvation at all, the *reality* being reserved for *us*, who have the *finished* work of Christ, 'that they apart from us might not be made perfect' otherwise than we are.

These are great truths, and very precious, but quite lost in the Authorised Version.

[1] I have said, the *apostle* thus writes; because with Origen in the third century, than whom none was better able to judge whether Paul actually *wrote* this Epistle (or his amanuensis), I believe the *matter* is certainly his.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

II.

THE REPOSE OF FAITH. By the Rev. Alex. J. Harrison, B.D. (*Longmans.* Crown 8vo, pp. xiii, 320). Mr. Harrison has had a large experience in practical apologetic. He was in no hurry publishing. He seemed to find his work on the platform first, and quite enough of it. But having turned to a wider audience and found a hearing, he has added book to book, till now this is the fourth large volume within a year or two. In this way some of our ablest writers began late, and then did excellent and even voluminous work.

Though Mr. Harrison nowhere says so, it is evident that the present volume is intended to fit into and follow *The Ascent of Faith*, published a year ago. And they who have come to the knowledge of that book should by all means make the acquaintance of this also. They will find that, notwithstanding its name, its topics are as entirely of the hour, and the handling of them as sensible and actual. It is not the favourite of theological fortune who never knew a doubt for whom Mr. Harrison is concerned. He may have repose of faith—if it is worth his having. But there never was an unbeliever or atheist, if only he is willing to fight his doubts and gather strength, who may not

reach the repose of faith—and Mr. Harrison shows him how.

THE HISTORY OF MARRIAGE. By Herbert Mortimer Luckock, D.D. (*Longmans.* Crown 8vo, pp. xxii, 327.) 'The History of Marriage'—and immediately you remember the immensity of such a subject now, and all that the historians of civilisation have done for us. But can Dr Luckock find room for it all in an ordinary crown octavo? He has no intention, he has not even the desire, to try. There is a matter that is much nearer and much dearer to the Dean of Lichfield than even the Egyptian wedding ceremonies with all their ghastly impressiveness. He calls his book a History of Marriage. But he adds: 'Jewish and Christian, in relation to Divorce and certain Forbidden Degrees.'

It is the marriages in England to-day and the things that sometimes follow after that lie on Dr. Luckock's heart. He sees what has come in lands across the sea; he dreads the coming of these things into the land of England. And this is his earnest aim: to prove that it is no mere matter of expediency, no mere question of what is convenient for the country and the hour, but an eternal law of righteousness. Given by the hand of Moses at the first, it has been accepted by the Jewish and by the Christian Church, and you dare not—you that have divorced or been divorced—you dare not marry again while the other remains alive.

CLERICAL LIFE AND WORK. By H. P. Liddon, D.D., D.C.L., LL.D. (*Longmans.* Crown 8vo, pp. xii, 377.) Another volume of sermons by Canon Liddon is a complete surprise. We knew that Mr. Spurgeon's sermons were still coming, week by week, but we thought that Canon Liddon's were done. Well, it must be confessed that we accept a volume from the late Canon Liddon as readily as from any preacher that is yet alive. This volume shows how greatly he was appreciated as a preacher while his living voice was heard. Together with an essay on 'The Priest in his Inner Life,' it contains fourteen sermons, and every one of them was preached on an occasion of importance. Indeed, one wonders if latterly there ever was a Bishop consecrated without a sermon from Dr. Liddon. They all touch upon 'the work of the ministry,' for Dr. Liddon himself gathered them together because of their common subject, and gave them the comprehensive title (which yet is not comprehensive enough) of *Clerical Life and Work.*

LIFE IN ANCIENT EGYPT. Described by Adolf Erman. Translated by H. M. Tirard. (*Macmillan.* Royal 8vo, pp. xvi, 570.) There is no question whether we were in need of a new book on the Manners and Customs of the Ancient Egyptians. The only question is, Why did none of our own scholars produce it? Professor Flinders Petrie is engaged on another and even greater work than this. But there are others. And much of the material was more available to an English than to any continental author.

But we know that Herr Erman has done it well. His *Aegypten*, of which this is a translation, has been pronounced by critical Germany authoritative and exhaustive—as authoritative, that is to say, and as exhaustive as it is possible for a book to be on this living and moving subject.

But if Erman's *Aegypten* is accepted in his own country, much more may its English edition be accepted here. For, apart from the fact that it is practically a second and corrected edition of the German original, our need is much greater. It is many a year and day since Wilkinson came to charm us and make enthusiastic Egyptologists of quite a number of us. The appetite thus excited has had no satisfaction. We have been compelled to glean a scanty harvest out of magazine articles and annual reports. Again and again we have been told that something was on the way. At the present moment we hear of the speedy appearance of two works of the utmost value. But nothing has actually come yet. And Erman is most timely and most welcome.

The book will in all respects occupy the place which Wilkinson has some time ago left vacant. And it is in accordance with the fitness of things that a science which is now so much older and more distinguished should be represented by a work which is so far ahead of Wilkinson in bulk and beauty.

THE WORKS OF ALFRED LORD TENNYSON. (*Macmillan.* Crown 8vo, pp. 898.) Messrs. Macmillan have already given us complete editions of some of our poets in this green cloth, white paper, and double column. And now here is Lord Tennyson. And so at last we have a complete edition in convenient size and readable type.

We all love completeness. We have no sympathy with the poet who has the courage to suppress certain of his poems. They may be quite worthless and even unreadable, still we must have them all. And Tennyson's publishers may be assured that having appealed to this universal instinct their present enterprise will be abundantly successful.

PRESBYTERIAN FORMS OF SERVICE. (Edinburgh: *Macniven & Wallace.* Crown 8vo, pp. 218.) This is an enlarged and revised edition of a book that made a very favourable impression on its first issue. Let it be understood that it is the work of the Devotional Service Association in connexion with the United Presbyterian Church, and that it is meant for the use of the ministers of that Church. But its use need not, and probably will not, stop there. In other Churches there are men, and not a few, whom disappointment and chagrin have sent in search of such a book as this, and who will find it and be at rest.

LANCELOT ANDREWES. By Robert L. Ottley, M.A. (*Methuen.* Crown 8vo, pp. viii, 216.) A Scottish man of letters, who has risen to considerable celebrity, on being requested to furnish some materials for a sketch of his life, sent a few sheets, and wrote at the bottom, 'There's the facts, ye can add the lees yersel'.' And for the most part biographers are not slow to 'add the lees.' So that it is a genuine surprise to discover a biographer who is able to write in this way: 'We cannot claim for Andrewes that he possessed the firmness of character that might have made him a wise upholder and counsellor of royalty in the crisis of his fate. We seem to see in him an increasing tendency to compliance with the arbitrary will and even the caprices of the sovereign. Occasions were constantly arising when a man of stronger mould might have spoken a courageous word in season; might have made a timely protest against evils, the pressure of which upon the people was rapidly becoming intolerable. The gentleness of Andrewes too often degenerates into weakness, or at least the temper of indulgence; and we must acknowledge that in his degree he shares the responsibility of the knot of time-servers, flatterers, and worldlings who surrounded the throne.' But this is just the welcome characteristic of Mr. Ottley's book, that it is truthful. Do not suppose that he has undertaken to write Bishop Andrewes' life and then disgraces him. His hero is a hero indeed, for Mr. Ottley shows that he can endure to have the truth about him spoken.

ADDRESSES ON HISTORICAL AND LITERARY SUBJECTS. By John Ignatius von Döllinger, D.D. (*Murray.* 8vo, pp. xii, 300.) Men like Dr. Döllinger live with the using. It is impossible for us to have too much of him in English. His magnificent scholarship becomes magnificent only after we know him well and know him long. It impresses the more the fuller we make his acquaintance. And what is scholarship but truthfulness? So in his writings we recognise the greatness of the man; and we are not surprised that it was just his scholarship that taught him to live for the truth, suffer for it, and then die.

This new volume is worthy and most welcome. Its subjects are: 1. Universities, Past and Present; 2. Founders of Religions; 3. The Empire of Charles the Great and his successors; 4. Anagni; 5. The Suppression of the Knights Templars; 6. The History of Religious Freedom; 7. Various Estimates of the French Revolution; 8. The Part taken by North America in Literature.

The last is no surprise. It is as minute, and we doubt not as accurate, as any of the rest. For what did he not know? And what he knew he knew better than all others. Most of our false judgments are due, not to defect of judgment, but to defect of information. Dr. Döllinger was a great scholar, and he was therefore able to lead aright. What an outlook, what a generosity of insight there is in that address on the History of Religious Freedom.

A MAN'S GIFT. By the late Alexander Macleod, D.D. (*Nisbet.* Crown 8vo, pp. xxxii, 243.)

> Dowered with the hate of hate, the scorn of scorn,
> The love of love.
>
> He saw thro' life and death, thro' good and ill,
> He saw thro' his own soul.
> The marvel of the everlasting will,
> An open scroll,
>
> Before him lay.

Tennyson says it of the poet, and we have to do with the preacher. But this preacher was a poet, and those are the reasons why. Dr. Macleod of Claughton was a poet-preacher. It does not need

the sympathetic memoir of Mr. Fleming nor the recollections of Dr. Fairbairn to tell us so. These sermons tell us. They reveal a man *dowered* with the love of love. He fed his people as one is fed by the fragrance of the breeze that has come through the branches of the pine trees. They are fine sermons. But one can easily perceive that much is lost, crushed out of them by the printing-press.

NEW TESTAMENT HOURS. THE APOSTLES. By Cunningham Geikie, D.D., LL.D. (*Nisbet.* Crown 8vo, pp. xix, 519.) Dr. Cunningham Geikie has now three great enterprises afoot. The fifth volume of his 'Bible by Modern Light' has just appeared; this is the second volume of his 'New Testament Hours'; and one volume of 'Landmarks of Old Testament History' came out in the spring. Was it not Mr. Gladstone who said that the best recreation was a change of work? Perhaps it was Dr. Geikie himself, who surely follows the receipt. And he does his work well. This volume gives us the apostolic history up to the writing of the Epistles to the Thessalonians. Another volume will probably complete the undertaking. It is done with an extensive knowledge of the literature of the subject, and yet with sufficient independence to prove that time has been taken to form a judgment. The scholar will not seek novelty in these pages, they are not written for that or him. But the innumerable general reader, and especially the Sunday-school teacher, will find the things they want as conveniently here and as reliably as anywhere else we know. Moreover, it is a good book to read, simply to read, without any utilitarian end whatever.

THE BIBLICAL ILLUSTRATOR. ROMANS. By Rev. Joseph S. Exell, M.A. (*Nisbet.* 8vo, '2 vols., pp. xi, 718; 780.) The quantity is probably less, the quality is better than ever. How is it that this compiler does not weary? Surely there is a genius for compilation and a joy in it as well as in original creation.

THE JESUITS IN CHINA. By Robert C. Jenkins, M.A. (*Nutt.* 8vo, pp. 165.) Here is a Canon of Canterbury, and he has spent his time —and the time he must have spent!—searching into the rights and the wrongs of a controversy between the Jesuits and Cardinal de Tournon, which took place in China in the seventeenth century; and here he has written an octavo volume about it. Our amazement, before we read the book, is immense. But when we have read it, all that is changed. Canon Jenkins has had the gift to see that in this ancient controversy lies the whole question of success or failure in missionary enterprise. And having that prophetic gift he has used it with a prophet's courage. He has shown that no word can now be said that has not already been said in that great controversy, as to the attitude the missionary must take up towards the native religions, and the methods he must follow—'educational' or 'evangelistic'—in making disciples of all nations.

SAMUEL RUTHERFORD AND SOME OF HIS CORRESPONDENTS. By Alexander Whyte, D.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. iv 221.) Is Dr. Whyte determined to enrich our devotional literature beyond all his contemporaries Besides the books he has edited, besides the increasing recommendation of good men's books in all his lectures, this is the third substantial volume he has just given us himself. Though—perhaps *because*—Samuel Rutherford is less familiar in our mouths than John Bunyan, this fine volume should meet at least as wide and as glad a welcome. For knowing its subject less, and finding it not less rich in the things that belong to the close walk with God, we shall surely learn more from it.

LETTERS OF SAMUEL RUTHERFORD. Edited by the Rev. Andrew Bonar, D.D. (*Oliphant, Anderson, & Ferrier.* 8vo, pp. xx, 744). Dr. Whyte's *Lectures* are the Commentary; this is the Text. It was wise and well to issue a new and so cheap edition to go with the *Lectures.* When we have read the Commentary and enjoyed it, we shall take to the *Letters* themselves, and find them unexhausted with all that Dr. Whyte has taken out of them. And Dr. Whyte will rejoice; for he meant to be a stepping-stone to what he persists in calling these higher things, he meant that and nothing more.

RAB BETHUNE'S DOUBLE. By Edward Garrett. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 365.) Edward Garrett's work is always faithful, and it will outlast that of most of

her contemporaries, while it is not less interesting now. Not one of the raging novels of the hour—*A Yellow Aster*, *Ships that Pass*, or even the *Manxman*—can stand beside it; it is finer in workmanship, deeper in insight, truer to the life that now is. But it lacks the one element of prurient suggestiveness. It lacks that element, which is the essential thing, alas! to-day, if your novel is to be in feverish demand at the circulating libraries. How different is the atmosphere of *Rab Bethune's Double*! Surely we shall seek this instead of any of the others to make our friends a gift at this season. It is a gift we need not be ashamed to give. The publishers, recognising it as worthy of the best they could do for it, have illustrated the book by means of six etchings on special paper, etchings of the Border country, done on copper by Haswell Donaldson.

THROUGH LOVE TO REPENTANCE. By Maggie Swan. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 253.) This is Miss Maggie Swan's second book, and it is now quite evident that it is not her sister's success that has sent her to the writing of stories. She has a distinct and unmistakable gift of her own. The distinction does not stand in the way, so that you cannot miss it. Rather is it in small things than in great, in touches of tone and moral aspect than in mechanical matters of plot and conversation. Yet it is there, and it is unmistakable. She will yet free herself more fully in all things necessary, choosing her own incidents and working out her own problems. This book has already made manifest progress that way, progress towards mastery over herself and her own clear gift.

A FAIR NORWEGIAN. By Andrew Stewart. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 312.) Mr. Stewart may well call his book *A Fair Norwegian*, for Norwegian as she is, she is the one fair character in it, and she is very fair indeed. Not outwardly alone, though that also one is made to feel—but inwardly, in her gentle strength, her unfailing readiness to spend and be spent for others. It was hard enough, as hard as it ever falls to the lot of woman to undertake, yet she did no more than other women have done and are doing to-day. There is abundant incident in the book from that Saturday at the Pines when Fitzgibbon dogged the steps of Mackenzie, and discovered the secret sore of his life, the writing of the anonymous letter, the dismissal of Mackenzie from the Pines, his stolen interview in the garden, the mysterious stabbing of Fitzgibbon, the dark suspicion thrown upon Mackenzie as the culprit, his apparent flight to Norway, his arrest, and on through all the details that follow. But these are as nothing, being found in abundance everywhere. The Fair Norwegian is more than them all.

PARABLES AND SKETCHES. By Alfred E. Knight. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 191.) Parables and proverbs are harder to make than poems. And so they are very scarce. If, therefore, it is possible to read Mr. Knight's work and not be disappointed, it means that Mr. Knight has very exceptional gifts that way. Well, it *is* possible. There is not a commonplace sketch in the book, not a lesson that is not well worth sending home, not a lesson that is not sent home well.

AN INTRODUCTION TO THE STUDY OF THE ACTS OF THE APOSTLES. By J. M. Stifler, D.D. (*Passmore & Alabaster.* Crown 8vo, pp. vi, 287.) Professor Stifler (he is Professor of New Testament Exegesis in Crozer Seminary) calls his book an Introduction, but he owns that it is not an Introduction as we use that word to-day. Not a single question is discussed of all that comes under the expression. Neither is it a Commentary, for the *words* are left alone, being clear enough already. But why did not Professor Stifler call it an Exposition? That is what it is. The narrative is rewritten, as it were, by Dr. Stifler, with judicious and capable explanation, and restrained exhortation. And the purpose is to make us see, not what St. Luke wrote, for that is plain already, but why he wrote it, why he said this and not that, why he said anything at all. The whole purpose is practical, and well accomplished.

THE LIFE AND TEACHINGS OF JESUS. By Arthur Kenyon Rogers. (*Putnam.* Crown 8vo, pp. 354.) To have your book read and enjoyed, write it vigorously and leave the truth alone. So they tell us in all the newspapers since the death of Mr. Froude, and so it seems to be.

Mr. Rogers has no intention of leaving the truth alone. On the contrary, he feels after it if haply he may find it, with manifest earnestness and sincerity. But it is impossible to believe that he has reached it. Nevertheless, his book is so well written that it is certain to find many readers, and to give them much joy.

Mr. Rogers wishes to get at the actual facts of the life of Jesus and His actual sayings. They are found in the Gospels; but there are other things—miracles and the like—in the Gospels which are neither sayings nor facts. So he has to 'criticise' the Gospels, sift them and shake them, and gather the residue of facts and sayings together. Then he writes his narrative of the 'Life and Teachings of Jesus.'

But it is impossible to believe that Mr. Rogers has found the truth. For if he has found the truth, then the Church of Christ has fed upon a lie from Pentecost up till now. And how can Mr. Rogers, who believes in evolution, believe that? There is the mere matter of the resurrection of Jesus from the dead. Mr. Rogers has persuaded himself that it never was. But then he is bound to go on and write a new history of the Church with that left out. We should like to see the history.

THE GREAT DAY OF THE LORD. By the Rev. Alexander Brown. (*Elliot Stock.* Crown 8vo, pp. xiv, 404.) Is it possible to write a credible exposition of the seals and the vials and the trumpets of the Apocalypse? Mr. Brown wrote it four years ago. We welcomed his book heartily enough, for we got deeply interested in it. But it was so new and so clear that we scarcely dared stand by it wholly. We do so now. If this is not the Apocalypse, we know not where it is. And not the Apocalypse only. In the new edition Mr. Brown has greatly enlarged his book, and followed the apocalyptic sayings throughout the New Testament. Will the 'prophetic' persons in our midst read this with full purpose of and endeavour after new knowledge? What a blessing they would find for themselves and their families!

THE CHURCH OF THE PEOPLE. With a Preface by the Bishop of Rochester. (*Elliot Stock.* Crown 8vo, pp. xii, 230.) There is an amusing accident in this volume. Mr. Colchester and Father Ignatius have been placed side by side—Mr. Colchester who is most friendly towards the Higher Criticism, and actually pleads in this very sermon that we may give it a friendly hearing, and Father Ignatius who detests it wholly and all its ways. Perhaps it is more than an accident. At the least it is a sign of the wide range and large tolerance of the subjects and writers in the volume. The sermons were delivered at All Saints', Notting Hill, E. They are gathered together under the general heading: 'The Church of England's Duty to the People of England'—a sufficiently wide heading, under which these one-and-twenty diverse subjects may all find peaceful resting-place. The space allowed is occupied before some of the writers have begun. But Dr. Cunningham's sermon on the 'Sacredness of Property,' and especially Mr. Whatton's on 'Art's Aid to Religion' lift the book right up above the heads of the crowd of sermon competitors.

AMONG THE ROSES. By the Rev. Samuel Gregory. (*Wesleyan Methodist Sunday School Union.* Crown 8vo, pp. 334.) 'And other sermons to children.' But it is significant that Dr. Gregory has placed the sermon 'Among the Roses' first, and named his book from it. He is a theologian, and he knows that theology is everywhere and everything. But he knows that you must teach theology to your people one way and to their children another. This sermon, 'Among the Roses,' is steeped in God, but there is no formal definition and no refutation of other people's definitions. Our idea is that the best preacher to children would be a child who knew theology as well as, say, Dr. Gregory does. It needs the child to present the thing. We forget too much (though Dr. Gregory has returned upon his recollections with marvellous success). But the child, on the other hand, does not yet know theology.

One striking characteristic of these sermons is their truthfulness. How few in speaking to children successfully resist the temptation to be untruthful, as in the matter of anecdotes.

THE DIVIDED IRISH. By the Hon. Albert S. G. Canning. (*W. H. Allen.* Crown 8vo, pp. 219.) Mr. Canning's is no apprentice hand. He has written much both in the history of politics and of literature. But this subject is closer to his life and heart than any other. No

doubt it is definite in its attitude. You cannot write on Irish history without taking a side. But it is not unfair. And Mr. Canning has reason for saying that the influence in Irish politics which he emphasised in his first edition is admitted now.

'CHURCH BELLS' SPECIAL PART. (*Church Bells* Office. 4to.) This welcome enterprise of the publishers of *Church Bells* has evidently found the success it deserves. The present 'Special Part' contains five numbers, and each number contains one of Canon Scott Holland's recent sermons in St. Paul's, including that first and famous sermon on 'The Child in the Midst.'

PAMPHLETS :—

1. *Is the Order of Nature opposed to the Moral Life?* By HENRY JONES, M.A. (Maclehose. 8vo. 1s.)

2. *On the Rendering into English of the Greek Aorist and Perfect, with Appendices on the New Testament Use of* ΤΑΡ *and* ΟΥΝ. By RICHARD FRANCIS WEYMOUTH, D.Lit. (Nutt. 8vo, 1s.)

3. *The Names of the Stars and Constellations: A Clue to the Earliest Revelation.* By the Rev. George B. R. Bousfield. (Goodwin Norton. 1s.)

4. *The Battle of the Concordances: A Plea for Dr. Young's Analytical Concordance.* By Professor W. P. Dickson, D.D., LL.D. (Edinburgh: George Adam Young. 3d.)

5. *The Modern Minister: A Criticism and Confession.* By a Modern Minister. (Midland Educational Co. 2d.)

6. *If Christ Came: What does Mr. Stead mean?* By J. W. Southern. (Church Printing Co. 1s.)

7. *The Rest that Remains to the People of God.* By the Rev. James Smith, M.A. (Edinburgh: Sabbath Observance Society. 2d.)

8. *The Cloudy Pillar.* By William Brown. (Edinburgh: Religious Tract and Book Society. 2d.)

9. *Present Signs of the Times.* By the Rev. R. Middleton. (Jarrold. 1d.)

10. *The Ascent of Man: A Review.* By Samuel Smith, M.P. (Morgan & Scott.)

Contributions and Comments.

Mr. Robson on the Lord's Supper.[1]

MR. WILLIAM ROBSON'S book on the *Lord's Supper* contains an enticing theory, which on reflection fails to satisfy a student.

1. If in 1 Cor. xi. 24, 'body' in 'this is My body' means the Church, does 'cup' or 'blood' in the next verse, and in the parallel passages, mean the Church also?

2. If the body of Christ is *always* the Church (except when as in Col. i. 22 or Phil. iii. 21, the natural or the glorified human body of the Lord is meant), then the Church is meant in Col. ii. 16, 17: 'Let no man judge you . . . but let the collective body, the Church, decide such questions.' Some of us would accept this interpretation, which I once read (I forget where); but I doubt if Mr. Robson would bow to the decisions of even a free, and really Œcumenical Council. Of course we omit the italic *is* of the Authorised Version.

GEORGE FARMER.

Hartlip Vicarage, Sittingbourne.

[1] We have printed the shortest of a number of Comments on this book. It need not be supposed that Mr. Robson had overlooked the second half of the verse. His remarks upon it may not be convincing, but they are worth considering. The volume is published by Mr. Elliot Stock.—EDITOR.

The Parable of the Labourers in the Vineyard.

THE points which Dr. Robson draws attention to in THE EXPOSITORY TIMES for October had occurred to me some time since when thinking over this parable, as having a marked bearing on

the interpretation. But what struck me was that the bargaining seemed rather to be done by the householder than by the labourers. Perhaps you will allow me to suggest how the interpretation of the parable may be worked out from this slightly different point of view.

In the Parable of the Talents the unprofitable servant thought of his lord as a hard man. He was mistaken. It was in their own interest that he had given them the talents to trade with. There might have been ground for supposing him such at starting, but it turned out that he was more ready to give than to receive.

Now the Parable of the Labourers proceeds perhaps a little on the same sort of lines. Taking what went before into account, the young man had asked, *τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον*; and St. Peter had asked, *τί ἄρα ἔσται ἡμῖν*; both thought that they had done a good deal; the apostles that they had done by so much more than the young man was willing to do; and they cherished the hope apparently that their *μισθός* would be by so much the greater. They were for putting their relations with their Lord upon a bargaining footing.

In the parable, then, by a subtle irony Jesus begins by painting the *οἰκοδεσπότης* according to what might seem to be their own conception of him, as rather a hard man, anxious only to get the most for his money, and to give nothing without a fair equivalent. He issues forth *ἅμα πρωὶ μισθώσασθαι ἐργάτας*. He will lose no time. He will get a full day's work out of the labourers of whose service he stands in need. He does not send them into the vineyard till he has come to a careful agreement with them. The terms are exactly specified, the time they are to put in, and the wages they are to receive, *ἐκ δηναρίου τὴν ἡμέραν*. We start, then, with this idea of him,—a shrewd business man who will proceed only on strict business principles. Such an idea of him is fairly sustained by his next proceeding. He takes on more labourers indeed when three hours of the day are gone, but though he comes to no actual agreement with them, he is careful to add, *ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν*. They may trust him to deal justly by them, that is to say; they shall have just what is fair, no less, but certainly we conclude no more. There will be a deduction, a reasonable deduction, for those first hours missed. At least so we anticipate. The hiring at the sixth and ninth hours calls for no special remark. When it comes to the eleventh hour, however, it a little surprises us to find him going out again. Whereupon for the first time it appears as if an interest in the men themselves, and not merely his personal interest in the vineyard were prompting him. He is evidently sorry to find any labourers still standing idle in the market at so late an hour; and when he learns that no opportunity has been given them up till now, he saith unto them, 'Go ye also into the vineyard.' According to the Revised Version that was all he said. The very brevity of the words seems to carry a touch of sympathy with them. And now, when the evening is come, the idea we had begun by forming of this householder is altogether upset. The last called are being summoned in and receiving every man a full day's wage. For why? these men must live as well as the rest. It was not their fault, but their misfortune, that they had not got earlier to work. This householder then, it seems, was for giving every man a chance; and those called early in the morning, seeing that they had received the wage for which they had agreed, had no cause to complain. Nay, if they had anything of a like sympathy for their fellows, they might well have been glad to think that through their employer's generosity these were not to be allowed to go short because of the time which they not wilfully had lost.

Now, the idea of this householder with which we started was the idea more or less current among those for whose sake our Lord spake this parable. There must be a considerable tale of performances on their part, that so a claim against God for a commensurate reward might be established. Such an idea evaporates as the parable proceeds. It can no longer be sustained in view of the conclusion of the parable. It is superseded by that which Jesus intends should supersede it. With God it is more blessed to give than to receive. If there be first a ready mind, God accepts it according to that a man hath in the way of opportunity, and not according to that he hath not. He would have all men come unto Him that they may have life. He would have no man despair of the *ζωὴ αἰώνιος* because the wasted years, or ever God's call could be obeyed, have been so many, because the time remaining to him is not sufficient wherein to accumulate such a measure of good works as may be confidently proffered.

Time's waters will not ebb, nor stay,
Power cannot change them, but Love may;
What cannot be, Love counts it done.
Deep in the heart her searching view
Can read where Faith is fix'd and true,
Through shades of setting life can see Heaven's work begun.

KEBLE, *1st Sunday after Christmas.*

Thus Jesus, beginning with the Legal view which was that of His hearers, ends with the Gospel view which was His own. The old covenant of works was surely in His thoughts when He told how the householder went out early in the morning to hire labourers into his vineyard. 'For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them' (Rom. x. 5). These terms were no creation of the Jews' imagination. That was the actual covenant between God and His first elect. And Jesus Himself guaranteed it when to the lawyer, who had correctly summarised the contents of the law, He said, 'This do, and thou shalt live.' Let the Jew, then, do his works, and earn his reward. The possibility of his doing so is not here in question. Let it be conceded that he can. For the purposes of the present parable, our Lord is not concerned with contesting this. He is only concerned with opening wide a door of grace for others. The protester on behalf of the first called may be taken as spokesman and representative on behalf of the entire Jewish nation. The Jews had always been busy in God's service. They had always occupied themselves with the works of the law. And yet in a few years' time they were to see the Gentiles called into Christ's Church to be set there on an equal footing with themselves. And the lives of these Gentiles had been heathen lives till then. They had lived without God in the world; and this, nevertheless, was not to count against them. This made the Jews, perhaps naturally, jealous. Take the typical instance when at Antioch in Pisidia almost the whole city had come together to hear St. Paul preach. 'But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.' The apostle had been making free offer of forgiveness of sins through Christ. 'By Him *all* who believe are justified.' The Jews did not like this. They cast angry glances on these Gentile multitudes. For why? 'Thou hast made them equal unto us.' This was the thing they could not stand, the putting of these last called on a footing of equality with themselves. If we sympathise with the Jews in this, then our sympathies must go also with those first-called labourers who grumbled. But if we feel that these Jews were altogether wrong, then we can see what was the faultiness of spirit which Jesus spoke this parable to correct.

The brighter side is well indicated incidentally by Professor Godet in his 'Biblical Studies' (Old Test. pp. 27, 28. Lyttelton's translation). 'That was a magnificent duet,' he writes, 'which resounded in the Church when, for the first time, the believers from amongst the Jews, and the converts from among the Gentiles, united their voices to sing the new song, the hymn of salvation. They both celebrated the marvellous works of God, but each in his own manner; the former praising Him above all things for His *faithfulness* in the fulfilment of the promises made to their fathers; the latter publishing His *mercy* towards the people to whom He had promised nothing, but who, whatever might be their unworthiness, had notwithstanding received all.'

Nothing can better illustrate the sort of hope this parable gives us than the following case, the particulars of which were touchingly given in the *Church Times* of Jan. 12, 1894,—the case of a murderer confirmed and admitted to his first and last Communion by the Bishop of Winchester in the prison before his execution. With regard to his early years, the Bishop says: 'It is hard to imagine a more deliberate training for the gallows than what his father gave him;' while his mother died when he was eight years old. In the months before his trial, and again in the interval before his execution, the prison chaplains spared no pains to instruct him, and to lead him, if it might be, to a true repentance. And God blessed their loving endeavours on behalf of this poor man, who (to quote the Bishop's words) 'had not sinned against the light, for he had never had light; nor abused opportunity, for his only opportunity was to learn how to be a child of the devil; nor rejected Christ, for Christ, though ever waiting for him, had never really been presented to his soul.' Would any grudge to this poor man the pardon and peace he found before his end? Would any grudge him his new-found hope of salvation? Nay, is it not matter for rejoicing that Christ's ministers had their message even for him, even at the eleventh

hour, and that they could bid even such an one as him to hope, though after a worse than wasted life the night was fast coming in which no work can be done? One can see, then, how wrong a temper of mind it is which this parable reproves. 'For the love of God is broader than the measures of man's mind.' And it is our love that needs widening to be more like His; and not His that should be narrowed down within the poor limits that without the gospel our little wisdom might approve.

F. G. CHOLMONDELEY.

Leek Wootton Vicarage, Warwick.

The New Translation of the Lord's Prayer.

THE article on the 'Lord's Prayer,' by A. N. Jannaris, which appeared in *The Contemporary Review* for October, and to which attention was so fully drawn in THE EXPOSITORY TIMES for November, is fresh and stimulating. The nationality of the writer gives him some right to speak as to the language; but, when we look at the basis on which he rests his new translation, we find that it is mainly on historical and philological criticism. Some of his remarks are very valuable, especially those on ἐπιούσιος. But on two points I am inclined to join issue with him, his translation of βασίλεια as 'dominion' instead of 'kingdom,' and of θέλημα as 'fixed purpose,' instead of 'will.'

With regard to the former, he seems to forget that our Lord was speaking to Jews, that He spoke probably in Aramaic and not in Greek, and that it is to the Old Testament and to Jewish ideas that we must look for the meaning of the word βασίλεια. Now there is little doubt that the kingdom of David is the model on which the Jewish idea was formed. The more carnal expected a temporal kingdom, some perhaps expected a purely spiritual kingdom; but the conception which they all had was a kingdom, of which that of David was the type, if not the model. John's preaching, 'Repent, for the kingdom of heaven is at hand,' could have had no power with the Jews unless it had had this idea to rest on. This must have been the meaning which those who heard Jesus would attribute to it, and it is not likely He would use it in another sense; though by His teaching He led them to the spiritual conception of the word. Many of Christ's sayings with regard to the kingdom become harsh when the translation of Mr. Jannaris is used. Take such a one as 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.' Try to substitute 'lordship' or 'dominion,' for 'kingdom' in that passage, and its inadequacy at once appears. It is true that our Lord scarcely ever speaks of Himself as a King, but as seldom does He speak of Himself as the Christ.

Equally inappropriate is the substitution of 'result of will' or 'purpose,' instead of 'will' in the next petition. The petition, 'Thy will be done,' is that men should learn to do God's will instead of their own. There is only one other passage that indubitably interprets this one; and that is our Lord's prayer in Gethsemane. 'Not My will, but Thine be done.' If in the latter case we were to read, 'Not My pleasure, but Thine be done,' it would be a correct, though a feeble, interpretation. But if we were to read it, 'Not My purpose, but Thine be done,' it would be nonsense. Jesus had no purpose but to do His Father's will.

JOHN ROBSON.

Aberdeen.

Revelation i. 10.

Ἐν τῇ κυριακῇ ἡμέρᾳ.

THIS phrase, translated 'on the Lord's day,' is usually taken to mean the first day of the week, and from it, no doubt, has been derived the common use of the term 'Lord's day' as applied to the Christian Sabbath. The adjective Κυριακὸς occurs only once elsewhere in the New Testament (1 Cor. xi. 20), where it is joined with Δεῖπνον—the 'Lord's Supper'; and the analogy may be urged in favour of the usual interpretation of the 'Lord's day.' In post-apostolic times the Lord's Supper came to be called simply *dominicum* without any substantive. This term has sometimes (but erroneously, as, I think, can be proved) been regarded as indicating the Lord's *day* instead of the Lord's *Supper*, which appears to be its uniform meaning.

But the phrase in Rev. i. 10 has received also another and very different interpretation. It is

supposed by some to mean 'the day of the Lord,' so frequently referred to elsewhere. The phrase does not occur in the Gospels, though in Luke (xvii. 24, comp. vers. 26 and 30) we find 'the Son of Man in *His day*.' The 'My day' in John viii. 56 has obviously a different reference. Paul speaks frequently of the day of the Lord, or the Lord Jesus, or Jesus Christ, or (simply) Christ; 'the day of the Lord' and 'the day of God' occur in 2 Pet. iii. 10, 12. Now the question is whether the ἡμέρᾳ κυριακῇ of Rev. i. 10 may not be identical with the ἡμέρα Κυρίου, and the meaning of the writer be that in the Spirit he found himself in the day of the Lord. If this view be tenable, it would imply that the subsequent visions and revelations find their fulfilment in 'that day,' and would have an important bearing on the interpretation of the Apocalypse as a whole. The Epistles to the Seven Churches of Asia, which occupy chs. ii. and iii., do not indeed appear to have any special connexion with the supposed standpoint. And yet even these would have a peculiar solemnity and impressiveness as coming to them from one who in Spirit was realising in some measure the actualities of 'that day,' and frequent reference is made in the Epistles themselves to the Lord's coming: 'Behold, I come quickly'—'I will come upon you as a thief,' etc. And the description given of the Lord Himself (ch. i. 11–20) immediately following our passage is in fullest harmony with His appearance on 'that day.'

The question seems to be largely one of grammatical construction. Alford (*in loc.*) rejects on grammatical grounds the identity of ἡμέρᾳ κυριακῇ with ἡμέρα Κυρίου; others, on the same grounds maintain that identity. It is argued, however, that seeing the genitive is used so frequently elsewhere, the deviation from it here implies that something different is intended. But it might suffice to reply that *this writer* never uses the phrase elsewhere in either form, and the usage of other writers is irrelevant. There is one case, however, very much in point, which seems to imply that the adjective and the genitive were interchanged by *the same* writer with no difference in the sense. When Paul speaks of the 'Lord's Supper,' as indicated above, he uses the adjective; but in the same passage (1 Cor. x. 21), when speaking of the 'cup of the Lord' and the 'table of the Lord,' he uses the genitive. I find a reference to Origen on John x. 20 as using the adjective without any substantive, meaning the *day* of the Lord. But I have no means of verifying the reference or consulting the context.

J. Smith.

Tarland, N.B.

Index to Modern Sermons.

(*When the page is not given, the volume has an Index of Texts.*)

MATTHEW.

vii. 1.—Abbott (E. A.), Oxford Sermons, 24.
Hodge (C.), Princeton Sermons, 272.
Momerie (A. W.), Defects of Modern Christianity, 260.
Moore (A. L.), From Advent to Advent, 186.
Thom (J. H.), Laws of Life after the Mind of Christ, 216.
Vaughan (C. J.), Family Prayer and Sermon Book, i. 421.
British Weekly, v. 365.
Christian Age, xxvi. 410.
,, ,, xxxi. 13.
Christian World Pulpit, vi. 42 (Beecher).
Contemporary Review, xlix. 707.
Preacher's Monthly, iv. 27.
Hannam's Pulpit Assistant, ii.
vii. 1, 2.—Anderson (W.), Discourses, ii. 274.
Preacher's Monthly, iii. 172.
Expository Times, iv. 256 (Woods).
vii. 1–5.—Pearson (A.), Christus Magister, 218.
vii. 1–6.—Dykes (J. O.), Manifesto of the King, 529.
Harries (J.), Gospel of Righteousness, 157.

MATTHEW.

vii. 1–6.—Parker (J.), Inner Life of Christ, i. 234.
Smith (W. C.), Sermon on the Mount, 276.
vii. 1–7.—Homilist, vii.
vii. 1–12.—Christian Age, xxxii.
vii. 2.—Brooks (P.), Sermons in English Churches, 265.
Scrivener (F. H.), Notes on Gospel of St. Matthew, 165.
Christian Age, xxx.
vii. 3.—Expository Times, iv. 402 (Cheyne).
vii. 3–5.—Cox (S.), Expositor's Notebook, 266.
vii. 4.—Beck (J. T.), Pastoral Theology, 343.
vii. 5.—Day of Days, 1891, 216.
vii. 6.—Cox (S.), Expositor's Notebook, 279.
Vaughan (C. J.), Family Prayer and Sermon Book, i. 430.
Church of England Pulpit, xxxvii. 109.
Christian World Pulpit, xlv. 88.
vii. 6, 12.—Smith (W. C.), Sermon on the Mount, 292.
vii. 7.—Bickersteth (E.), Condensed Notes on Scripture, 354.
Brooke (J. Stopford), Christ and Modern Life, 145.
Hamilton (J.), Works, i. 183, vi. 351.

MATTHEW.

vii. 7.—Huntingdon (F. D.), Sermons for the People, 31, 45.
Laing (F. A.), Simple Bible Lessons for Little Children, 289, 291.
Liddon (H. P.), Selections, 142.
,, ,, Some Elements of Religion, 168.
Mozley (J. B.), University and other Sermons, 213.
Mudie (F.), Bible Truths and Bible Characters, 15.
Spurgeon (C.), vol. xxix., No. 1723.
,, ,, Morning by Morning.
Stewart (J.), Outlines of Discourses.
Tholuck (A.), Hours of Devotion, 189.
Vaughan (C. J.), Family Prayer and Sermon Book, i. 439.
British Weekly, ii. 284, viii. 373.
British Weekly Pulpit, i.
Christian Commonwealth, Nov. 20, 1884 (Maclaren).
Christian Treasury, xvii.
,, ,, xxii.
,, ,, xxx.
Christian World Pulpit, ii.
,, ,, ,, xxiv. 33 (Butler).
Church Bells, 1891, 1063 (Jones).
Contemporary Pulpit, 2nd Series, vii.
Homilist, xxxviii.
Treasury (New York), x.
Preacher's Monthly, vi. 29, 71.

vii. 7, 8.—Lee (R.), Sermons, 57.
Martin (S.), Westminster Chapel Pulpit Sermons, 4th Series, No. 20.
Moberly (C.), Plain Sermons preached at Brighstone, 184.
Mozley (J. B.), University Sermons, 213.
Murray (A.), With Christ in the School of Prayer, 32.
Clerical Library: Three Hundred Outlines, 13.
Christian Herald, 1890, 192 (Spurgeon).
Churchman (American), No. 2404 (M'Connell).
Expository Times, i. 67 (Matheson).

vii. 7–11.—Harries (J.), Gospel of Righteousness, 163.
Smith (W. C.), Sermon on the Mount, 256.
Homilist, xx.

vii. 7–12.—Parker (J.), Inner Life of Christ, i. 245.
Pearson (A.), Christus Magister, 248.
Christian World Pulpit, xl. 88 (Snell).

vii. 7–14.—Dykes (J. O.), Manifesto of the King, 551.

vii. 8.—Cox (S.), Expositions, iv. 60.
Liddon (H. P.), Some Elements of Religion, 200.
Wilson (J. M.), Essays and Addresses.

vii. 8, 9.—Treasury (New York), viii. 766.

vii. 9.—Fairbairn (A. M.), Studies in the Life of Christ, 50, 56.
Roberts (W. P.), Liberalism in Religion, 112.

vii. 9–11.—Burton (J.), Christian Life and Truth, 121.
Murray (A.), With Christ in the School of Prayer, 39.
Christian World Pulpit, vi. 158 (Jellett).
Pulpit, lxvi.
Studies for the Pulpit, i. 297.
Treasury (New York), x.

vii. 11.—Boyd (A. K. H.), Graver Thoughts of a Country Parson, i. 18.
Edmunds (J.), Sermons in a Village Church, 128.
Jay (W.), Short Discourses, 27.
Stevenson (J. F.), God and a Future Life, 30.
Stier (R.), Words of the Risen Saviour, 499.
British and Foreign Evangelical Review, xxxv. 430.
Christian World Pulpit, v. 177 (Carpenter).
,, ,, ,, xxv. 280 (Gladden).
Church of England Magazine, xxiii. 8.
Clergyman's Magazine, iii. 93.

vii. 12.—Goodwin (Harvey), Parish Sermons, vi. 196.
Harries (J.), Gospel of Righteousness, 172.
Lightfoot (J. B.), Philippians, 284.
Moore (D.), Seventy Sermons from the Penny Pulpit.

MATTHEW.

vii. 12.—Spurgeon (C.), Sermons, vol. xxix., No. 1723.
Temple (F.), Religion and Science, 49.
British Weekly, i. 200.
Christian Herald, 1887 (Part I.), 341.
,, ,, 1890, 312.
Christian World Pulpit, vi. 8 (Binney).
,, ,, ,, vii.
,, ,, ,, xii. 130.
,, ,, ,, xxi. 136 (Davies).
,, ,, ,, xxvii.
,, ,, ,, xliv. 329.
Expositor, 1st Series, i. 86, 137.
Homiletic Review, xiii.
,, ,, xiv.
Homilist, lvi.
National Preacher, i.
Penny Pulpit, New Series, iv. 133.
,, ,, No. 3046 (Moore).
Preacher's Monthly, i. 260.
Pulpit, lxii.
Sunday School Times (America), xxxiii, 67 (Fisher).

vii. 13.—Bersier (E.), Sermons, iii. 171.
Campbell (J. Macleod), Responsibility for the Gift of Eternal Life, 39.
Cook (J.), Transcendentalism, 65.
Jessop (A.), Norwich School Sermons, i.
Krause (W. H.), Sermons preached in Bethesda Chapel, Dublin, 2nd Series, ii. 265.
Lynch (T. T.), Sermons for my Curates, 353.
Maurice (F. D.), Lincoln's Inn Sermons, 1st Series, ii. 287.
Stewart (J.), Outlines of Discourses.
Watt (J.), Posthumous Sermons, lxiii.
British Weekly Pulpit, i.
Expositor, 4th Series, i.
Homiletic Magazine, xx.
Homiletic Review, xv.
Homilist, xliv.
National Preacher, i.
Preacher's Treasury, 3rd Series, 90.
Sermons for Sundays, Festivals, and Fasts, 3rd Series, i. 410.
Sermons for Boys and Girls, 251.
Studies for the Pulpit, ii. 519.
Thursday Penny Pulpit, iii.

vii. 13, 14.—Bersier (E.), Sermons, ii. 82.
,, ,, Twelve Sermons, 19.
Bickersteth (E.), Condensed Notes on Scripture, 358.
Blencowe (E.), Plain Sermons to a Country Congregation, i. 164.
Harries (J.), Gospel of Righteousness, 177.
Macellar (R.), Memorials of a Ministry on the Clyde, 152.
Manning (H. E.), Sermons, i. 77.
Pearson (A.), Christus Magister, 264.
Parker (J.), Inner Life of Christ, i. 255
Raleigh (A.), Dawn to the Perfect Day, 62.
Reeve (J. W.), Forty-two Sermons, 119.
Smith (W. C.), Sermon on the Mount, 308.
Stier (R.), Words of the Risen Saviour, 499.
Vaughan (C. J.), Family Prayer and Sermon Book, 450.
British Weekly, ii. 302.
Christian, 1890, 762.
Christian World Pulpit, xliii. 6.
Expositor, 1st Series, i. 86.
Expository Times, ii. 420.
Methodist Recorder, xxx. 478 (Davison).
New Manual of Sunday School Addresses, 67.
Plain Sermons by Contributors to Tracts for the Times, ii. 233.
Thursday Penny Pulpit, iii. 1 (Wilkinson).

MATTHEW.

vii. 13-24.—Christian Age, xxx.
vii. 14.—Arnott (W.), Roots and Fruits of the Christian Life, 237.
Bersier (E.), Sermons, iii. 171.
How (W. W.), Plain Words, 1st Series, 163.
Krause (W. H.), Sermons preached in Bethesda Chapel, Dublin, 2nd Series, ii. 256.
Maurice (F. D.), Lincoln's Inn Sermons, ii. 287.
Pattison (M.), Sermons, 72.
Scrivener (F. H.), Notes on Gospel of St. Matthew, 169.
Stuart (A. M.), The Path of the Redeemed, 1.
Thorne (H.), Notable Sayings of the Great Teacher, 9.
City Temple, 1871, 169 (Parker).
Homilist, xliv.
National Preacher, i.
Newbery House Magazine, iv. 144.
Studies for the Pulpit, ii. 519.
Thursday Penny Pulpit, iii.
vii. 15.—Christian Age, xxvii.
Year with Great Preachers, ii. 109.
vii. 15-20.—Dykes (J. O.), Manifesto of the King, 295.
Harries (J.), Gospel of Righteousness, 185.
Smith (W. C.), Sermon on the Mount, 323.
vii. 15-21.—Clergyman's Magazine, iii. 16.
Homiletic Quarterly, i. 344.
vii. 15-29.—Parker (J.), Inner Life of Christ, i. 265.
Christian World Pulpit, xix. 397 (Dods).
vii. 16.—Butler (H. M.), Harrow Sermons, 97.
Conder (E. R.), Drops and Rocks, 175.
Fairbairn (A. M.), Studies in the Life of Christ, 144.
Harris (H.), Short Sermons, 179.
Kingsley (C.), Village Sermons, 276.
Wilmot-Buxton (H. J.), Life of Duty, ii. 69.
Good Words, 1877, 351.
Homiletic Magazine, xx.
National Preacher, i.
Preacher's Treasury, 3rd Series, 220.
vii. 17.—Mellor (W.), Village Homilies, 134.

MATTHEW.

vii. 17.—Record, ix. 700.
Sermons for Boys and Girls, 398.
vii. 18.—Homilist, lv.
Christian World Pulpit, xvii. 99 (Hitchens).
vii. 18-20.—Quiver, 1893, 777.
vii. 20.—Farrar (F. W.), Every-day Christian Life, 190.
Ffoulkes (E. S.), Difficulties of the Day, 165.
Laing (F. A.), Simple Bible Lessons for Little Children, 347.
Christian Age, xxxii.
Christian Treasury, xxii.
Homilist, lv.
Preacher's Monthly, vi. 33.
Sunday Magazine, 1885, 506.
Thursday Penny Pulpit, ii. 253.
vii. 21.—Baird (W.), Hallowing of our Common Life, 56.
Dale (R. W.), Evangelical Revival, 104.
Girdlestone (C.), A Course of Sermons, ii. 203.
How (W. W.), Plain Words, ii. 181.
Krause (W. H.), Sermons preached in Bethesda Chapel, Dublin, iii. 190.
Liddon (A. P.), Sermons from the Penny Pulpit, ii.
,, ,, Some Words of Christ, 63.
Momerie (A. W.), Defects of Modern Christianity, 1.
Newbolt (W. C. E.), Counsels of Faith and Practice, 114.
Spurgeon (C.), Sermons, vol. xx., No. 1158.
Short (C.), Duration of Future Punishment, 36.
Thorne (H.), Notable Sayings of the Great Teacher, 11.
Christian Advocate, viii. 21 (Grubb).
Christian World Pulpit, xlii. 133.
Church of England Magazine, lxxv. 257.
Expository Times, iii. 466.
Newbery House Magazine, iii. 18.
Penny Pulpit, New Series, ii. 177.
Sermons for Sundays, Festivals, and Fasts, 3rd Series, i. 157.
Studies for the Pulpit, i. 314.
Weekly Pulpit, i. 193.

Point and Illustration.

Criticism and Inspiration.

Bampton Lectures, 1894 (MACMILLAN).

LITERARY criticism—using the phrase in its most comprehensive sense,—literary criticism is a science, and its object is to find out facts; as, for example, when, where, and by whom a book was written; what precise words its author used, and what precise meaning he intended to convey. Its problems are complex; its methods subtle and somewhat subjective; many of its conclusions, at present, tentative. But it is a perfectly legitimate science, with a profoundly important end in view; and ought no more to be discredited than any other science, by the fact that its various exponents are not all equally wise, nor always in mutual accord. This science investigates the Bible, as it investigates the Avesta or the Vedas, and is as supreme within its province as it is impotent beyond. But inspiration is a phenomenon wholly and entirely beyond its province; a spiritual voice which can only be heard by the spiritual ear. The words and events of the Bible are its material medium of expression, its human organ of utterance; but when none are listening, they resemble a silent instrument of music, which may be handled, examined, criticised, classified, explained without thought of its latent power to stir the soul. Thus criticism and inspiration do not move in the same plane, and can never meet or interfere with one another, and the notion that they do so is due to a confusion of thought, from which the more polemical partisans of neither are quite free. In one case, indeed, this mistake may command our sympathy, though not our approval; in the case of the really religious man, who has come to associate spiritual truth with the particular form of thought, or words, in which it has habitually come home to himself, and sensitively shrinks from any severance of the two, as from the disruption of his very soul. Yet, however natural, this is a weakness, and a weakness in whose conquest the essence of spiritual progress oftentimes consists. Meanwhile, the existence of such men is a cloak for the far larger and less earnest class, whose religion consists in holding fast the form of sound words without its substance; the religious materialists of all time, who, knowing nothing of the interior life of the spirit, imagine that in grasping its externals they grasp all; and are proportionately alarmed at the very notion of examining

what, with only too sure an instinct, they call the grounds of their belief. These men in turn play into the hands of the open opponents of all inspiration, by so intimately amalgamating the letter and the spirit that every criticism of the one shall seem a disparagement of the other, and thus enabling the results—the legitimate results of critical science—to be adroitly and plausibly misused for an illegitimate end.

J. R. Illingworth.

His Own Fault.

Songs for Strangers and Pilgrims.

The sinner's own fault? So it was.
If every own fault found us out,
Dogged us and hedged us round about,
What comfort should we take because
Not half our due we thus wrung out?
Clearly his own fault. Yet I think
My fault in part, who did not pray
But lagged, and would not lead the way.
I, haply, proved his missing link.
God help us both to mend and pray.

Christina G. Rossetti.

How Far?

A Man's Gift (Nisbet).

At the time I began my ministry, there was a state of public opinion in relation to intemperance which must fill with amazement all who hear of it to-day. The habit of taking strong drink was fashionable. It pervaded the life, the trade, the joys, the sorrows of society. There was drinking at the birth of children, and drinking at the burial of their parents. The young lad entering his apprenticeship had to celebrate the occasion by a treat of drink. He had to give another when he became a journeyman. Bargains were sealed with drink. Ministers visiting their people were expected to drink. If they went out to a private baptism it was their function to mix the drink. And the songs which were sung at social gatherings were, as often as otherwise, in praise of drink.

When the instincts of Christian life in the community began to rise against this state of things, it was by the action of some poor men and women—factory workers in a Lancashire village—that the first effective step was taken. They passed a resolution that, for themselves and all they could influence, they would sacrifice the liberty to drink. And this was the humble beginning of the blessed gift of abstinence.

When the abstainers announced their resolution, they were received with derision. The reproaches of the religious public were especially bitter. They were called despisers of the good creatures of God, followers of John the Baptist rather than Christ, and people who made themselves better than Christ Himself, who made wine for His guests at the marriage in Cana of Galilee.

Years passed before they found the true footing and defence of their practice in the Word of God. But at last they found it. I will tell you where the ground was found and also how it was found, by telling the story of one who found it for himself long after it had been found by his humbler brethren. It is the story of one of the most distinguished ministers of the gospel in a sister Church.

For years he had taken up the position that Christ came eating and drinking, and it was therefore Christian rather than otherwise to follow the Master in this. He took his stand on the undoubted lawfulness of using wine. 'I am content,' he said, 'to be like my Lord. I follow my Lord. He made wine at Cana of Galilee. I take that as the sanction for my taking wine.' And so for years—and long years—he sat at dinner-tables where wine was used, and drank it at his own.

But one day he was sent for to visit a house to which he had often repaired, at whose table he had often sat and drank of the wine. The master of the house was a ruin. Drink had ruined him. Horror took hold of my friend. 'Have I sat at that man's table,' he said to himself, 'and given him the example of my wine-drinking?' In a moment he saw the whole business of wine-drinking in another light. One night his heart was broken, for the Lord Jesus Christ came to him, and said, '*Dost thou profess to be My servant?*' Yes, my Lord. '*Art thou My follower?*' My Lord, I trust so. '*How far dost thou follow Me? Is it only to Cana of Galilee? If I had tarried at Cana of Galilee, what benefit should I have wrought to thee?*' That night the Lord took His servant to Calvary and gave him a vision of the cross, the eyes of the Lord, from under the crown of thorns, pierced him through and through; and the words sank into his heart, never more to be effaced; '*He laid down His life for us, and we ought to lay down our life for the brethren.*' In that hour the real ground out of which abstinence came was disclosed to him. In that hour he said to himself, 'If my Lord laid down His life for me, it is a small thing that I should lay down this little bit of my life—this liberty to take wine—for my brethren.'

Alexander MacLeod.

A New Leaf.

He came to my desk with a quivering lip,
The lesson was done—
'Dear teacher, I want a new leaf,' he said,
'I have spoiled this one.'
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
'Do better now, my child.'

I went to the throne with a quivering soul,
The old year was done—
'Dear Father, hast Thou a new leaf for me?
I have spoiled this one.'
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
'Do better now, my child.'

C. R. Shaw.

Printed by Morrison & Gibb, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In one of the little books now being published by Messrs. Marshall Brothers under the title of 'The Keswick Library,' and elsewhere noticed, there occurs a clear statement of the distinction between faith and faithfulness. The distinction is no doubt understood and steadily observed by some, but not by all, and is well worth this fresh emphasis that Prebendary Webb-Peploe puts upon it.

He speaks from the passage in Galatians iii. 6–9, especially the ninth verse: 'So then, they which be of faith are blessed with faithful Abraham.' Have not some of us read these words as if they said, 'They who are of faith are Abraham's seed, for he was of faith also'? But they do not say that. They say that they who have faith in God will be faithful to God as Abraham was faithful, and inherit a like blessing. For faith is the capacity of receiving, and faithfulness is the power of giving; or, in Mr. Webb-Peploe's terse language: 'By faith we take whatever God will give, and by faithfulness we give whatever God will take.'

First comes faith, which is simply in proportion to the soul's hearing of God's holy Word. And then, as we step away from the place where God has visited us to give us the blessings for which faith has spread out our hands, we realise that these blessings are not given that we may rejoice in them with joy unspeakable, and end there. Freely we have received, freely we must give. Faithfulness follows. And it is in proportion, not to our zeal or unselfishness or ability, but in exact and immediate proportion to our faith.

Professor Beyschlag, in his *New Testament Theology*, just issued in English (T. & T. Clark, 2 vols. 8vo), more than once expresses the opinion that Jesus accepted, as far as was consistent with His work, the current religious conceptions of His day. 'In all cosmic matters to which His teaching refers, He was content to use the forms of conception furnished to Him in the Old Testament and by His people and time, as He did not consider it His calling to be a critic in matters of worldly knowledge, and so become a scientific reformer.'

But Professor Beyschlag holds that even these conceptions He never left exactly as He found them. He put life into them. He infused them with the purest religious ideas. He spiritualised them. And now for us it is not the current Jewish beliefs of Jesus' day, it is Jesus Himself added to these, that are the truths and even the forms of truth which we accept and cannot do without.

Take the doctrine of Angels. The common belief of Christ's day regarding the angels we may discover not merely in the Old Testament and the

Apocrypha, but also, says Dr. Beyschlag, in those portions of the Gospels which belong not to Jesus but to the evangelists themselves. 'The angel of the Lord' of St. Luke (Luke ii. 9; Acts v. 19, xii. 7, 23) reminds us of the Old Testament 'Angel of Jehovah,' especially in the narrative of the nativity, where the 'Glory of the Lord' runs parallel with him. On the other hand, Gabriel in the preparatory narratives (Luke i.) belongs, he believes, to the more developed angelology of the later Judaism; he is one of the seven throne angels of God (Rev. viii. 2). But the current Jewish belief about angels, and how Jesus modified that belief in His own sayings, may best be seen in those passages in the Gospels and Acts which represent the angels as personal beings like men, a view which, according to Dr. Beyschlag, our Lord never expresses.

Jesus represents the angels in various ways, but never as personal beings. 'The angels of God, in whose presence there is joy over one sinner who repenteth (Luke xv. 10), or before whom the Son of Man will confess those who have confessed Him before men (Luke xii. 8), are a kind of poetic paraphrase for God Himself, to whom in both cases the words properly refer (compare the parallel passage, Matt. x. 32). They are the graphic representation of the higher world, to the citizenship of which the penitent returns, and in which the faithful confessor receives his crown.' The holy angels of the Son of Man, on the other hand, with whom He will come again in His glory (Matt. xvi. 27, xxv. 31), 'are the rays of His divine majesty, which is then to surround Him with splendour; they are the divine powers with which He is to awaken the dead, to dissolve the present order of the world, and set up a new and higher order.' And the twelve legions of angels for which the oppressed Messiah could pray to His Father (Matt. xxvi. 53), 'are the expression of the divine miraculous powers —alluding to the weak human powers of the twelve disciples—which He could call up against his enemies.'

The most remarkable passage, however, as Professor Beyschlag calls it (and his may be called the most remarkable explanation, though we have heard it from Canon Cheyne already), is Matt. xviii. 10: 'See that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.' This is the passage, says Professor Beyschlag, which we can least of all take in prosaic literalness. In the first place, the little ones are not children in years but in weakness—men who are least able to take care of themselves. And then there is no other way in which 'this entirely poetical passage' can be conceived, than that in every child of man a peculiar thought of God has to be realised, which stands over his history like a genius, or guardian spirit, and which God at all times remembers, so that everything which opposes its realisation on earth comes before Him as a complaint.

'After this manner therefore pray ye'—and then, says Dr. George Herron, our Lord uttered the prayer of a Christian Socialist. 'The Political Economy of the Lord's Prayer' is the title of the last chapter in his new book, *The Christian Society* (James Clarke & Co.). And he says it is a social prayer. God is not addressed as *my* Father, but *our* Father. We are not bidden to ask for *my* daily bread, but *our* daily bread. We are not to pray that *my* debts may be forgiven, but *our* debts. And in the petition, 'Forgive us our debts *as we have forgiven our debtors*,' the social obligation, he says, is recognised still more imperatively.

And then he passes through the petitions one by one. 'Our Father which art in heaven.' This is a confession of the brotherhood of men. It is the most revolutionary expression ever uttered, and the seed of mighty revolutions now on their way. *Our* Father means that railway manager and brakesman, employer and employee, rich and poor, ignorant and wise, privileged and unprivileged, are brothers. The drunkard in the street is the brother

of the saint. The wild-hearted woman of sin in her chamber of shame is the sister of the clergyman, and her shame is his shame. The vice and misery of the sweatshop are the ignominy of the philanthropic millionaire; for, whether he would have it so or not, his millions are red with the blood of the sweater's victims.

'Hallowed be Thy name.' And where do we find His name? In humanity. The name of God is found among men since God Himself became man. To hallow God's name, then, is first to live, as the old German mystics used to say, as though we ourselves were God. And next, it is to estimate man according to the worth God has given him when He Himself became man. Henceforth what God is to us depends on what man is to us. If man is dishonoured, God's name is unhallowed. And to treat the meanest man as apart from God is a kind of profanity.

'Thy kingdom come.' Thy kingdom—it is the social order of heaven. Thy kingdom come—it is the socialism of heaven realised on earth. This coming of the kingdom, this brotherhood of men under God is the hope which neither prophet, nor warrior, nor ruler, nor priest, nor poet, nor the great heart of the people would ever wholly yield. This is the hope into which the Hebrew nation was born. It is the hope with which Revelation, as in St. John's Apocalypse, closes, the majestic vision of the earth redeemed to universal brotherhood, united in one fellowship of sacrifice, the tabernacle of God spread over it, the word of God written in the faith and read in the obedience of every heart. *The interpretation of history is the coming of the kingdom of God.*

'Thy will be done, as in heaven, so in earth.' Heaven is harmony. And wherever self-will asserts itself against God's will, wherever there is discord, there is hell. Now, God has a will concerning the management of railways, concerning municipal politics and police, concerning national finance, concerning the inmost domestic details. Indeed, to say that *anything* is outside the sphere of God's will, of God's interest and government, is atheism. For what is secularism, but, as Dr. Herron has already said, atheism reduced to practice?

But the petition, 'Give us this day our daily bread'—is it not a prayer on my own behalf? Yes; if it were 'Give *me* this day.' But when I pray 'Give *us* our daily bread,' I pray that the starving child and the starved sweater's victim may get it as well as myself. I pray that I may help them to it. And so 'for any of us to claim what we have as our own, to make gain the lord of our energies while voices of hunger and murmuring fill the world, to be indifferent to wrong social conditions, to consent that millions shall have only poverty for their portion and the few control the wealth of the world, and then pray for *our* daily bread, is to be guilty of a horrible hyprocisy.'

'And forgive us our debts, as we also have forgiven our debtors.' The socialism is doubly defined in this petition. There is the *our* and the *us*, and there is the social promise, which is so expressed that it must be performance, before even the prayer is made—'as we *have forgiven* our debtors.' As we have forgiven—but what is forgiveness? 'Forgiveness,' says Dr. Herron, 'is not passive, not sentimental; nor is it a bargain between God and man, nor is it yet definable in the terms of the court-room. But one who forgives is always one who expiates the sin he forgives. Forgiveness is, after facing the enormity of another's sin, voluntarily taking that sin upon one's self, that the guilty one may be delivered from its power. The forgiveness of sin involves the most strenuous moral activity. It is the very energy of virtue seeking to bear away sin not its own. We do not forgive by letting the sin against us pass into pleasant unremembrance, by letting bygones be bygones, but by appropriating the sin we forgive as our own, and expiating, burning it up, in the holy flame of our own suffering on behalf of the forgiven one. To forgive our debtors is to pay their debts.'

And so we come to the last petition of all and authentic end of the prayer: 'And bring us not into temptation, but deliver us from evil.' Bring whom? Deliver whom? Not *me*, but *us*. That is, all the world, the whole brotherhood of men. Not deliver me from evil, surrounded as I am and ever have been, by all the influences for good that Christianity has furnished, but deliver him from evil who was born in the one-roomed loathsomeness, deliver her who was sent out to win her bread by moral leprosy before she knew to discern the evil. And this evil—it is political, it is social, it is economic, it is also ecclesiastic. But who is to deliver? It is God. Ah, then, He does not look for me to do it? Yes, He looks for me to do it through Him; or say, He waits to do it through me. Deliverance from moral evil can only be by a moral process. The engineer's will over his locomotive is arbitrary and irresistible, but only as man wills what God wills can the world be delivered from evil. We ask, Why does not God Himself remove the evil of the world since all the power and all the love are His? He asks, Why do not we deliver the world from its evil? He is ever crying unto men, out of the depth of His Fatherly heart, where the cross eternally is, to be delivered from the shame, the heartache, and the punishment of the evil that is devouring the life of His children. *God is praying to men to deliver Him from the evil of the world.*

'I wonder,' says Mr. Hugh Price Hughes, 'what impression this strange sentence produces on the mind of an average Englishman.' The words are the opening of a sermon on 'The Gospel according to St. Paul' in his recently issued volume, called *Essential Christianity* (Isbister, 3s. 6d.), and the strange sentence of which he speaks, and which is the text of his sermon, is this: 'Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know Him so no more' (2 Cor. v. 16, R.V.).

As it stands it *is* a strange sentence, and has had a strange history. It is quoted as the one great passage by which is determined the question whether or not St. Paul ever saw the Lord Jesus Christ when upon the earth. The 'average Englishman,' taking the sentence as he finds it, concludes that St. Paul had both seen and known Him. And not the average Englishman only. Quite a number of reputable expositors have taken the same view. To Ewald this verse is conclusive proof that 'the eager and inquiring young man Saul may have once, or more than once, seen Christ Himself during His last stay in Jerusalem, or that he may even have occasionally followed Him from motives of curiosity.' And Schaff lays stress on the order of the Greek particles which the apostle uses. The proper translation is 'even though' (εἰ καὶ), not 'even if' (καὶ εἰ). They therefore, says Schaff, record a fact; they do not put an hypothesis.

But Mr. Price Hughes reads this strange sentence in exactly the opposite way, and puts his reading down in characteristically emphatic words. 'There was one striking difference between the Apostle Paul and the other apostles which we have forgotten, but which neither he nor they ever forgot. He alone of the Twelve never met, or saw, or heard, Jesus Christ during His short life on earth.' What proof does he give of that clear statement? The words of his text seem to read the other way; why does Mr. Price Hughes reject their natural meaning? No doubt in a short sermon a man is not bound to give reasons for all his statements. Sometimes he is wise not to give reasons at all, whether his sermon be short or long. But Mr. Price Hughes gives us his reasons here. Because, he says, in his letters the Apostle Paul makes no reference to the facts of Christ's earthly life. 'Have you,' he asks, 'ever realised the startling fact that St. Paul never refers to the lovely human life of Christ as recorded in the four Gospels? He mentions only two events in that record—the death of Christ, and the resurrection of Christ—and these he names as great spiritual facts, without any of the human details and circum-

stances over which biographers would tenderly linger.'

But if the silence of St. Paul's Epistles upon the events of Christ's earthly life is to be accepted as proof that he knew nothing of these events, then it follows that St. Peter and St. John knew nothing of them either. As Dr. Denney correctly enough puts it: 'The Epistles of Peter and John are historically as barren as Paul's. They do not add a word to the gospel story; there is no new incident, no new trait in the picture of Jesus, no new oracle. Indeed, the only genuine addition to the record is that one made by Paul himself: "the word of the Lord Jesus, how He said, It is more blessed to give than to receive."'

Nothing is more surprising than this silence of the apostles in their Epistles. Nevertheless they are not absolutely silent. And a closer reading of St. Paul's Epistles in particular proves them to be the best witness to his *knowledge* of our Lord's earthly life. The classical work on this subject is Vice-Principal Knowling's *Witness of the Epistles* (Longmans, 1892), a book which has by no means taken its due position amongst us yet. A scholarly paper by Professor Banks in THE EXPOSITORY TIMES, vol. v. p. 413, may also be recalled. And now a refreshing summary of the subject has just been made accessible to English readers in the second volume of Beyschlag's *New Testament Theology* (T. & T. Clark, 2 vols. 8vo). Says Beyschlag: 'It is a fact that Paul frequently appeals to sayings of Jesus, to sayings that are contained in our Gospels, and to sayings that are not found there, though they do not on that account bear less the stamp of genuineness (1 Cor. vii. 10, ix. 14; 1 Thess. iv. 15; Acts xx. 35). He knows, for example, in the chapter about marriage, what Jesus has declared about it, and what He has not spoken (1 Cor. vii. 10, 25). Certainly he makes but little use of such quotations in his Epistles and discourses. In general, he prefers, like the older apostles, to make the whole appearance and life of Jesus his text, rather than details of His teaching and life. But when he appeared as a missionary, and had to lay the foundation of a Church just forming, then he manifestly proceeded differently, and made abundant use of the historical tradition, as is proved by 1 Cor. xi. 23, xv. 3; 2 Cor. xi. 4; Gal. iii. 1.'

One thing is clear, then, that St. Paul's silence does not prove that he did not know Jesus when He was upon the earth. He is no more silent than St. Peter or St. John. He is really not silent. Still, the conclusion may be right, though the premiss is false. St. Paul's knowledge of the facts of Christ's life might have been gathered from those men and women whom he haled to prison in the days of his persecution, and of whose defence he must have been a frequent, however impatient, listener. It might have been derived from Ananias and others after his conversion. It might have been obtained from one or more of those Gospel shreds which St. Luke refers to. It might even (let the assertion now be hazarded) have come from a deeply interested study of one or more of our present Gospels. No great harm, therefore, is done when it is said that St. Paul's silence proves he did not know the living human Jesus. But when it is said that he did not know the *facts* of our Lord's life on earth, that therefore he did not need to know them, and neither do we, the conclusion must be earnestly resisted.

It must be resisted whether it is made in the interests of belief or unbelief. We know to what clever purpose Baur of Tübingen turned this mistaken admission. If Paul knew nothing of the earthly life of Christ, then he was the easier able to credit Him with supernatural qualities, as pre-existence and divinity; his imagination had free play, and dogmas came forth as numerous as they were incredible. And although Baur's followers and representatives to-day have modified many of his extreme positions, this one they have retained as he left it; for it is the very foundation of the Tübingen system. Hilgenfeld finds nothing in the 'strange sentence' before us to suggest that Paul

knew the events of Christ's life; while Pfleiderer, with not a little assurance, says, 'It is now becoming generally acknowledged that the teaching of Paul regarding Christ is not founded on a historical knowledge of the details of the life of Jesus'; and then adds, 'We have no reason, then, beforehand to expect in the teaching of Paul as to Christ anything else than a *free Christian speculation regarding the contents of the Christian consciousness*'—and the italics are his own.

That St. Paul did not know, and that we do not need to know, the historical facts of the life of Christ is also said, however, in the interests of evangelical faith. This is the meaning and motive of Mr. Price Hughes' sermon. There are two ways of contemplating Christ, he says,—two totally different ways. We may think of Him as one who lived for three-and-thirty years, nineteen centuries ago. And we may think of Him as the Living Christ, the Risen Christ, the Christ in whom all things live and move and have their being. The one view is no doubt beautiful, inspiring, ennobling; but it is outside of us; it is far away from us; it does not stir the depths of our being. The other view is what St. Paul calls 'my Gospel'; it is the mystery which God revealed pre-eminently to St. Paul, and through St. Paul to us; it is the key to the enigma of the universe, to the mystery of sin, pain, and death—'Christ in us the hope of glory.'

Now if this means nothing more than that to know Christ in us is better than to know Christ in Capernaum, it is both unobjectionable and even at the present time well worth saying. But in the light of the text of which it is meant to be an exposition, it means something very different from that.

The text is, 'even though we have known Christ after the flesh, yet now we know Him so no more.' And the interpretation is that St. Paul reckoned all knowledge of Jesus' human life needless and useless. Even if he once knew Him as a Man (which Mr. Price Hughes does not believe), he is determined not to think of Him in that condition any longer; he is determined to think of Him only as the Risen Christ, the Christ who is seated at the Father's right hand in heavenly places, and at the same time dwells in our hearts by faith.

And if that is the right interpretation of the passage, Mr. Hughes' conclusion is right. If St. Paul says that he is determined not to have anything more to do with the life of Christ upon the earth, then we need not have anything to do with it either, and the cry of 'Back to the Gospels' is ludicrously out of place. Let us leave the Gospels alone, however 'beautiful, ennobling, inspiring' they may be. Let us follow St. Paul and know Christ after the flesh no more. Let us recognise without alarm that for us Jesus of Nazareth has passed by.

That is Mr. Price Hughes' advice to us. And let it be said again that he is right if his interpretation of his text is right. Dr. Dale of Birmingham has a great sermon on this same text. It may be found in his *Fellowship with Christ* (Hodder & Stoughton, 1891). Dr. Dale takes the same view of its interpretation as Mr. Price Hughes, for indeed it is the ordinary and almost universally current view. But he is not so bold as Mr. Price Hughes. 'Are we, then,' he asks, 'to forget His earthly history? Is that gracious, pathetic, entrancing vision to be lost and forgotten in the mists and clouds which gather swiftly and silently over the past? Ah, no! To us who see the Divine heights from which Christ descended when He became man, who see the Divine heights on which He now reigns, who know that even in His temptations and sorrows and death He did not cease to be the Eternal Son of the Father,—all the incidents of His earthly history have a new and wonderful pathos and power.' Surely. But why? St. Paul knew all these things as well as we. Yet he said that he would know Christ after the flesh no more. And why should it be otherwise with us?

So it simply cannot be that when St. Paul said, 'even though we have known Christ after the flesh, yet now we know Him so no more,' he meant that he would have no more to do with Jesus' earthly life. What he did mean it may take us a minute to grasp. But we shall at least make the effort to grasp it when we have seen clearly that he could not have meant that.

And there are other objections. St. Paul not only says that henceforth he knows not Christ after the flesh; he also says that henceforth he knows no man after the flesh. Now it is most unlikely that in the same sentence he would have used this expression in two different senses. But if knowing Christ after the flesh means knowing Him in His humanity, what does knowing any *man* after the flesh mean? The accepted interpretation is that he is henceforth to make no distinctions among men, that he is to make no distinction between Jew and Gentile, rich and poor, bond and free. But how can such a meaning be squeezed out of the expression 'after the flesh'? Where is that expression else used in any analogous sense? And how does it mean that in one part of this verse, and something totally different in the other?

That the verse, so interpreted, starts up abruptly out of its context, coming out of nothing, and leading into nothing, might also be made clear; but that is generally allowed, amid needless remarks on the abruptness of St. Paul's thought and language. In short, there are many reasons that compel us to re-examine this passage and see if any other meaning can be found in it.

And then the first thing that strikes us is that the Greek is seriously strained to admit this translation, though it is found in all our English versions. A word for word translation would run in this way: 'Wherefore we henceforth no one know according to the flesh: even though we knew according to the flesh Christ, yet now no longer do we know.'

Now, amidst some minor things, there is one striking difference to be seen in that literal translation. It is the place of the expression 'according to the flesh.' In the first part of the sentence it is separated from 'no one,' and goes with the verb 'know'; in the second part of the sentence it is again carefully placed so that it will go with the verb 'knew.' It is not possible for any person to give the Greek its natural translation without endeavouring to show that 'after the flesh' does not refer to 'no one' or to 'Christ' at all, but goes always and only with the verb. In short, what St. Paul speaks about is not any man after the flesh, and not Christ after the flesh, it is about himself knowing after the flesh. We may have difficulty in discovering what he means, but what he says certainly is that henceforth he knows according to the flesh no one, and that even though he has known in this way Christ Himself, he knew Him in this way no longer.

And what he means by 'knowing according to the flesh'—that, at least, his words elsewhere very clearly let us understand. In the Epistle to the Romans he speaks of 'us who walk not after the flesh but after the spirit' (Rom. viii. 4). Again, he says, 'If ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live' (Rom. viii. 13). In 1 Corinthians he speaks of those who are 'wise after the flesh' (1 Cor. i. 26), and of 'Israel after the flesh' (1 Cor. x. 18). And in this very Epistle he asks, 'The things that I purpose, do I purpose according to the flesh?'; he is bold against 'some which count of us as if we walked according to the flesh'; and says, 'for though we walk *in* the flesh, we do not war *after* the flesh' (2 Cor. x. 2, 3); and, finally, that 'many glory after the flesh' (2 Cor. xi. 18).

Well, then, it is evident that he recognises a knowledge which is according to the flesh, and a knowledge which is according to the spirit, just as he similarly recognises a walk, a life, a wisdom, and a war. He says there was a time when his knowledge

of men was according to the flesh. Then came a crisis. And 'from henceforth' he knows no one according to the flesh. That crisis, as all allow, was his conversion. From that time his knowledge of everyone is according to the spirit, just as his walk is according to the spirit, and his war, and his wisdom, and his glory, and his whole life. And if you ask him what he means by knowing men now according to the spirit and no longer according to the flesh, you ask the very question which Agrippa asked. 'Then Agrippa said unto Paul, Thou art permitted to speak for thyself. And Paul stretched forth the hand and answered for himself—Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision, but showed first unto them of Damascus,' and the rest, 'that they should repent and turn to God and do works meet for repentance.' Had he not done that before? Certainly not. He had held before that there were just two classes of men in the earth—those who needed no repentance, and those who needed it but would not get it. Had the change taken place in them, then? No. It had taken place in him. For every person who, like himself, gets into Christ is a new creature, the old ways of knowing people and treating people, the knowledge according to the flesh, are passed away, behold they have all become new.

Nor is it of men alone that his knowledge has been changed. He once was brought into close contact with Christ before the crisis came. For he persecuted this Way unto the death. And the closer he came to Christ the more it maddened him. He cried with Peter, 'Depart from me,' but did not yet add, 'for I am a sinful man, O Lord.' Nay, he even cried out, as the poor demoniac, 'What have I to do with Thee, Thou Jesus of Nazareth?' He knew Christ intimately enough, and the knowledge was an intolerable anguish. For it was a knowledge according to the flesh. But the crisis came. Jesus said, 'It is hard for thee.' Paul answered, 'What wilt Thou have me to do?' 'Whereupon, O King Agrippa, I was not disobedient'; for now his knowledge was according to the spirit.

The Theology of the Epistle to the Romans.

By the Rev. Arthur C. Headlam, M.A., Fellow and Chaplain of All Souls College, Oxford.

THE NEED OF THE GOSPEL.

In vers. 16 and 17 of chap. i. St. Paul has stated the theme of his Epistle, 'Righteousness by Faith.' He now begins a systematic treatise on the subject. And the first question that he discusses is, Why is this revelation necessary? The answer put very shortly is, Because of sin: because of the existence of sin in the world. This theory St. Paul proceeds to prove and develop in the passages which follow; the section, namely, beginning at chap. i. ver. 18, and ending at chap. iii. ver. 20. It will be convenient to study at the same time as these two other passages as illustrating St. Paul's theory of sin, chap. v. vers. 12–21, and chap. vii. vers. 7–25.

The argument of this first main section of the Epistle is continuous and sustained. It may be summarised as follows:—

Why was this revelation of God's righteousness necessary? Because of the continuous revelation of God's wrath exhibited against the sinfulness of the world. First, St. Paul turns to the heathen world, and then in words glowing with indignation he describes their contemptible idolatry and consequent sin. There is a revelation of God in nature to all men. All mankind, if they would only read the lessons of nature and the universe with a pure heart, might learn something of God. 'The invisible things of God since the creation of the world are clearly seen, being perceived through the things which are made.' But although this

knowledge was possible, they had allowed themselves to sink into a state of ignorance and falsehood. God therefore had withdrawn His protection from them, and given them up to their own lusts, and the sinfulness of the world, which men knew only too well, had been the result. Terrible is the picture which St. Paul draws, but yet more terrible was the reality. You shudder when you read his words, but every statement that he makes can be corroborated by the indignant language of heathen satirists and historians. The first century of Christianity, with its luxury and its extravagance and its irreligion and its superstition, was one of the dark ages in the moral history of the world, one of these periods when—owing to the breaking up of old restraints, the failure of national religions, the breaking down of the barriers of custom and tradition, and the increase of wealth—human nature, let loose from its bonds, gave way to every form of vice and crime. But the climax is not yet reached. Not only does man sin, but, worse than all, he glories in his iniquity. Conscious of God's judgment, conscious of what is right, he yet not only does such things as are worthy of death, but his moral principles are so weakened, that even without the impulse of sin and desire, he approves of the practice in others. He insolently glories in his rebellion, and prides himself on his sin and wickedness.

St. Paul is, of course, speaking quite generally, but yet we feel that it is of the heathen world in the main he is thinking.

In the next section, chap. ii. vers. 1–16, St. Paul lays down the conditions which made this sin so evil. Man cannot claim exemption on the ground of ignorance. Is it not a fact that they pass judgment on others? and does not this prove that they have a moral standard? And is it not a fact that a belief in divine judgment is recognised? All those at anyrate to whom this Epistle is addressed will realise that there is a divine judgment in store for men, a judgment which has these characteristics:—(1) It is a judgment according to works; 'God will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil.' (2) It is a judgment without respect of persons, Jews and Greek, privileged and unprivileged, shall alike be subject to it. (3) It is a judgment that will be in accordance with the opportunities that men have enjoyed; 'as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law.' No one, in fact, is quite without knowledge. It is true that the Jews have had the fuller revelation of 'the Law,' more particularly so called; but the Gentiles have been equally under the rule of the great principle of law,—a law revealed in conscience and proved to exist by the moral judgments and disputations of mankind. These are the characteristics of judgment, and in this way, according to the fuller revelation of Christianity, the world shall be judged in Christ.

Now, it has been asked, to whom is St. Paul referring in this section? There are really two points of view. In the first place, St. Paul is quite clearly emphasising the fact that all alike have had knowledge, and are conscious of a moral law, and are conscious that there is a judgment awaiting them. But at the same time he is writing to men with the fuller knowledge which the Christian revelation gives. It is not only because of the fact of sin, but on account of the heinousness of sin in God's sight, the wrath of God as revealed in judgment, that the gospel message was necessary.

And all through St. Paul has been, as we see from vers. 9 and 10, thinking of the one particular case of that nation who, as privileged people, might think themselves exempt from this law. At last in ver. 17 he imagines some Jewish hearer, unable to restrain his indignation any longer, and bursting out into a storm of indignation: 'But we are Jews, we are not sinners of the Gentiles, we know divine things, we have learnt law, we are a guide to the blind, we are a light for them which are in darkness, we have truth and knowledge embodied for us in the law.' Listen to the strong moral indignation with which St. Paul turns to them, and to all who like them are filled with pharasaic pride: 'Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?' The Jews might pride themselves on their privileges, that would avail them nothing in the face of the well-known

fact that they did not as a nation keep that law on which they professed to pride themselves. They might speak of their circumcision, but the only circumcision of value is that of the heart. 'He is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.'

The first eight verses of the next chapter we may pass over; they are a digression, and an unfinished digression, on that question which must always have been a difficulty to the pious Jew, What then was the meaning and value of their privileged position, if it had not been able to save them? St. Paul answers their question more fully in chap. ix., and we may therefore dismiss it at present.

In vers. 9–20 he returns to the main argument, all alike, Jews as well as Greeks, are under sin. This he proves from the Old Testament, the recognised Scripture of that day. And then he ends his sad argument by an assertion that this was as a matter of fact due to the failure of law. All mankind had sinned. The old principle of law under which men had hitherto lived had failed to conquer sin; it had only revealed its nature. 'Through law cometh only knowledge of sin.'

These then are those facts which had made the revelation of the gospel necessary, 'sin,' 'law,' 'judgment'; and these we must now consider.

What then is sin, and what is its origin? St. Paul never tells us what sin means, just as we see he assumes a knowledge of the fundamental idea of righteousness. He assumes it, he assumes that his hearers accept the fact and the theory of sin; we have therefore to reconstruct his ideas from hints which he lets drop.

In the first place, 'sin' is clearly a state or a principle. It sometimes seems almost personified, 'sin came into the world,' 'man is under sin.' It does not mean definite acts, but a state or principle which causes those acts.

And, secondly, sin is a meaningless expression without a belief in God. Just as we see the Jewish moral ideal of 'righteousness' or 'upright men' always implied the belief in God, and that this was the fundamental characteristic of Jewish morality as opposed to Greek conceptions of virtue, so while the Greek would talk of that which was 'dishonourable,' or towards men 'unjust,' the Jew would designate moral defect as sinful, *i.e.* wrong-doing in violation to God. God has created the human race in His own image; He has created him with all the possibilities of rising to higher and nobler things; He has created him 'free,' 'sufficient to have stood, yet free to fall.' And mankind by a deliberate act of rebellion has alienated himself from God. This is St. Paul's idea of the origin of sin. It is a state of enmity against God, a state in which man submits to the rule of an alien power, instead of to the rule of his true master. He has rebelled, and compelled God to show that wrath which is the necessary outcome of His perfect righteousness towards evil. Mankind is at enmity with God.

But now we come to some very difficult questions connected with the origin of sin. 'Through one man sin entered into the world' (chap. vi. ver. 12). It is definitely implied that sin is connected in its origin with the fall of Adam, and that, as a matter of fact, that causes us very considerable difficulties. It causes us difficulties because we have doubts as to the Fall being an historical fact, and because it may seem to us reasonable to object that to condemn all the human race because of the fall of one man is unjust and inconsistent with the nature of God.

We may, I think, at once dismiss a difficulty with which the question has been implicated. It has been said 'the Atonement was necessary because of the Fall; the Fall was not a fact; how therefore can we account for the Atonement?' Now this is clearly not a representation of the facts of the case. The Atonement, the coming of the Christ, the gospel message, were necessary because of sin. St. Paul incidentally, whether correctly or not, speaks of the Fall as the cause of sin; but whether the Fall be a fact or not, sin as a principle or a state was a fact, and that it was that made the gospel necessary.

One difficulty, then, we may set aside, and for the rest I think we must quite honestly look at the facts. St. Paul clearly believed in the Fall as an historical fact; we are many of us unable to accept it as such. It is for us rather the concrete form in which certain very definite and very important spiritual truths are conveyed. These truths are—that man is not by nature sinful, but only weak, and that sin is an external, unnatural condition into which he has fallen. Whether his state of innocence was an actual state, or whether it does not rather represent an ideal, we need not discuss. What is important for us to realise is this, that man, by an act which

is typified for the whole race in the fall of Adam, but has been in a sense repeated in every individual, has allowed an alien and evil principle to rule in his nature.

But then, next, how do we deal with this grand objection? You are condemning men for a state which was, as you admit, inherited. The state was, it is true, partly inherited, but it was real also. Let us continue the illustration. Men, we suggested, are represented as in rebellion. Men of a later generation are not responsible for the rebellion, they were born into it; but they have not put an end to the rebellion. Some men were ignorant of their state. They were in rebellion, in sin, but 'sin was not imputed when there was no law,' they were not held guilty; others have tried to bring the state of rebellion to an end, but have failed. We shall discuss in a minute the principles of divine judgment, and attempt to remove certain misconceptions. Whatever may be the case, it remains an undoubted fact that mankind as a whole, and equally every individual, has not fulfilled his higher destiny, is in rebellion against God, is under sin.

This, then, is man's state, and the wickedness of the world is both the cause and result of the state of sin in which man is. Just as the spiritual life is one from faith to faith, just as each good deed, each act of devotion, leads to higher possibilities, so in wickedness, idolatry has led to sensuality, coveteousness to the loss of all natural affections, pride and envy to evil temper. Step by step man sinks downwards.

But how has God dealt with man? His first act has been to convict man of sin by the imposition of law. If you look again at chap. vi., you will see that St. Paul divides the history of man into three stages. The first is that from Adam to Moses—a period when sin existed in the world, but sin was not imputed because there was no law; the second, from Moses to Christ—the period of law; and the third, after Christ. The first stage is one not of innocence, but of ignorance. It is one of sin too, for it represents what is alien to the ideal of man's nature and the purpose of God. We might consider it to be the state of the most ignorant and the most savage races, those in which the idea of right and wrong, of God and religion, of the State, of society, of the family, is least developed. If we look at them from one point of view, we should say most decisively, most certainly, they fall short of the ideal. They are almost as degraded as the beasts, they seem hardly capable of higher things. If sin is what is alien to God, then they are sinful; if sin is rebellion, then they are in a state of rebellion. But look at them from the other side. They have no knowledge, they have no consciousness of guilt. If sin be conscious guilt, they are not sinful, no more sinful than your dog, or your horse; if sin is that for which we deserve punishment, there is little or nothing in them for which they do deserve it. They represent the lowest stage in man's development, but not the most guilty. 'Until the law sin was in the world: but sin is not imputed when there is no law.'

How then did God deal with man? By the imposition of law. To convict men of their sinfulness, of the inadequacy of their lives, of a necessity of an ideal to aim at, He has given them law.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent it from being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.[1]

[1] Members are requested to write their names distinctly; to say whether Rev., etc.; and to mention their degrees.

The parts of Scripture selected for the Session 1894–95 are the Book of Zechariah and the first twelve chapters of the Book of Acts. And the Commentaries recommended for use are—

I. On Zechariah—Dr. Dods' *Haggai, Zechariah, and Malachi* (2s.), or Orelli's *Minor Prophets* (10s. 6d.).

On Acts i.–xii.—Professor Lindsay's *Acts of the Apostles* (vol. i. 1s. 6d.), or Dr. Rawson Lumby's *The Acts* (4s. 6d.). And for the reader of Greek—Mr. Page's *Acts of the Apostles* (3s. 6d.), or Meyer's two volumes on the Acts (21s.).

The publishers of Orelli and of Meyer (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of the former for 6s., and of the latter for 12s., to any *Member of the Expository Times Guild* who directly applies to them for it.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the *study* as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used as an aid,—the above are merely suggested,—the point being that the portion selected be studied and not merely read over.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in The Expository Times; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

New Members.

Rev. William Rosling, Clifton Park Independent Church, Belfast.
Rev. E. W. Birkley, 2 Havelock Terrace, Devonport.
Mr. J. P. Perkins, College Road, Norwich.
Rev. Eric A. Lawrence, Dalehurst, Heath Avenue, Halifax.
Mrs. Eric A. Lawrence, Dalehurst, Heath Avenue, Halifax.
Mr. E. Harold Lawrence, Dalehurst, Heath Avenue, Halifax.
Rev. John MacGillivray, B.A., B.D., Côte St. Antoine, Montreal, Canada.
Mr. J. Edwards, 12 Whetley Grove, Manningham.
Rev. L. M'Kinstry Fleming, B.A., St. Mungo Manse, Lockerbie.
Rev. John L. Dinwiddie, M.A., The Manse, Ruthwell.
Rev. A. L. Fillingham, Elton, Peterboro'.
Rev. George C. Postans, Shepton Mallet, Somersetshire.
Rev. W. J. Harries, The Manse, Kingswood, Wotton-under-Edge, Gloucestershire.
Mr. Ernest Worman, 41 Norwich Street, Cambridge.
Rev. Robert E. Wallis, LL.D., Coxley Vicarage, Wells, Somerset.
Rev. E. Johnson Saxton, The Manse, Barnsley, Yorkshire.
Rev. Thomas A. Wolfendale, 39 Western Hill, Durham.
Rev. Frederic Platt, B.A., 6 Western Hill, Durham.
Rev. J. Montgomery Pascoe, Stamford.
Mr. George M'Crone, 38 Portland Street, Coatbridge.
Rev. J. Walthew Simister, 31 Esplanade Gardens, Scarborough.
Rev. W. B. Askin, Harold's Cross Church Parsonage, Rathmines, Dublin.
Rev. R. Baldwin Brindley, Castle Gate Congregational Church, Nottingham.
Rev. William Hirst, Gunnerside, Richmond, Yorkshire.
Rev. John C. Lambert, B.D., Cathcart.
Rev. F. W. Botheroyd, B.A., Chaplain, Mile End Old Town Infirmary, Bancroft Road, London, E.
Rev. Henry Dodd, The Manse, Birsay, by Stromness, Orkney.
Mr. James Rodger, M.A., Department of Public Education, Cape Town.
Rev. R. Borland, Yarrow Manse, Selkirk.
Rev. William Edie, B.D, The Manse, King Edward, Banff.
Rev. Alex. Cowe, M.A., Hillhead Congregational Church, Glasgow.
Rev. Walter F. Mayer, Hindley, Wigan.
Rev. Ernest A. Cooper, B.D., Carrowdore Rectory, Donaghadee, Co. Down.
Rev. R. A. Kernan, B.D., The Rectory, Hillsborough, Co. Down.
Rev. P. Carrotte, Swinton, Manchester.
Mr. Thomas H. Todd, 55 Moyola Street, Belfast.
Rev. John Williams, Baptist Minister, 74 Clive Street, Grangetown, Cardiff.
Rev. John Morton, Wesleyan Minister, Woodchester House, Burnham, Somerset.
Rev. A. C. Holthouse, 26 West Street, Seven Dials, London, W.C.

'Syriac Gospels transcribed from Sinaitic Palimpsest.'[1]

By the Rev. G. H. Gwilliam, B.D., Fellow of Hertford College, Oxford.

Many readers of The Expository Times have waited with eager curiosity for the publication of this work. The very short time it has been in my hands has not sufficed for anything approaching to an adequate study of the Syriac text which it presents. If it 'has doubled our sources of knowledge in the darkest corner of New Testament textual criticism,'[2] we must ask for time to allow our eyes to grow used to the light. But the exigencies of periodical publication (at this time of the year especially) forbid delay, lest we should be negligent in directing the attention of biblical students to a work, which is certainly of very great interest, which may perhaps be found to be of surpassing value.

For about two centuries after the publication of the Syriac Version of the New Testament in 1555, one form only of translation was in use amongst scholars, the *Peshitto*, or *Simple*. Towards the close of the eighteenth century a revision of this version, made about twelve centuries before, was discovered and printed, the version now usually called the *Harkleian*. About the time that the *Harkleian* was published, parts of another version were discovered, of an entirely different type, to which the name *Palestinian* is now given. Other portions of the same version have since been recovered. Fifty years ago a manuscript of the Gospels was found, which so greatly resembled an old Peshitto MS., that at first it was mistaken for one. When the remarkable divergences from the Peshitto, which accompany the numerous passages in which the rendering is identical, were observed, it was assigned a separate place, and is known as the *Curetonian*. We have now before us an edition of another MS., with a text which is so far in agreement with the Curetonian, that we should be justified in calling it a second *Codex Curetonianus*, but which also presents some remarkable divergences from that famous MS.

And here we must pause to express our admiration of the care of the transcribers and the skill of the printers, in producing an edition, beautiful to look at and easy to use. It is a reproduction of the codex, as far as this is possible in a printed book. Each page of Syriac represents a page of the MS.; the text is reproduced in the printing, line by line; and, by clever spacing of the letters, the even edge of a column of Syriac writing is preserved. Mrs. Lewis' account of the MS. is full and clear, and the notes by Mr. Harris and Mr. Burkitt will afford much help in the study of the readings. The various critical and controversial questions, to which the publication gives rise, are touched with a gentle hand; but one of the editors has discoursed on these matters in a communication to the *Guardian* of 31st October last. Mr. Burkitt's article must be taken with the book itself, in considering some of the more important bearings of the work.

The MS., like many other precious relics of ancient literature, is a palimpsest. With the upper writing we are not now concerned, except to mark the date as a starting-point for reaching the age of the original hand beneath. The date (in the Alexandrian era) appears almost certainly to be 1090, which corresponds to A.D. 778. No date has been found for the original MS. Mrs. Lewis has 'little doubt that one exists in the column' which follows the last column of St. John, but which is now illegible. Mr. Burkitt believes the writing 'cannot be later than the beginning of the fifth century, and may very likely be half a century earlier.' In determining the date of a MS., regard must be had to the material as well as the handwriting. Mrs. Lewis (p. 6, s. 2) says that the vellum was 'once stout, but is now disposed to crumble.' Stoutness of vellum is not a characteristic of great antiquity. For the most part, our oldest MSS. were written on very thin and fine skins. On the other hand, the writing, as far as one can judge from the facsimiles of two pages, in reduced size, which are given, belongs to the era of the Curetonian MS., which is admitted to be of the fifth century. It also resembles the hand of that famous early-dated MS. in the British Museum, Add. 12,150, of A.D. 411. Mr. Burkitt says there are no certain examples of the diacritical points, other than the plural marks. Is it possible that they are constantly lost in the crossing of the upper hand?

[1] *The Four Gospels in Syriac, transcribed from the Sinaitic Palimpsest*, by the late R. L. Bensly, and by J. R. Harris and F. C. Burkitt; with an Introduction by A. S. Lewis. Cambridge University Press.

[2] *Guardian*, Oct. 31, 1894.

An ancient style might exhibit few; it would be strange if there were none.

The colophon at the end of St. John is interesting as confirming the opinion, which is now accepted, that *Mepharresha* in Cureton's codex refers, not as he supposed, to St. Matthew only, as 'distinct' from the others in its text, but to the whole work. This epithet supplies an obvious connection between the two codices, which, after the editors of the one more recently discovered, we may call *Cur.* and *Sin.*[1] Other resemblances mentioned (pp. 20, 21) are less decisive. It would be easy to show that old Peshitto MSS. are divided into paragraphs, which are often identical with those of *Cur.* and *Sin.* But *Cur.* and *Sin.* do not always coincide in their divisions, and whatever linear agreement there may be is due to the accident of the agreement of the text in many passages. Now this verbal agreement is very remarkable and noteworthy, and shows that in *Cur.* and *Sin.* we have two books which must have some common origin, although in their present form they exhibit considerable variations of text. The most obvious discrepancies are the omission in *Sin.* of the names in Matt. i. 8, Ahaziah, Joash, and Amaziah, which were imported into *Cur.* against the Greek text; and the omission in *Sin.* of the last twelve verses of St. Mark, which had a place in *Cur.*

Mr. Burkitt, in the *Guardian*, has compared *Sin.* and *Cur.* in the important passage which was referred to in last month's EXPOSITORY TIMES. We add another passage, with the Peshitto text, which will enable the reader to judge of the extent of the resemblances and discrepancies which exist where no dogma is involved (Matt. xiii. 1–9):—

Cur. And on that day Jesus went out from the house, and sat him on the side of the lake. And they were gathered together unto him, a great gathering; and he went up, and sat him in the boat; and all the multitude (*lit.* gathering) was standing on the shores of the sea. And he spake with them much in parables, and said, Lo, there went out the sower to sow. And while he sowed, there was that fell on the side of the way, and there came the fowl of the heaven, and eat it. But other fell on the rock, and there was not much soil: and in the same hour it sprouted, because there was not depth of much soil. And in the shining of the sun which was upon it, it sank; and because it had not cast root in the ground, it withered. Other fell among the thorns; and the thorns grew up with it, and choked it. But other also fell in the good ground, and gave fruits; and they increased and gave, some an hundred, and some sixty, and some thirty. Everyone who hath ears to hear, let him hear. ∴

Sin. On that day Jesus was going out, he sat on the side (*Cur.* geneb, *Sin.* yad) of the sea. And they were gathered together unto him, great gatherings, and he went up, and sat him in the boat; and all the multitude (*lit.* gathering) was standing on the shores of the sea. And he was speaking with them much in parables, and was saying, Lo, there went out the sower to sow seed. And while he sowed, there was that fell on the side of the way, and there came winged creatures, picked it. And there was that fell on the rock, and because it was coming up, and there was not much soil, in the same hour (*Cur.* bo b'shatha, *Sin.* bar shathoh) it sprouted. And in the shining of the sun, which was upon it, it sank; and because it had not cast root, it withered. And other fell among the thorns; and the thorns came forth with it, and choked it. But other also fell in the good ground, and gave fruits, some an hundred, and some sixty, and some thirty. Everyone who hath an ear, let him hear. ∴

Pesh. But on that day Jesus went out from the house, and sat on the side (yad) of the sea. And they were gathered unto him, great gatherings, so that he went up, sat him in the ship, and all the multitude (gathering) was standing on the shore of the sea. And much was he speaking with them in parables, and saying, Lo, there went out the sower, that he might sow. And while he sowed, there was that fell on the side of the way, and there came the fowl, and eat it. And other fell on the rock, where there was not much earth; and in the same hour (bar sh., as *Sin.*) it sprouted, because there was not depth of ground. But when the sun arose, it was burned; and because it had not root, it withered. And other fell among the thorns, and the thorns grew up, and choked it. And other fell in the good ground, and gave fruits, some an hundred, and some sixty, and some thirty. He who hath ears that he may hear, let him hear. ∴

We have only one MS. *Cur.* and one *Sin.*, but of the Peshitto text we have many; several little inferior in antiquity to *Cur.* and *Sin.*, more than one quite as old. If they contained *variæ lectiones* intimately related to the readings of *Cur.* and of *Sin.*, these would help us in tracing the origin of the differences between the Peshitto and the Curetonian types. Unfortunately the variants, as a rule, are of a different kind. It is true that in the above passage, the variant *to sow* for *that he might sow* is found, supported chiefly by Nestorian MSS; but the other *variæ lectiones*, collected from five-and-twenty authorities, have no connexion with the differences between *Cur.* and *Sin.* and *Pesh.* One, for example, is *much people* for *great multitudes*. Several, as is usually the case with Peshitto *variæ lectiones*, are the merest trifles, and do not affect the sense.

[1] Yet it seems a pity to employ an abbreviation which already indicates something else in New Testament criticism, and even short words are inconvenient in notes on readings. Some time ago, in prospect of the possible discovery of other MSS. like Cureton's, I suggested that they should be designated *Cur.* 1, 2, 3, etc.

Yet, though evidence fails us, the problem of supreme importance is to account for these *differences* between the two types of text. The *resemblances* between *Cur.*, *Sin.*, and old Peshitto MSS., the identity of text in many passages, speak for themselves. All are, more or less, copies of the Syriac translation which had been made in ancient days; but why is the common text interrupted perpetually by some difference—an addition, an omission, the substitution of some other term, or varied phrase? Two answers are given.

1. Some have sought an explanation in the known history of the Latin Bible; and because Jerome revised it in the closing decades of the fourth century, have concluded that the Syrians did the same at the same epoch. It is matter of history that at a later period the Syriac New Testament underwent two successive revisions. These were the works of Philoxenus and Thomas of Harkel, and were undertaken, it would seem, in imitation of the work of Jerome. Diplomatic evidence carries the text of the Peshitto into the decades which closely follow the days of Ephraim and Aphraates. Mr. Burkitt seems persuaded that those writers do not bear distinct testimony to the prevalence of the Peshitto text. His opinion is not shared by all, and, as it seems to us, some who write on this question have not apprehended the point of the inquiry. We want to know the significance of the divergences of *Cur.-Sin.* from *Pesh.* Mr. Woods, who is adduced by Mr. Burkitt, expressly declares that the great bulk of Mar Ephraim's quotations are in exact or practical agreement with the Peshitto. Of Aphraates, indeed, he says that his quotations generally approximate far more closely to the Curetonian than to the Peshitto; but he confesses that he had made only a partial examination of the quotations.[1] Again, Mr. Burkitt's reference to *Judas Thomas* shows that the translator of that work (whose date is matter of opinion) made a large, if only partial, use of the Peshitto. Now, it is not wonderful that Syrian and Persian writers should have made use of pre-Peshitto renderings and extra-Peshitto readings, but it would be strange indeed to find that a revision of a vernacular version had obtained such authority in the Syrian Church, that in about half a century it had become the ordinary source of citation. In the West, which is less conservative than the East, the Vulgate did not win its way so quickly, although it was supported by the commendation of the Chair of St. Peter. Thus, if it be true to fact that the Peshitto was constructed on the basis of the Curetonian type, we seem shut up to the conclusion that this revision was made at an extremely early period; and, guided by the landmarks which others have set up, we return to the critical position at which we have before arrived, and which we have more than once stated.[2]

Professor Sanday has justly insisted on the importance of the history of a document towards the recovery of the true text. If we could trace the history of *Cur.* and *Sin.*, we should go far towards accounting for the differences between them and the Peshitto. It would greatly help us if we could localise them. It has been suggested that the rendering in *Sin.* (Matt. iii. 4), 'honey of the hill,' points to an origin in a mountainous land. This suggestion should be followed up. We know now that there were several Syriac Bibles. Not to speak of the Old Testament, the Western Syrians had their Harkleian, which was not used in the East. Another branch of the Church had their own peculiar version, which provisionally we call Palestinian. To meet what local needs, for the support of what dogmas, for the benefit of what heretics, were *Cur.* and *Sin.* transcribed? Why, besides the matter which they have in common with *Pesh*, are there such changes, perhaps corruptions? For no one believes that the forms of text they now present have descended from remote antiquity without modification.

It may be added that there is no comparison between the relation of Old Latin and Vulgate MSS. and that which exists between *Cur.*, *Sin.*, and Peshitto MSS. Such an authority as Mr. White[3] states that fragments of the old versions found their way into probably all existing MSS. of the Vulgate. In Peshitto MSS. a reading of the Curetonian type may be found here and there. It would be contrary to facts to assert that *Pesh.* MSS. are, in any sense, corrupted by *Cur.-Sin.* readings. The origin of the Peshitto is lost for the present; but the wonderful discoveries of our age encourage the hope that the dark past of early Syriac literary history may be illuminated some day. It is not denied, while it cannot be proved, that the Peshitto had a precursor, but that precursor is neither *Cur.* nor *Sin.* This is important,

[1] Rev. F. H. Woods in *Studia Biblica*, iii. Essay iv.

[2] *E.g.* in *Studia Biblica*, iii. Essay iv. s. vi.

[3] In Scrivener's *Introduction*, last ed. vol. ii. p. 58.

for it forbids us to quote every variation from the Peshitto as an 'old Syriac reading.' Writers have hitherto done so in deference to a theory about Cureton's MS. Now there appears on the scene another codex, which, with a courtly compliment full well deserved, has been called the Lewis Gospels. But *Cod. Curetonianus* and *Cod. Ludovicus* are often in conflict. Which is the primitive reading in such cases?

2. Those who have not admitted that the Curetonian was the precursor of the Peshitto, have contended that it is an interpolated and corrupted codex. What was said of *Cur.* would apply, if true, to *Sin.* The corruptions may date from a very early period, for the Greek text suffered much in its earliest years. Of the four old uncials ℵ A B C, three must be corrupt, if all are not, for their readings are in constant conflict.

As space forbids an adequate discussion of the many aspects of what is confessedly an intricate problem, we must conclude with one point, which is essential. There was reason to suspect that *Cur.* had been modified in the interests of dogma:[1] it is obvious on the face of the work that *Sin.* is heretical. At Matt. i. 16 we read, 'Joseph, to whom was betrothed Mary the Virgin, begat Jesus'; at ver. 25, 'and he married his wife, and she bare him a son.' The orthodoxy of the latter passage may be saved by reading *loh* for *leh*; and it has been suggested that a touch of the chemical reagent might reveal the diacritical dot, which would change leh to loh. But Mr. Burkitt says there are few, or no certain examples of the use of this dot. It is not very likely that one would appear just where we want it; and it is not necessary, for we may acquiesce in Mrs. Lewis' remark:[2] 'We must remember that our Lord was born in wedlock, and that we are expressly told that Joseph was his supposed father.'

The orthodoxy of the other passage can hardly be saved except by emendation. If we suppose that in the space between *begat* and *Jesus* there lurks a *th*, now invisible, the verb becomes feminine. It is true that it is rarely used of the woman, but instances are given in the *Thesaurus Syriacus*. Further, it is suggested that the translator had before him ἐγέννησε (which also is sometimes used of the mother) applied to Mary, in the Greek MS., and that he mistook it. Mrs. Lewis adds: 'I am convinced that our codex is not the work of a heretic, for I cannot believe that anyone who doubted the divinity of our Lord would have left so many passages untouched which assert it strongly.' But what passage in the Gospels is comparable in distinctness of dogmatic enunciation to the story of the Incarnation? If that be discredited, an heretical explanation of other places is not impossible.

Mr. Burkitt argues for the early date of the 'Old Syriac,' as he would call it, and for its priority to Tatian's *Diatessaron*, from, *inter alia*, the dogmatic passages in *Sin.* Therefore he holds that those passages are not corruptions in the *Sin.* MS., but belong to the early form of the text. This heretical text, then, was the parent of the orthodox Syriac New Testament. Now, it is true that Tatian's *Diatessaron*, the work of one who lay under the imputation of heresy, was much used in the early Syrian Church; but Mr. Burkitt's reference to the account of the birth in the *Diatessaron* shows that Tatian was orthodox on the question of the Virgin birth. The popularity of the *Diatessaron* in the Early Church is not so remarkable; but wonderful indeed would it be if it were true that the Syriac Church provided for her children nothing better than a New Testament which starts with the denial of the Incarnation! We do not say that this is impossible; but so strange a state of things must be illustrated, and the position made certain. Mrs. Lewis would save the character of Cod. *Sin.*; but in that case Mr. Burkitt's argument, derived from its false teaching, falls to the ground.

We are aware that there are not wanting those who would see marks of hoar antiquity in the *Sin.* text of Matt. i. 19–25, for reasons very different from those which weigh with Mr. Burkitt. To them a rationalistic explanation of the coming into the world of the Saviour is necessarily primitive and true. The miracle of the Incarnation is the fond dream of a later age. But to the Catholic Christian the orthodox story is necessarily the more ancient. The faith was once delivered to the saints; then came heresy. To us, it is hard to understand how an heretical translation could have become the orthodox Vulgate. We still decline to employ the leading title 'Old

[1] See Dr. Waller's study of this question in Scrivener, ii. pp. 21 f. Mr. Rendel Harris gently criticises what he considers an anachronism. There is none. As I understand Dr. Waller, he would contend that *Cur.* was subsequent to the Helvidian controversy.

[2] I quote, by permission, from a letter received from Mrs. Lewis.

Syriac,' which, in the form of 'Syr. vt.,' Mr. Burkitt so lovingly sprinkles over his notes, because we think, as hitherto used, the word is misleading; but if, out of the fifth-century MSS. *Cur.* and *Sin.*, and others yet to come, we can reconstruct the earliest form of the Syriac New Testament, we shall welcome a valuable auxiliary in support of the orthodox Canon, and a most important witness to the Greek text. For that which lies beyond the point to which, as we hold, we can trace the Peshitto text, must lie where the last echoes of apostolic teaching have hardly died away. Whatever the results may be, our hearty thanks are due to all who bore a part, for their perseverance in recovering this treasure, and their skill in presenting it for our use.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

I.

THE UNSEEN LIFE. By the Rev. F. Warburton Lewis, B.A. (*Allenson.* Crown 8vo, pp. 128.) To emphasise old truth is a clearer duty than to seek out new. For it is truer of truth than it is of wine that the old is better. Moreover, the discipline is more profitable for ourselves. Anyone can follow the multitude to say startling things; it is the man who has governed his spirit who can tell the old story over again and make it seem as good as new. There are some things in Mr. Lewis' volume to which assent must be given with hesitation. He says, for example, in his first sermon, that 'Jesus did not pretend to love everybody,' that He laid no command on His followers to love any but their friends, and that their 'friends' are those whom 'God has placed next them in life,' by which he means wife, children, husband, brother. But a little knowledge will put these matters right, and they are not very numerous. Mr. Lewis has the courage, or the good hap, to say old things over again, to say them pleasantly, and even impressively, and for that his work is well worth publishing.

HIS STAR AND VESPER BELLS. By Henry Putman. (*Allenson.* Small 4to, pp. 45.) If we cannot have *mens sana in corpore sano*, let us have *mens sana.* If we cannot have smooth rhythm and true thought, let us have true and happy thought. We have it so here, and it is the more refreshing that in modern poetry it is so largely all the other way. And yet the rhythm is sometimes well managed too.

THE COMPREHENSIVE TEACHER'S BIBLE. (*Bagster.* Various sizes and bindings.) There was a time when no other name was coupled with Teachers' Bibles than the name of Bagster. Other great firms have entered into serious competition since then, and we no longer reckon it a matter of course that we must go for the best possible Bible to Bagsters'. But the firm is still a Bible-publishing firm, and even the universities, with their incomparable resources, have never driven it off the field, or out of the Christian worker's estimation.

And now Samuel Bagster & Sons are ready with a new edition of their *Comprehensive Teacher's Bible* and their *Comprehensive Helps to Bible Study.* It is the newness of the latter that makes the former new. The Bible is the same as before. And we do not know that any other publisher has improved upon it, in its ordinary sizes at least, whether in respect of typology or marginal references. The *Helps*, when examined, prove to be the work of scholars, though no scholar's name is given. Their aim is to become a mouth and wisdom to those whose attainments are more spiritual than intellectual. Therefore it is not surprising that in all critical matters they abide by the old ways; but it is pleasant to find that the decision is made with knowledge and without bitterness. Some features are new, notably the coloured illustrations. But these are more ornamental than useful. The Concordance, however, is both new and useful exceedingly. It is cleverly chosen, sensibly arranged, and accurately printed.

SERMON OUTLINES. By the Rev. M. F. Sadler. (*Bell.* Crown 8vo, pp. viii, 321.) Prebendary Sadler's aim in writing these Outlines is to furnish extempore speakers with suggestions (not 'heads' or whole 'skeletons') in which the great doctrines of the faith will be represented. He has kept that aim rigidly before him. And the book has now reached a second edition. This is the kind of 'homiletical help' which cannot be abused. Thought is stimulated, not strangled.

THE LIFE OF CHRIST AS REPRESENTED IN ART. By Frederic W. Farrar, D.D., F.R.S. (*Adam & Charles Black.* 8vo, pp. xx, 507.) In a brief and modest preface to this substantial volume, Dr. Farrar quotes these words from a letter which he received in 1891 from Mr. Holman Hunt: 'It has always, increasingly with my experience, seemed both surprising and unfortunate that men of culture who are without pretence to knowledge of the technical qualities in Art, do not enough express their feelings about the works which sculptors and painters, and, indeed, architects do. . . . England, of late years especially, has suffered from the want of large independent expression of feeling in Art.' And that is Dr. Farrar's *Apologia pro hoc opere.*

Well, it is enough. If the painters are content, so are we. If they who can judge and know best are satisfied that Dr. Farrar has here done reasonable justice to their work, we are satisfied that he has made their work and their intention more intelligible. No doubt most of the painters whose works are here described are unable now to make their judgment heard; but the living painters will not be less jealous than they would have been, for it is a close-knit craft. Was it not a gifted modern painter who stood before the unapproachable masterpiece, and with dignified humility said, 'And I too am a painter'? Besides, Dr. Farrar describes the paintings of many a living painter, not forgetting Holman Hunt himself.

And yet Archdeacon Farrar's aim is not to make us acquainted with Art ancient or modern. He has prepared this book not in the interests of Art, much as he is interested in it, but of Religion, in which he is interested more deeply. He has already written the Life of Christ as the evangelists have furnished the facts. Now he writes the Life of Christ as the artists of Christendom have provided the materials. And it is not that we may know the artists, of whom perhaps we know nothing, but that we may know Christ better, when already we do know a little.

The writing is quite untechnical, easy, restful. There are no 'fine' passages, though you may have looked for that. The description is as careful as pencil in hand or conscientious reproduction can make it. And everything has been done that can be done to make the book artistically worthy of its great subject.

FROM THE CLYDE TO THE JORDAN. By Hugh Callan. (*Blackie.* Crown 8vo, pp. 312.) Mr. Callan's *Story of Jerusalem* in the Primer Series we know well. It is an excellent piece of scholarship. This is a mere book of travel, if Mr. Callan will allow the adjective. That is to say, with all Mr. Callan's seriousness of intention, it is just an excellent book to sit down at the fireside with and forget that there is work to do. And the publishers have conspired with him to defraud duty of its rights, for the map and illustrations are quite captivating.

SEARCHINGS IN THE SILENCE. By Rev. George Matheson, D.D., F.R.S.E. (*Cassells.* Crown 8vo, pp. x, 240.) In the literature of devotion the risk is to let the heart overbalance the head. It is not denied that the heart must be well represented. The heart comes first in that first and greatest commandment: 'Thou shalt love the Lord thy God with all thy heart.' But the head is not omitted. And it may be observed that the devotional literature which has lived is intellectual as well as emotional, and owes its life to the place that is given to the mind. And that is why Dr. Matheson's devotional books are alive, and why we can prophesy that they will continue to live. This is the fourth volume. They who have read *Moments on the Mount* will know what to expect in *Searchings in the Silence*, and they will not be disappointed. One striking feature of all his work is its fresh and often very felicitous interpretations of Scripture.

ALBUM OF ENGLISH AND WELSH CATHEDRALS. (*Church Bells' Office.* 4to.) There are twenty-four cathedrals. Each has a portrait and a page of text. The portraits appeared in *Church Bells*, and they are of the finest that a

weekly newspaper can produce. The text appeared there also. It is both historical and descriptive.

ADAMNANI VITA S. COLUMBAE. Edited by J. T. Fowler, M.A., D.C.L. (Oxford: *At the Clarendon Press*. Crown 8vo, pp. xcvi, 201.) Dr. Fowler has worked long over his edition of Adamnan. He has spared no toil or trouble to make it worthy, and what he counts worthy is not a commonplace thing. For he has a most constraining love of labour such as this, and a most sincere admiration for Adamnan. There are six closely printed pages of 'Authorities Cited,' and these authorities have actually been worked over, their capacity gauged, and their contents gathered. Yet the Notes are extremely brief, and even the Introduction, though it fills nearly a hundred pages, is a model of conscientious toil and condensed expression. It is a student's book, and for that end just what it ought to be. But happily the students to whom it may appeal are not few. For students of history, students of folklore, students of religion, students of language and literature, and even students of mediæval Latin will find the book profitable and entertaining.

TUTTE LE OPERE DI DANTE ALIGHIERI. By Dr. E. Moore. (Oxford. Crown 8vo, pp. xi, 490.) It is the new Oxford Dante. The text is revised by a competent Dante scholar, and all the resources of the University Press are spent in excellent typography. It is *the* edition of Dante: the rest are yet to come.

NEW TESTAMENT THEOLOGY. By Dr. Willibald Beyschlag. Translated by the Rev. Neil Buchanan. (*T. & T. Clark*. 2 vols. 8vo, pp. xxiii, 419; xii, 522.) Messrs. T. & T. Clark recently gave us an excellent translation of Professor Schultz's *Old Testament Theology*. They have now added to that the *Theology of the New Testament*, conceived and worked out on similar lines by Professor Beyschlag. The two books will henceforth stand together on our English shelves, not only as representative of the foremost German theology of the day, but as in themselves works of great ability and usefulness.

There are two ways of writing New Testament theology. One way is to take up each doctrine separately, and work it through the books of the New Testament in order—in the order, that is, of their composition. The other way is to take up each book or author of the New Testament and give a complete account of their theology before passing to the next author or book. Dr. Beyschlag chooses the latter method, and leaves the former to dictionaries or special monographs. First, he expounds the teaching of Jesus according to the Synoptists; and next, according to the Gospel of John. Then he states the doctrinal views of the first Epistles, passing on to James and Peter, and completes his first volume. The second volume opens with the Pauline system, describes the teaching of the Epistle to the Hebrews, and of the Apocalypse, returns to the Gospel of John to explain the position of St. John himself there and in his Epistles, and concludes with the Common Christian and Post-Apostolic Modes of Teaching.

This division of subject is itself an evidence of Professor Beyschlag's position. He distinguishes our Lord's teaching from St. John's, and from the explanations of the Synoptic writers themselves. He separates the words of Jesus from the words of His historians by the whole course of his book. The one opens his book and the other closes it. Christ's own testimony to Himself, once it is separated and interpreted, Dr. Beyschlag loyally accepts; the evangelists' remarks upon it he freely criticises. The attitude is familiar to us now, and has its obvious advantages; it also makes the demand upon us to be sober and vigilant. If Dr. Beyschlag is watchful over the evangelists, it is our duty to be watchful over Dr. Beyschlag.

Then his work is a great and refreshing stimulus. Its independence is not more marked than its conscientiousness. If Professor Beyschlag has erred, he has not erred from carelessness or from prejudice. And we must see to it that in our departure from him, we have as good reasons to give.

LECTURES IN DEFENCE OF THE CHRISTIAN FAITH. By Professor F. Godet. Cheaper Edition. (*T. & T. Clark*. Crown 8vo, pp. viii, 295.) It may be safe to question if any continental writer has come closer to Englishmen, suited their thoughts and met their needs more fully, than Professor Godet. His *Defence of the Christian Faith* must either have come to us at the right moment, or been exceptionally appropriate when it came; for we are free

to confess that no apologetic work did so much for us. This is its third edition. These things are more hotly contested to-day than they were ten years ago. The contest has spread into a wider area also. So the new edition is very opportune. On the Resurrection of Jesus, on the Perfect Holiness of Jesus, or on the Immutability of the Apostolic Gospel, few men have a fitter or steadier word to say than Godet.

DOGMATIC THEOLOGY. By William G. T. Shedd, D.D. (*T. & T. Clark.* 8vo, pp. 528.) The two volumes of Dr. Shedd's *Dogmatic Theology* were issued some years ago, and it was understood by his readers that these two volumes completed the work. Not by Dr. Shedd himself, however. *Now* the work is complete. But this is an additional volume of portly dimensions. It is supplementary. It handles no new subjects; it illustrates the subjects already handled. Without the previous volumes it is unintelligible. But to those who possess them it will be a welcome and felicitous addition. For Dr. Shedd is a great reader as well as a great theologian. And in this volume he has made his extensive knowledge of theological literature bear convincingly upon his theological dogmas.

THE CHRISTIAN SOCIETY. By George D. Herron, D.D. (*Clarke.* Crown 8vo, pp. 158.) America is to literary reputations as a greater London. A man must take a line and forge ahead. Once ahead he is never forgotten again. Dr. Herron has risen quite above the multitude as a writer on Social Christianity, and we shall have a good deal of him yet. He is a leader, and is paying the penalty of leadership and fame in keen criticism. Nor is it possible to follow his lead wherever he pleases to go. Some things he has said he will not be able finally to stand by. Yet he is a leader. And this book will give English readers an excellent idea of what Christian sociology strives to be. 'The whole volume,' says Dr. Berry in a sympathetic Introduction, 'in addition to the masterly presentation of its great theme, is rich in striking and suggestive thoughts, and will well repay the thoughtful reader.' That testimony is true.

THE JOHANNINE THEOLOGY. By George B. Stevens, Ph.D., D.D. (*Dickinson.* Post 8vo, pp. xii, 387.) Professor Stevens' volume on the Pauline Theology was so conscientious and so well received, that he is justified in issuing this new work on the theology of St. John. And 'the theology of St. John' we say advisedly, for though Dr. Stevens prefers the adjective 'Johannine,' 'Johannine Theology' with him means the theology of the Gospel and Epistles of St. John the Apostle, and not the mixed writings of unknown and impossible Johns of the second century. And so this book is the work of a scholar who is also a believer in the historical origin of the Johannine Theology. Nor is it easy to see that he thereby is less 'independent' than those who sift and throw away, because their thoughts of what Jesus might have said do not always agree with St. John. At least he is free to tell us what St. John actually does think and say, and he tells us that most clearly. He does not take account of the Apocalypse. But that is not because he disbelieves the Johannine authorship, but because 'it represents a type of teaching so peculiar in its form and matter that it should be treated separately.'

VOCABULARY OF PHILOSOPHY. By Henry Calderwood, LL.D., F.R.S.E. (*Griffin.* Crown 8vo, pp. 360.) A vocabulary of philosophy was the conception of a man of genius. And Fleming was none the less a genius in this line that his work has been often worked over and always improved. Two of its editions have been edited by Professor Calderwood. And Calderwood's Fleming has been our book of reference for a good many years. But this is a new book. Fleming has the credit of the idea still, but Fleming is altogether superseded in the working out of the idea. This work even passes beyond Fleming's original idea, for it is rather a brief encyclopædia of philosophy than a mere vocabulary. These are articles, not quotations, and the articles are written or revised by specialists in each department. The work seems to be thoroughly well done all round, and is as indispensable to the student of philosophy as a Dictionary of the Bible to the student of theology.

THE ANCOATS SKYLARK. By William E. A. Oxon. (Manchester: *Heywood.* Crown 8vo, pp. xii, 106.) The best things in the book are the translations. These are often felicitous, and in a true sense poetical. The more serious

pieces are less satisfying. It is so difficult to write poetry to satisfy a fastidious generation to which a Browning has been given, and a Rossetti.

THE TRIAL AND DEATH OF JESUS CHRIST. By James Stalker, M.A., D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xv, 309.) It is the combination of the scholar and the devotional writer that makes Dr. Stalker's work so good. Scholars who are scholars and nothing more, would give us all the *circumstances* of the trial and death. They would describe the construction of a provincial governor's 'judgment seat' (with an excursus on the Roman method of administering justice generally), and discuss the number and the names of the soldiers who parted His garments amongst them. The devotional writer would miss the point in Jesus Barabbas, because he would not know the evidence for it, and he would spend pages of rhetoric over the fickleness of the mob, not having seen or read that the multitude who cried 'Hosanna' and the multitude who cried 'Crucify,' were not one and the same, but of different nationality. It is wonderful, you say, that this story can be read again with so much interest. Ah, but it is *this* story, and Dr. Stalker writes it well.

FIRST THINGS FIRST. By the Rev. George Jackson, B.A. (*Hodder & Stoughton.* Crown 8vo, pp. xii, 251.) When an enthusiastic extemporaneous preacher publishes his sermons, we expect to have to cry out for

> the touch of a vanished hand,
> And the sound of a voice that is still.

But Mr. Jackson, amongst other surprising gifts, seems to have this also, that he can reproduce the platform fervour on paper, and make up for the flash of the eye with literary grace. Indeed, Mr. Jackson has so sympathetic an acquaintance with English literature, and so straightforward a gift of language, that he is evidently as capable of taking a place in literature as he has already so markedly done among living preachers.

DRUMMOND'S 'ASCENT OF MAN,' ETC., EXAMINED. By Professor Watts, D.D., LL.D. (Edinburgh: *Hunter.* Crown 8vo, pp. vii, 147.) There are men who were born to write books, and other men who were born to criticise them, and the last have by far the best of it. Professor Watts was born to criticise, and no author ever had half the joy in his work that Professor Watts has in cutting it up. Yes, cutting it up. For Dr. Watts does not spend his time over books that are right already, if there are any; his mission is to put those right that are wrong. And he never found a better subject for his special form of treatment than Professor Drummond's *Ascent of Man.* Even those who have none of Dr. Watts' joy in the work have felt constrained to say plain things about that book. But after all has been said, this is the criticism.

The 'etc,' on the cover is a short way of writing 'Principal Fairbairn's *Place of Christ in Modern Theology.*' That is higher game, and Dr. Watts has not got so well up to it. He makes some palpable hits, no doubt; but they lose their force, as pellets may be lost all over the great shaggy body of a polar bear.

ESSENTIAL CHRISTIANITY. By the Rev. Hugh Price Hughes, M.A. (*Isbister.* Crown 8vo, pp. xv, 287.) Mr. Price Hughes has already published *Social Christianity* and *Ethical Christianity*, and all in the way of short, practical Nineteenth-Century sermons. We could almost say twentieth-century sermons; for there is an optimistic outlook in all Mr. Price Hughes' work which belongs to the seer, and he looks at least as far ahead as that. Tennyson asks—

> For who shall so forecast the years,
> As find in loss a gain to match?

And the answer is, this impassioned, impressional preacher. Loss there may be, *is* constantly, in small things or in great, but the gain is in sight already, and he forecasts the years with confidence. And then we see what it is to believe in Browning's

> God's in His heaven,
> All's right with the world.

They are signs of the times, and not mere sermons; signs of the times to be, and of the men who are busy hastening these times forward. Some of the sermons deal with the prophets. And that is natural. There is an affinity. It is the gift of this preacher, and though it is not the gift of infallibility now, it is the gift of final victory and rest.

THE INFLUENCE OF JESUS CHRIST ON YOUNG MEN. By the Rev. William Unsworth. (*Kelly*. Crown 8vo, pp. 248.) If young men can be got to read this book, it will certainly do them good. It will strengthen the faith of those who have any; it will capture and save those who have none. For it starts with the person of Jesus Christ as the Gospels give Him to us, and nothing in the way of evidence is so effective as that, nothing so unshakable. Even the modern 'German' fashion of picking and choosing among the Gospels does not touch it, for the German critics themselves could not have written the things they reject. The only hindrance to the book's acceptance is its length. The serious among our young men will read it through, but those who need it most will be frightened at it. Yet it has to be read through to get at its force, which rises steadily with every chapter and gathers with every page.

THE MYSTIC SECRET. By James Lewis. (*Kelly*. Crown 8vo, pp. 237.) Some volumes of sermons have recently come from the Wesleyan Bookroom of most unusual thoughtfulness. If the Wesleyan ministers preach extemporaneously all of them, they do not all preach without previous preparation. Here is another volume of the same quality, its literary grace being as noticeable as its thoughtfulness. These sermons never suggest what is called culture; it is certain that a quite uncultured audience would enjoy them; yet they could not have been preached if the author had not read widely and carefully. Then they are triumphantly evangelical—the gospel of the blessed God the soul of every one of them.

THE WISDOM LITERATURE OF THE OLD TESTAMENT. By W. T. Davison, M.A., D.D. (*Kelly*. Fcap. 8vo, pp. 315.) Professor Davison's name is not far removed from Professor Davidson's, and Professor Davidson will not resent our saying that his work is not far removed either. There is most conscientious scholarship in all Professor Davison does; there is a distinct gift of presentation also; and there is a very wise restraint in the face of unsettled questions. Professor Davidson has also written an *Introduction to the Wisdom Literature of the Old Testament*, with which Professor Davison would not have cared to come into competition. But he does not, since the other is not published alone. This has no rival as it stands, and suggests no rivalry.

Is the Old Testament Authentic?

By the Rev. J. Elder Cumming, D.D., Glasgow.

II.

These views as to the origin of the Old Testament books may be set forth by a little more detail as to the theory offered to explain some of their difficulties. That theory is, that the Mosaic law, as we now have it, consists of three codes, of which one is a collection of old customs and traditions committed to writing about the time of Isaiah, but revised and altered by some editor in the time of the Exile; the second is the Book of Deuteronomy dating from the days of Josiah; and the third the Priests' Code, which dates from Ezra, and was probably compiled by him, founded on the statements of Ezekiel.

Now if such a composition and rearrangement of liturgical and ecclesiastical documents took place, surely the first, or almost the first, aim of the writers would be to make them consistent with each other. Even when we bear in mind that 'difficulties' such as now present themselves to the critics were of much less consequence in olden time and in an Eastern country, yet one or two patent facts, well known to the writers, could not be ignored. If, for instance, it be the case that all the Levites were qualified priests before the time of Ezekiel, and that then, or at the Exile, in accordance with Ezekiel's directions, so radical a change had taken place in the national customs, that only the 'sons of Zadok' were henceforth to be held qualified to offer sacrifices, surely the writers or editors would take care that the codes of

law would be made at least openly consistent on that point. A great historical fact, patent to themselves and all the people of their day, is not like a bit of old history with which few were conversant. If now a radical change was to be made, and only the sons of Zadok were to serve at the altar, and in order to give a colour to this innovation, the old fragments of law were to be edited and amended, that would certainly be done in such a way that no one could doubt the meaning. It was easy to make it plain. How, then, can we explain the fact that it has been stated in such a way as to allow the new critics to argue that there never was such a law till Ezekiel or Ezra made it? Surely no contradiction would be left to the new ordinance? Yet the Priests' Code (P) is said by the new critics to be precise in this matter, and the code of old custom and tradition (J.E.) is decidedly opposed to it; while the Deuteronomic code, for its part, is alleged to be silent altogether on the subject. Observe that the object is to find authority for the new statute in the old code, which is supposed to have said nothing about it. There are three documents, which these people are dealing with, to bring them into conformity, and to give sanction to the new institution. Of the three, one is made all right for the purpose; another is left without a word on the subject; and the third is said (by the critics!) to be opposed to it. Could men capable of such blunders, to say nothing of the *morale* of the proceedings, have led a people in their sacred worship, and have written a large part of our Old Testament?

Of the broad statements as to the History and the Institutions of the Old Testament, there is a test at hand which the critics cannot refuse, but which they would appear not to have fully considered. I refer to the testimony given by the prophet Amos to the Levitical system as existing in his day, and referred to, not as a system then beginning, but in full observance and of unquestioned authority. Here are some of the references in that prophet which surely go far to establish the fact that the entire Levitical system of the books of Moses was then observed. The second chapter of his short book refers to the law and commandments as a whole (ch. ii. 4); to the forty years in the wilderness (ch. ii. 10); and to the law of the Nazarites (ch. ii. 11, 12). He bears testimony to the fact that prophets have been known in Israel long before himself (chs. ii. 11, iii. 7, vii. 14). He indicates the separation of Israel from all other nations (ch. iii. 2), a principle which is at the very root of the Mosaic system. In the fourth chapter he tells us that Gilgal has been a holy place (ver. 4); he refers to the morning sacrifices (ver. 4); to the tithes paid every third year (ver. 4); to the sacrifices of thanksgiving (ver. 5); and to the prohibition to offer leaven (with its singular exceptions), of which the Book of Leviticus speaks; and in the same verse to the freewill offerings alluded to in that book. In the fifth chapter we have testimony to the feast days of Israel and their solemn assemblies (ver. 21); to the burnt-offerings (ver. 22); the meat-offerings (ver. 22); the peace-offerings (ver. 22), with the portions of the fat that were burnt in them; to the Minchahs and the other sacrifices (ver. 25); and to these having been offered in the wilderness during the forty years' sojourn. In the seventh chapter we have testimony to the high places where Isaac offered (ver. 9), and to the sanctuaries where Jacob worshipped. In the eighth chapter we have testimony to the songs of the temple (ver. 3), which show us that there were at least many liturgical psalms in use in his day; to the observance of the new moon (ver. 5) and of the Sabbath (ver. 5); to the observance of feasts (ver. 10), and of songs in connexion with them (ver. 10); to the belief that God had been in the habit of speaking to Israel (ver. 11); and to the historical fact of the idolatrous altars erected in Dan and Samaria (ver. 14). In the ninth chapter we have a testimony to the existence of the altar of burnt-offering (ver. 1), and to its being the solitary altar acknowledged of God. From these various references it is possible to construct almost the entire Levitical system as already in existence, fully acknowledged and observed in the days of Amos, one hundred and fifty years before the Exile.

The argument above stated stands as it was written in substance some two years ago, ere Professor Robertson's book was published, or I had known that he had entered on a similar line of reasoning. And the following attempt to systematise the above references is also elaborated without consulting his careful and accurate statement. It may be held, therefore, to have the additional force of a second independent testimony.

I. *The History of Israel* is implied by Amos.

1. *Their Religious History*—

They had a law from God Himself, consisting of separate commandments, ii. 4.
Which they did not keep, but despised, ii. 4.
Their fathers did also so, ii. 4.
They were greedy and oppressive, ii. 6.
They were impure (ii. 7), idolatrous (ii. 8).
They had earlier prophets, ii. 11, vii. 14, viii. 11.
God had spoken by these, viii. 11.
They were the only race that knew God, iii. 2.
Bethel and Gilgal had been places of transgression, iii. 14.

2. *Their Internal History*—

The people had once been one, iii. 1.
Now, Zion was not grieved for the trouble of Joseph, vi. 6.
High places of Isaac were known (Moriah and Beersheba, etc.), vii. 9.
David's instruments of music, vi. 5.
Bethel was the king's chapel, vii. 13.

3. *External History*—

Brought out of Egypt, ii. 10, iii. 1, ix. 7, v. 25.
In the wilderness forty years, ii. 10, v. 25.
Amorites destroyed before them, ii. 9, 10.
Idolatry in the wilderness, v. 25, 26.
Covenant with Tyre, i. 9.
Gilead destroyed, i. 13.
Sodom, iv. 11.
Much of David's dominions lost, ix. 11.

II. *Sacrifices of Mosaic Law referred to*—

Burnt-offerings, iv. 4, v. 22.
Meat-offerings, v. 22.
Peace-offerings, v. 22 (only the fat to be burnt).
Thank-offerings, iv. 5.
Freewill offerings, iv. 5.
Feast days and solemn assemblies, v. 21.
New moon service, viii. 5.
Sabbath law, viii. 5.
Law as to debt, viii. 6.
Law as to Nazarite, ii. 11, 12 (touching wine).
Law as to baldness for dead, viii. 10.
The altar of burnt-offering, ix. 1.

These give thirty-four references, more or less precise, to earlier history, as contained in the Pentateuch.

Is it needful to add that for a system so detailed and so exact, both in requirement and in prohibition, there must have been a formal institution and a law of observance? Custom alone can explain neither its beginning nor its continuance. Custom might account for one or two leading ceremonies; but not for the minute and difficult details of such a system as that of Moses. And if a law and code be, therefore, implied in Amos, why must we reject the one which we possess in order to substitute a conjectural one, which is only now suggested? Amos himself gives strong testimony to the historical truth both of the system of Leviticus and of the code that regulated it.

A somewhat similar argument might be founded on the Book of Hosea, whose date is admitted, and who is one of the three (possibly the four) early prophets reckoned the earliest authorities for the faith and worship of Israel. In his short book of fourteen chapters, there are at least ten references to the Book of Deuteronomy (which is supposed not to have been forged till 120 years afterwards); and these are not so precise as to make it possible that they were inserted in Deuteronomy to give it authority in the eyes of the Jews. In Hosea iv. 4 we have the sin of striving with the priest when the latter is on God's side (Deut. xvii. 12); in v. 15 we have the picture of Israel in tribulation and affliction returning to God (Deut. iv. 29, 31, xxx. 1, 3); in vi. 1 we have God represented as wounding and killing, but afterwards healing and making alive (Deut. xxxii. 39); in viii. 1 the foe is represented as attacking like an eagle (Deut. xxviii. 49); in viii. 7 we have strangers eating the fruit of the ground (Deut. xxviii. 33); in viii. 12 we have Israel as a great nation possessing a mighty law (Deut. iv. 6–8); in viii. 14 we have Israel forgetting the God that formed them (Deut. xxxii. 18); and in ix. 6, viii. 13, we have the remarkable prediction that Israel is to return in captivity to Egypt found also in Deut. xxviii. 68. One of the most remarkable of these references to Deuteronomy is in ch. xi. 8, 'How shall I give thee up, Ephraim? how shall I make thee as Admah? how shall I set thee as Zeboim?' These cities are certainly mentioned in Gen. xiv. 2 as being near to Sodom; but the only place it tells us of their destruction is Deut. xxix. 23.

But, apart from these individual references,

there are certain broad facts in the teaching of Hosea which seem entirely to contradict the conclusions of the new critics.

1. There is, *e.g.*, the assertion made over and over again that Israel has *gone back* from its former worship of the true God. Instead of the truth being that Hosea was one of three who for the first time taught Israel the knowledge of the true God, and led them from idolatry and nature-worship to that better state—the prophet rests his whole position on the charge that Israel is a backsliding people, who at one time were much better and more obedient than they have now become. They have 'forgotten God' (xiii. 6, viii. 14); they have 'forgotten the law of thy God' (iv. 6); they have 'rejected knowledge' (iv. 6); and are urged to 'return' (vi. 1, xiv. 1, 2, vii. 10, 16). Specially, it is declared that God had made in time past a 'covenant' with them; and had not only given them a 'law,' but had 'written to him the ten thousand things of my law' (viii. 12, R.V. marg.); but that they had 'transgressed' and 'trespassed' against both law and covenant (viii. 1). All these things are incompatible with the idea that Hosea was seeking for the first time to bring Israel to the knowledge of the true God. They mean, indeed they say, that Israel had formerly known Him, and had gone back; and that the prophet was now urging them to return to their former state.

2. We have also a statement that the people had known and worshipped *the same God* from the time of their captivity in Egypt—'I am the Lord thy God from the land of Egypt' (xii. 9, xiii. 4)—the repetition of the statement adding considerable force to the argument.

3. We have an assurance that there had been many prophets of God in Israel at a time earlier than Hosea. 'I have also spoken unto the prophets; and I have *multiplied visions*; and by the ministry of the prophets have I used similitudes' (xii. 10). And these prophets have been full of reproof and warning. 'I have blessed them by the prophets; I have slain them with the words of my mouth. . . . But they, like Adam (or like "men"—it does not touch this argument which translation be preferred), *have transgressed the covenant*; there have they dealt treacherously against me' (vi. 5, 7).

4. Certain feasts of the Lord were well known in Hosea's day. 'Her feasts; her new moons; and her Sabbaths; and all her solemn assemblies' (ii. 11). 'The day of the solemn assembly, and the day of the feast of the Lord' (ix. 5). Drink-offerings are known, 'They shall not pour out wine-offerings unto the Lord' (ix. 4). The 'solemn assemblies' were probably those mentioned in Lev. xxiii. 2, 37; and if so, they included 'the burnt-offering, the meat-offering (the peace-offering), and the drink-offering, each on its own day.'

5. Besides these, there are frequent references in Hosea to the facts of the history of Israel recorded in the historical books, and especially to those in the Pentateuch; and these references are often very minute. That made to the destruction of the cities of the plain (xi. 8) has been already mentioned; then we have the story of Jacob, at his birth (xii. 3); at Bethel (xii. 4); at Padan-Aram, while serving for *both* wives (xii. 12); and at Penuel (xii. 4); the story of the Exodus (xi. 1); of 'the prophet' by whom the Lord led them out (xii. 13); and the prophet by whom He kept and led them in (xii. 13); of the wilderness (ii. 5, ix. 10, xii. 5); of the sin of Baal-Peor (ix. 10); of the valley of Achor (ii. 15); of the sin of Gibeah (ix. 9, x. 9); of the demand for a king to be like other nations, and the result of their request (xiii. 10, 11). These are surely strong testimony to the fact that the history and the institutions of Israel (as now known to us) were currently known in the day of Hosea; and contravene the notion that the books in which so many minute things are recorded were not written till long after his time.

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. v. 17.

'Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new' (R.V.).

Exposition.

Wherefore.—The seventeenth verse seems a new inference from the same ground as the fifteenth. Indeed, it connects so naturally with ver. 15, that one critic has suggested that ver. 16 is spurious, and another that it was a later insertion by the apostle. Perhaps we may assume that St. Paul, who had no fear of such critics before his eyes, was capable of setting his sentences down just as they occurred to him, and did not mind an occasional awkwardness. When he writes, 'Wherefore if any man is in Christ, he is a new creature,' he is indeed drawing an inference from ver. 15, but he is at the same time generalising and carrying on the thought of ver. 16.—Denney.

If any man is in Christ.—To be in Christ, in St. Paul's language, is to be united to Him by faith and by baptism (Rom. vi. 3, 4), to claim personally what had been secured to him as a member of the race for whom Christ died.—Plumptre.

He is a new creature.—Rather a new creation (Gal. vi. 15). The phrase is borrowed from the rabbis, who used it to express the condition of a proselyte. But the meaning is not mere Jewish arrogance and exclusiveness, but the deep truth of spiritual regeneration and the new birth (John iii. 3; Eph. ii. 10, iv. 23, 24; Col. iii. 4, etc.).—Farrar.

(He is) a new creation; has died unto sin, and lives again unto righteousness; or '(there is) a new creation,' a new state of things, as the apostle goes on to explain.'—Webster and Wilkinson.

The old things.—Everything around and within us. Through our union with Christ, and so far as we live in spiritual contact with Him, the world in which we live, and we ourselves, are altogether changed. For to us the world has lost its power to allure, and terrify, and control. The old multifarious influence which our surroundings once exercised over us, an influence which ruled our entire life, has altogether passed away. Consequently, *the old things*, in the widest sense possible, *have gone by.*—Beet.

Behold.—A reminiscence of Isa. xliii. 18, 19: 'Remember ye not the former things, neither consider the things of old. Behold, I make new things.'—Alford.

They are become new.—The old things have gone by; but not in every sense. For they are still here, but completely changed. The world with its men and things is still around us, but in its influence upon us it is *become* entirely *new*. Our fellow-men are objects now for Christian effort; wealth is but an instrument with which to serve God; and the world is a school for our spiritual education, a place in which we may do God's work, and a wisely chosen path to heaven. Thus inward contact with Christ changes completely our entire surroundings in their aspect, and in their influence upon us. This change is therefore a measure of our spiritual life. And it is a logical result of our deeper knowledge of our fellow-men, a knowledge no longer determined by their outward appearance. We see them as they really are; powerless to injure us, in peril of eternal death, but within reach of the salvation which God has bidden us proclaim. All this is a result of the power of Christ's love over those who have comprehended the purpose of His death. And it explains (ver. 13) Paul's unreserved devotion to God's work and to the welfare of men.—Beet.

St. Paul is still speaking, to a certain extent, ideally; because the old Adam does not die wholly and at once, nor does the new creature come into existence fully grown. But the death and life are both veritable realities, and are ever advancing together to their complete accomplishment.—Waite.

Critical Note.

The words 'all things' in the Received Text are wanting in all the principal authorities; and though it is true (as Meyer says) that, owing to the next verse beginning with the same words, they might very easily have dropped out (and this would decide us in their favour, if the want of them

involved anything unnatural), yet, since they are not required for anything in the sense, the authorities seem to demand their exclusion.—D. Brown.

Method of Treatment.

OLD THINGS GONE—NEW THINGS COME.

By the Rev. J. Wayland Hoyt, D.D.

Homiletic Review, Oct. 1890.

I. Of the *necessity* of this new creation there cannot be the shadow of a doubt. If the Lord Christ is to be at all accepted as an authoritative teacher, it is as impossible as it would be to withdraw the foundations of a great building and expect the building to stand on nothing, to take from the structure of our Lord's teaching this undermost necessity and demand of regeneration, of new spiritual creation. Not 'culture' of an old germ, but implantation of a new by the power of the Holy Spirit—that is our Lord's primal insistence. Ye must be born again. Here precisely is where much of our modern thinking breaks with Christ.

II. The *means* by which this regeneration is wrought are spiritual. Not by external rite—baptism, the Lord's Supper—can this change be produced. But the Holy Spirit is the agent, and the truth—of sin, of condemnation, of an atoning Christ, of a possible forgiveness, of an escaped judgment, of heaven, applied by the Holy Spirit to the soul—is the instrument.

III. The *effects* of this new creation are that old things are passed away, and all things are become new.

1. *Within the man* himself everything is new.

(*a*) There is a sweet new atmosphere of *relief* within the man. He had been gay before, doubtless. He had enjoyed life in a certain sense. But in the deepest heart of him there was a shadow and a burden. He was conscious of a certain out-of-jointness in him. He could not always, he might now and then, but he could not always hide from himself that he had sinned. This pressed like a dull and heavy weight upon the centre of his life. And married to this burden of sin there was a vague, nameless, but most real burden of fear—of judgment, death, doom, God. But now the bad nightmare is vanquished by the dayspring. The man sings with the psalmist, 'My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and I am escaped.'

(*b*) In the region of this man's *thoughts* all things are new; markedly here. Heretofore the thought of God had been unwelcome, and an intrusion. But now there is a joyful and filial thought of God.

(*c*) In the realm of this man's *affections* all things are new. His loves are transfigured. All earthly loves are gifts of God, now infinitely more precious than heretofore.

(*d*) In his *hope* for this man all things are new. Before his hopes did not push much beyond the horizon of this world. Now they range fearlessly the great future. They sing the song of the supreme triumph: it doth not yet appear what we shall be.

(*e*) In this man's *will* things are strangely new. The flow of the being has been changed. He finds himself *able* for righteousness.

2. *Outward things* are also new.

(*a*) This man, new born towards God, sees a new presence in the *eternal* world. Since it is God's world, and so his Father's, another light is falling on it.

(*b*) All the *pleasant things* of life are new to this man. The Cana miracle is re-enacted. Life's water is changed to wine.

(*c*) All the *painful things* of life are new to this man. He knows the knives of trial are in God's hand, and that their cutting is for the sake of a nobler character. He understands the apostle's meaning—we glory in tribulations also.

3. *The great questions of life* are new. God's kingdom, his own growth in grace, the conversion of his friends, the spiritual weal of the community—questions like these have become uppermost questions with this spiritually new-born man.

Illustrations.

The words of our Authorised Version do not represent accurately the original passage. The words, as written by St. Paul, are not 'Old things are passed away; behold, all things are become new,' but, 'Old things are passed away; behold, they are become new.' St. Paul does not speak of an obliteration of the past, but of a renewal of the past. The old things themselves have become new. The old was gone, not because it had been blotted out, but because it had reappeared under a purer, nobler, more excellent form. God's law, as seen in the building up of the Christian life, and the Christian society, was the same law, which might be discerned in all the work of His hands.

Transformation, not destruction, is the rule of His operation. You may trace that law, as some have thought, in that creation, of which the first chapter of Genesis contains the record. The first creation fell into wasteness and crumbled into ruin; but out of its ruins was built up that world of order and beauty which we inhabit. 'Old things passed away; behold, they became new.' You may trace that law, scientific observers will tell you, throughout the material universe. No matter perishes, no force is lost. The particles which constituted one body may be fashioned anew to constitute another. The force which we know as heat may be known under another name as motion or electricity; but the matter never perishes, the force never decays. 'The old has passed away; behold, it is become new.' You may trace that law in the vegetable world, when the corn of wheat falls into the ground and dies only to emerge again, first in the green blade, and then in the golden ear, the same, and yet how different. 'The old has passed away; behold, it is become new.' You may trace that law in that most wonderful of transformations, when the crawling, unsightly worm, whose house and world have been a leaf, bursts from its chrysalis-tomb, clothed with beauty and splendour, to spread its dazzling wings in the summer's sun, and to feed where it will on the choicest sweets of the summer's flowers. This eternal law shall be seen, we are assured, hereafter, when our human bodies, having turned to corruption, shall be raised anew, the same not in identity of substance, but in identity of form, when that which was sown in corruption shall be raised in incorruption. And the change of the individual shall be repeated throughout God's visible creation, and there shall be new heavens and a new earth, new not by destruction, but by transformation, and fitted for their new and transformed inhabitants.—J. J. STEWART PEROWNE.

THE best lesson which the years can teach is, perhaps, this one: that the new thing we need is, not a new world, but a new self.—J. OSWALD DYKES.

SOME years ago a young girl was led by the Holy Spirit to give her heart to God. But her friends would not at first believe she was really *converted*, which means to be turned from sin to God. They knew Jane (as we will call her) had a very bad temper; and they thought it impossible that her passionate disposition should be subdued. So they determined to provoke her, in order to see if she would get angry, as she used to do. This, of course, was exceedingly wicked. They were trying to help the devil, for you know it is his aim to tempt people to sin.

One morning when Jane returned from her work, tired and hungry, and quite ready for a good dinner, there was nothing for her to eat, but some very unpalatable food, for which she was known to have a special dislike. The family had prepared it on purpose to vex her. They watched her as she came in, expecting to see her fly into a passion, and perhaps throw the dish on the floor; or, at anyrate, refuse to touch her dinner, as would have been the case before her conversion; but what was their surprise, when she quietly sat down at the table, and began thankfully to ask God's blessing on the meal! They looked at each other with astonishment exclaiming, 'It is true!' Yes, it was true. This simple act proved the reality of the change in Jane more convincingly than volumes of words could have done.

MEN have fabled fancies of a fountain in which whoever bathed grew young again, his limbs restored to elasticity, and his skin to clearness. To the old world it was as good a thing as priests could promise to the good, that when they died, the crossing of that dark and fateful river should be the blotting out for ever from the soul of all memorials of the past. But God gives us a better mercy than the blessing of forgetfulness. The Lethe which obliterates from recollection a sinful past is a poor hope compared to the blood of cleansing, which permits us to remember sin without distress, and confess it without alarm. Or what would physical rejuvenescence be, compared to the 'washing of regeneration, and renewing of the Holy Ghost,' the rejuvenescence of the inner soul-life, the life of life made young? With a new self, cut off from this dreadful moral continuity with the past, eased of one's inheritance of self-reproach, and made quick within with the seed of a new future, all things seem possible to a man. The whole world changes when we change. Old things pass away; all things become new.—J. OSWALD DYKES.

THE grand inquiry and important point is not whether a man is learned or unlearned, rich or poor, whether he wields the sceptre of royalty or the implement of the artisan or labourer; not whether he is clothed in purple or fustian; whether he lives in a splendid mansion, surrounded by everything that can supply his needs, and minister to his pleasures; whether he rides in a splendid coach, drawn by mettled and prancing steeds, or trudges wearily on foot; whether he can trace his descent beyond the days of the Norman invasion, or belongs to the *homines novi*; but whether he is a new creature in Christ Jesus. As it is worth that makes the man, and thoughts and deeds alone are passports to enduring fame, so genealogical trees are of no value in the sight of heaven; for while man looks at the outward appearance, God looks at the heart, and He can discern whether the life is of true gold, or a mere glittering sham.

True worth is in being, not seeming,
In doing each day that goes by
Some little good; not in the dreaming
Of great things to do by and by.

J. REID.

THE grace of God in Jesus Christ is indeed a mighty power in the heart. The conversion of a sinner to God is indeed nothing less than a turning from darkness to light, and from the power of Satan unto God. But even where that change has been as marked, as sudden, as decisive, as it was in St. Paul, there is no obliteration of past history, or past character. New *affections* are not given, but the old affections are made new, because they are turned to a new object, because they are purified, strengthened, and elevated. The trust which once leaned upon earthly props is now fixed upon God and His Christ; the hope which once was bounded by the narrow horizon of time is now full of immortality, and embraces the universe in its arms. The love which once was idolatry of some human object has now found its legitimate satisfaction in Him whose love passeth

knowledge. A new *intellect* is not given, but the old intellect is made new, because it now finds its highest exercise, not in science or art or literature, though it despises none of these things, but in the study of the revelation of God. A new *character* is not given, but the old character is sanctified to a higher use. Energy becomes devotion to God; impetuosity, zeal in His service; resolution, loyalty to Jesus Christ. And so long as life lasts, the perpetual transformation is going on.—J. J. Stewart Perowne.

A little servant girl who loved Jesus was once asked what difference her religion made to her work. 'Oh! a great difference,' she replied; 'I always sweep *under* the mats now.' You see, before, she had slurred her work, only sweeping the part of the room that would be seen, but now she was thorough and honest in doing her daily duty, 'not with eye-service, . . . but with goodwill doing service, as to the Lord and not to men.'

At Yunthin in Hakkaland, China, there is a Christian congregation of ten members, five of whom were added in September last. One of the five is an old woman of about seventy, who has been for several years a brave witness for the gospel amidst much opposition. She has one argument with which she meets those who tempt her to return to idolatry: 'I know what my son was, and I know what he is, and I know it is the gospel which made the great change.' This only son, a man of forty-one, was an opium-smoker. His mother had the joy of seeing him admitted to the Church on the same day as herself. Another woman received is the wife of the leading member in the congregation. The missionary asked her husband if he thought she was a true Christian. He replied that some years ago the rule in his house was 'every two days a swearing match, and every third day a fight, but ever since the gospel came there had been peace and harmony.'—*Presbyterian Messenger*, January 1894.

The night of one 7th of March was an epoch in the history of Jenny Lind the famous singer. 'I got up that morning one creature,' she often said, 'I went to bed another creature. I had found my power.' 'And all through her life,' her biographer adds, 'she kept the 7th of March with a religious solemnity; she would ask to have herself remembered on it with prayers; she treated it as a second birthday. And rightly, for on that day she woke to herself, she became artistically alive; she felt the inspiration and won the sway which she now felt it was hers to have and to hold. . . . For her that 7th of March was a disclosure, a revelation, a new thing. It was not so much a better edition of what had preceded it. It was a step out into a new world of dominion. She knew at last where it was she stood, and what she was to do on the earth. She learned something of her mission; for to her religious mind the discovery of a gift was the discovery of a mission. She saw the responsibility with which she was charged, through the mere possession of such a power over men. The singer with the gift of God—that is what she became on that night. "She went to bed a new creature."'—*'Jenny Lind, the Artist,' by Henry Scott Holland, M.A., and W. S. Rockstro.*

Sermons for Reference.

Arnold (M.), St. Paul and Protestantism, 52.
Arnold (T.), Sermons, i. 10; iv. 274.
Blencowe (E.), Plain Sermons to a Country Congregation, i. 94.
Dykes (J. O.), Sermons, 249.
Frank (M.), Sermons, i. 16.
Hodge (C.), Princeton Sermons, 142.
Laidlaw (J.), Bible Doctrine of Man, 105, 106.
Manning (H. E.), Sermons, 19.
Miller (J.), Sermons, No. 3.
Newman (J. H.), Parochial Sermons, v. 164.
Perowne (J. J. S.), Sermons, 172.
Robertson (F. W.), Lectures on Corinthians, 322.
Spurgeon (C. H.), Sermons, No. 881, vol. 15.
,, ,, ,, No. 1183, vol. 20.
,, ,, ,, No. 1328, vol. 22.
Watt (J.), Posthumous Sermons, 247.
Christian Treasury, xviii.
Christian World Pulpit, vi. 187 (Barfield).
Church of England Pulpit, xxxvi. 86 (Reid).
Congregationalist, ii. 7 (Dykes).
Contemporary Pulpit, 2nd Series, vii. 165 (Westcott).
Homiletic Review, xx. 354 (Hoyt).
New Manual of Sunday School Addresses, 90.
New York Treasury, xi. 90.
Preacher's Magazine, 1892, 455.
Studies for the Pulpit, ii. 215.

Studies in Tennyson's 'In Memoriam.'

By Mary A. Woods.

V.

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee tho' I die.

We have now come to the last of the periods covered by the poem. In this period we have hardly a note of pain. The song (cvi.) that rings out the dying year rings out also

The grief that saps the mind,
For those that here we see no more,

and rings in a new and strong content. The New Year is followed by what has been to the poet one of the saddest of anniversaries, the birthday

of his friend,—a wintry day (Feb. 1st), in which nature conspires with memory against his peace—

> The time admits not flowers or leaves
> To deck the banquet. Fiercely flies
> The blast of North and East, and ice
> Makes daggers at the sharpen'd eaves.

But he piles logs on the fire, and loads the table with festal cheer, and calls on his comrades to

> Be cheerful-minded, talk and treat
> Of all things ev'n as he were by.

It is this 'cheerful-mindedness' which strikes the keynote of our last period. At first sight it looks almost like retrogression. Those of us who have followed the mourner sympathetically as he rises from the hell of despair to the heaven of rapturous hope, are conscious of something like a shock when he returns to the common earth of our trivial experiences.

> Surely we
> Will drink to him, whate'er he be—

Are these, we ask, words to be used in connexion with one who is spirit, released from things of the body? What have wine and song and fireside chat to do with a soul in heaven?

This is not the place to discuss the assumption on which such objections rest, or to inquire into the possible conditions of that 'intermediate' state of which the very name implies that it is imperfect. But it is certain that, not for the poet only, but for all mourners, a change of the kind I have indicated is a necessary prelude to mental health. Conditioned as we are, we can no more live in heaven than we can in hell. If we cannot breathe the foul vapours of the charnel-house, if the soul, in passionate reaction, is constrained for one brief moment to seek the air of her native heaven, she cannot linger there. She can but win strength for a renewed sojourn on earth, strength that may keep the mind sane and the grave beneath our feet. But her flight will not have been in vain. There are two ways of surmounting loss and the pain of loss. We may forget and cease to care. We may live our ordinary lives, not as though the friend 'were by,' but as though he had not been. This is a common way, but it is not Tennyson's way. For the strength of his return to common life is the thought of the friend of whom he has learnt that he 'lives in God,' and whom he therefore knows to be, like God Himself—

> Closer . . . than breathing, and nearer than hands and feet—

only less near than in that perfect future which shall give him back to his embrace. Like the Christ of the 'Dedication,' he is at once divine and human, and it is on the human side that he touches the earthly friend most closely. Thus it is that politics and science, and the concerns of humanity, resume their interest for the mourner, and play so large a part in the last chapter of his story. At times, indeed, we have a faint stirring of the old regret. Memory wakens with all sweet things of spring, whispering of

> Days of happy commune dead.

Or again, we have moments of vision; rapt contemplation of the friend as he is, as he may be—

> Known and unknown; human, divine;
> Sweet human hand and lips and eye.

But for the most part we are confronted with a temper too serene for sadness, too patient for rapture. To quote the poet himself once more, he has given us 'a sort of Divine Comedy, cheerful (not ecstatic) at the close.'

The poem is followed by a marriage-ode (written six or seven years later, on the occasion of a sister's wedding), of which I need only notice the touching stanza—

> Nor count me all to blame if I
> Conjecture of a stiller guest,
> Perchance, perchance, among the rest,
> And, tho' in silence, wishing joy.

Of the 'Dedication,' added later still (1849), it seems necessary to say a few words. I assume (for I cannot read it otherwise) that it means what it appears to mean, and is addressed by a Christian to Christ. It marks the final rest of the soul after the tossings of 'In Memoriam.' I agree with those who think that the absence of dogmatic phraseology may be sufficiently explained by the instinct of the poet. But I go further than this. I think that he has pierced to the heart of the Christian mystery, and found it to be love; and that this being so, he can find no better word for the Incarnate Love. Not only as the poet, but as the thinker, who has come triumphant out of a struggle for life or death, he grasps his prize,

caring less for the name than for the thing behind it—

> For life, with all it yields of joy and woe,
> And hope and fear . . .
> Is just our chance o' the prize of learning love,
> How love might be, hath been indeed, and is;
> And that we hold thenceforth to the uttermost
> Such prize despite the envy of the world,
> And, having gained truth, keep truth, that is all.[1]

I do not know, and in this connexion I do not care, what Tennyson's private theological opinions may have been, or what he thought they were. It is conceivable, though not, I think, probable, that he may have regarded some of the phrases he employs as symbolically rather than literally true. What is certain is that he has clothed the central truths of Christianity in the forms of Christian speech, and in so doing has given us one of the noblest and profoundest Christian hymns in the English language. For its appeal is to One in whose hands are the issues of being, and in whom love is the conqueror of death—

> Thine are these orbs of light and shade;
> Thou madest Life in man and brute;
> Thou madest Death; and lo, *thy foot*
> *Is on the skull which thou hast made.*

[1] Browning's 'A Death in the Desert.'

Exposition of the First Epistle of St. John.

By Professor the Rev. Richard Rothe, D.D.

CHAPTER V. 2–5.

'Hereby we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we endeavour to keep His commandments: and His commandments are not grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'

Ver. 2. The exhortation to brotherly love (begun in iii. 10) is now ended. It ended by pointing to the fact that love of the brethren is an indispensable criterion of the genuineness of one's love of God (iv. 20–v. 1). But John is far from desiring to give any occasion to the notion that he understands by the brotherly love, which he makes so fundamentally important, a love which has no connexion with the truly religious disposition, or that he is satisfied with merely external deeds of love, which are manifested to the brethren. He accordingly now declares expressly that genuine brotherly love has love of God for its presupposition as really as the latter presupposes the former; and that just as, on the one hand, brotherly love is the necessary criterion of genuine love of God, so, on the other hand, love of God is the necessary criterion of genuine brotherly love. He derives this position directly from the thought of the previous verse, from which indeed it follows with logical necessity. For if the Christian loves his neighbour as one born of God, as a child of God, this (seeing that love must love its object wherever it may meet it) is absolutely impossible without his at the same time also loving God. It is just because the Christian loves his neighbour as one likewise born of God, as a child of God, that his love of his neighbour is really *brotherly love.* In order to bring out this connexion, John writes, not 'the brethren,' but 'the children of God.'

He is not, however, satisfied with merely mentioning this criterion of love to God. Seeing that this loving of God might possibly be understood merely of the *feeling* of love to God, in order to prevent such a misconception he expressly remarks that the loving of God, of which he is speaking, includes also the keeping of His commandments, and accordingly makes this keeping of His commandments the criterion (from another point of view) of the genuineness of one's love of God. He thus returns very naturally to the line of thought, with which he had already occupied himself in ii. 3–6; only that there he expressly included among the commandments, by the keeping of which he would test the reality of one's knowledge and love of the Saviour, the commandment of brotherly love; in which indeed he

made all the commandments properly consist (ii. 7–11).

John will thus neither let love of one's neighbour suffer in the interest of love to God, nor the latter in the interest of the former. The only too common separation of the two is indeed not possible to the Christian as such, seeing that in his neighbour he expressly loves the child of God and therefore his brother. But this Christian point of view has not yet become sufficiently familiar to us. One does not need to demonstrate to the Christian the indivisibility of this twofold love; whereas the non-Christian will not admit the union of the two. He loves man purely as man, and does not feel the obligation of also loving God at the same time. God seems to him to stand in such a remote relation to man, that he does not comprehend how love of the former includes love also of the latter. His love of God is, properly speaking, no love; it is so much merely a matter of his understanding, and of an obedience dependent on cold reflection, that he himself would probably admit that if he tried to love his neighbour with the same disposition it would be insufficient. Of his divided love he gives God only the least share. But the thought of such a *division* is altogether erroneous. Christianity absolutely rejects such a notion. It teaches us to love God and man with our whole love, inasmuch as it shows us that our neighbour is a child of God, and raises our love of our neighbour into brotherly love. The Christian has, therefore, to examine himself as to whether his brotherly love is really thoroughly inspired by religious motives and principles, as to whether in his brother he really loves God; and he is not satisfied, if in his brotherly love he merely at the same time stumbles upon a *feeling* of love to God. He asks himself further, whether he actually expressly fulfils the commandment of brotherly love as being a divine command, in which *all* divine commandments are comprehended. We must not make the consciousness of actually loving God a means of appeasing our conscience when it accuses us of our attitude to the rest of the divine commandments. And therefore we stand much in need of being thus reminded that there is no such thing as a love of God without the keeping of His commandments, and indeed all of them without exception. Towards those men, of whom we are sure that we love them, we are less strict in the discharge of individual duties than towards those with whom we are less intimate. We are less strict because we make ourselves easy for our remissness with the consciousness that we really love them. So is it with us also in our attitude towards God. If we discover in ourselves sincere love of Him, we imagine that we do not need to be so strict as regards the one or the other of His commandments. Such a mode of procedure is in point of fact irrational in respect of God as well as of men. For if anything whatever can urge us to the strictest fulfilment of all our duties towards another, it is precisely the sincerity of our love towards him. If our love, whether it be of God or of men, becomes in the manner indicated an excuse for moral indolence and negligence, we should confidently conclude that it lacks the right sincerity. Love of God can be urged as an excuse for the neglect of His commandments only when it is extremely lukewarm and impure.

Ver. 3. The reason why the loving of God and the keeping of His commandments are identified is this: genuine love of God consists *in concreto* in the keeping of His commandments (iii. 24). The fulfilment of the divine commandments is the aim of its endeavouring; for in the very nature of love to God there is involved the tendency to keep His commandments strictly and conscientiously. Here again we see the essentially ethical character of love to God, in that it is not merely a matter of enjoyable feeling, but of the ethical disposition and the will. We should distrust any love of God in which this tendency does not directly inhere. No doubt everyone comes far short of having such a love of God that he perfectly fulfils His commandments. But we can easily discover whether the zealous endeavour to fulfil them inheres in our love; whether strict conscientiousness and moral earnestness is the real soul of our love of Him; and whether we measure our love of Him by this test or by the vividness of our feeling towards Him.

In order to make it still more clear that, from the nature of the case, the keeping of His commandments is inevitably involved in love of God, John goes on to say that to the Christian (that loves God) His commandments are not at all grievous, burdensome, repugnant. 'His commandments are not grievous,' namely to him, of whom and to whom alone the apostle is here speaking, the *Christian* reader (Matt. xi. 30). The expres-

sion 'grievous' is to be understood partly of difficulty and partly of burdensomeness; it probably refers most of all to the latter. To the Christian the divine commandments are not a burden. He rejoices that God has set him such a task, and recognises in these divine commandments his highest dignity and glory. That man has to engage in such lofty work, and is himself thereby to become so lofty a being, is a joy and pleasure to him; whereas the natural man feels himself constrained and confined by God's commandments; instead of setting himself so high an aim, he would rather fall back a stage in creation and give himself up to the condition of the merely animal life.

We must examine and test ourselves in accordance with this statement. For these two opposed attitudes to the divine law are usually at war in our heart; these, namely, delight in God's commandments, and delight in the lawless and unlawful life of the flesh in its sensuality and selfishness. The war between the flesh and the spirit in us reduces itself in the last analysis to the conflict between the twofold law within us. To the Christian, however, the commandments of God are not burdensome. The fulfilment of them costs him unspeakable labour and effort; but the reason of this is not to be found in the demands of the law, but in his own weakness and perversity. Looking at the matter by itself, he must confess that what God demands of him is simple and self-evident; that He demands only things that belong to the first elements of a truly worthy human existence. If he finds difficulties in connexion with the fulfilment of the commandments, he does not complain of the difficulty, but is rather grieved at himself, that even that which is simplest costs him such trouble. The natural man thinks he is entitled to complain that God imposes upon him a task of such difficulty; he sees in the divine law-giving a severity of God, who treats men with needless strictness. He accordingly seeks in every way to make terms with the divine law, to abate from the strictness of its demands; and he thinks himself justified in fulfilling the divine command with sighs and complaints. 'Such a life is far too difficult a matter for man.' He cannot conceive the possibility of corresponding to the divine law in a really satisfactory manner; and he torments himself with the law. The Christian, on the contrary, knows that the means of really and perfectly fulfilling the divine law are within his reach; he knows that through faith in Christ everything has been abundantly bestowed upon him that is essential to the divine nature and walk. He feels how difficult it is *really* to be a Christian, and to enter entirely into fellowship with Christ; but he does not admit that the keeping of the divine commandment is associated with special difficulties. He grieves merely at the incompleteness of his own Christianity and of his own faith.

Ver. 4. John now states the reason why to the true Christian the commandments of God are not difficult and burdensome. (The last clause of ver. 3 should be attached to ver. 4.) That, namely, which makes the keeping of God's commandments so difficult and burdensome a matter (an object of our resistance and repugnance), is the opposition which the world (both the world within us and the world without us), in virtue of its essential contrariety to God and His will (*vid.* ii. 15–17, iv. 4–6; cf. Jas. iv. 4), presents to their fulfilment. But this opposition of the world has been overcome by the true Christian, in so far as being a Christian he is a man begotten of God. For as such he has a principle of his being which is mightier than the world and its principle (iv. 4). In order to encourage his readers, John reminds them of the fact that they are begotten of God.

'Whatsoever is begotten of God' expresses the unqualified universality of what he is now to assert more emphatically than 'every one that is begotten of God.'

The strength, in virtue of which the man born of God overcomes the world, is faith in Jesus as the Christ, as the Son of God; and indeed this faith is the operative cause of the new birth (v. 1). And thus John comes at once to the theme, which he means specially to treat of at the close of the Epistle, as being the foundation of the whole, and over which he lingers up to the end of v. 12, namely, the absolute demand and necessity of faith in Jesus as the Christ and consequently as the Son of God, the Victor over the world (John xii. 31, xvi. 33). When man confronts the divine commandment as flesh begotten of flesh, his courage must fail him. But this is precisely what is perverse, this, namely, that man, in the feeling of his natural inability, will not believe that he can become different from what he is by nature, that he can be as truly and strictly born of God as he has been born of the flesh. This unbelief is doubtless of a very excusable nature wherever there has

been no experience bearing witness to the truth and reality of this divine birth. But he who, after coming into contact with Christ, who in His own human existence has given the practical proof of it, still persists in such unbelief, is not to be excused. If we could think of the ethical condition of Christ becoming our own, should we find the divine commandments still grievous? By means, however, of the new birth through faith in Christ our own ethical condition can become like the ethical condition of Christ. There is nothing that so promotes incompleteness in an ethical respect as the keeping back of this truth from men. Ordinary moral teaching is of opinion that if we would make men really conscientious, we must keep this faith in so-called divine gracious operations and in Christian conversion as a work supernaturally wrought by God Himself altogether in the background. But, on the contrary, that is really to rob men of all courage as regards the fulfilling of the divine law. It is only through the strictly supernatural aspect of that, which Christianity seeks to make out of man, being made prominent, that we are endued with the courage which enables us to endeavour conscientiously to keep the divine law even in its slightest details.

John, however, credits the Christian not merely with the consciousness of possessing the power to overcome the world, but even with *having already overcome it.* He here represents the victory of faith over the world as being a victory already gained, and the world as a world already overcome by the believing Christian. He means that it is so in principle; just as in ii. 13, 14, iv. 4, and Gal. v. 24. We are conscious of our conversion as a moment in which the bonds of sin are broken; so also are the bonds with which the world holds the natural man. His heart is actually set free from it; and therewith he is conscious of having overcome it, notwithstanding the unceasing temptations that proceed from it. For after he has routed it completely, he must still with toil conquer the separate portions of its domain; but he knows himself as the victor, who has to work out his victory in all its consequences. He accordingly confronts the world boldly and despises it.

Ver. 5. This verse contains an express proof of the position, that faith in Jesus as the Christ is the real power whereby he that is born of God overcomes the world. True, it is not connected with the previous verse by means of any causal particle. But it is precisely upon this omission of any such particle that the rhetorical character of the passage depends (as in ii. 22). Instead, namely, of adducing any strict reasons for his assertion, John appeals directly and boldly to immediate consciousness and to the experience of his readers, and puts to them the question, Who else than he that believes in Jesus as the Son of God overcomes the world? It is a question of triumphant confidence in the incontestable truth of his assertion. Who can claim, like the Christian, to have overcome the world? The natural man lays no claim to such a victory. He regards himself as one that must serve the world, and counts it fanatical pride on the part of the Christian to maintain that the world must serve him, and not he the world. The Christian, however, knows that he overcomes the world; indeed, he knows that in his faith the overcoming of the world is involved in a thoroughly reasonable manner. His faith is the faith that Jesus is the Son of God, that a man, his fellow, has fought his way to perfect fellowship with God, and has overcome everything in himself that could have given the world any power over him. Knowing this Jesus as the conqueror and lord of the world in perfect fellowship with God, he knows at the same time that he himself belongs through faith to this Jesus, and the latter to him; and that the power of Jesus, like His history and crown, is his own. No doubt, a faith in Jesus, which should regard Him, not as God's Son, but only as a man such as we all are, could not impart to us the consciousness of possessing the power to overcome the world. That is the reason why John lays such stress upon the fact that Jesus is God's Son. How important it is in the interest of our religious-ethical confidence and gladsomeness to find in Jesus that which He is, namely, the Son of God, is very clear from this verse. He to whom the Saviour is unimportant will certainly also live a mean and beggarly Christian life. In proportion as the Saviour is grand and lofty in our estimation, so will our Christian life also be full of power and of glory. To attempt to rob humanity of this sole, true God-man is the most heinous crime that can be committed against it.

With this thought John has now reached the last point which he means to discuss in his letter, namely, to the unconditional demand and necessity of faith in Jesus as the Christ or the Son of God (vers. 6–12).

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

II.

PERSONALITY, HUMAN AND DIVINE. By J. R. Illingworth, M.A. (*Macmillan.* 8vo, pp. xv, 274.) 'If I am not mistaken, Mr. Illingworth's lectures will be found to mark the beginning of a new phase in the religious thought of our time,—a phase in which philosophy will once more take its proper place in supplying a broad foundation for other branches of theological study, and, at the same time, quickening them with new life. Philosophy is, after all, still the queen of the sciences. Its influence is felt in every department of human thought, especially the highest. And it seems that at last, if my judgment does not deceive me, we have a Christian philosophy which is on essentially right lines,—a philosophy on which we can take our stand, strongly and confidently, and from which we can each go forward to that branch of study which has a call for us.'

These are not the words of an optimistic reviewer with a good digestion. They were spoken at the Exeter Church Congress, and the speaker was Professor Sanday of Oxford. For Professor Sanday also can be enthusiastic when the occasion warrants enthusiasm.

And after these words of Dr. Sanday, what need be said? This, perhaps. That the book has now been published (it had only been given as the Bampton Lectures for 1894, when Dr. Sanday spoke), and it is found to contain 'an admirably clear and strong expression of thoughts' to which, as Professor Sanday shows, others have been graduating as well as himself. For a course of lectures, the volume possesses a surprising philosophical unity; for a connected philosophical treatise, it is surprisingly popular and readable.

A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESE OF ROCHESTER. By Randall T. Davidson, D.D. (*Macmillan.* 8vo, pp. iv, 90.) There are three addresses. The title of the first is 'The Diocese'; of the second, 'The National Church'; of the third, 'Ministry of Word and Sacrament.' And the note struck in the first is carried to the end of the last. It is a note of work to be done, and the demand for earnest men to do it.

> We must be here to work,
> And men who work can only work for men,
> And, not to work in vain, must comprehend
> Humanity, and so work humanly,
> And raise men's bodies still by raising souls.

THE KESWICK LIBRARY. (*Marshall Bros.* 16mo, six vols., pp. 112 each.) Under the title of 'The Keswick Library,' Messrs. Marshall Brothers are at present issuing a series of small books, of which the first prominent feature is their attractive shape and binding. They all deal with parts of what has come to be called the 'Keswick Platform.' But they are quite independent of one another. The titles are of less account, since they are chosen to bring out some prominent thought rather than describe the book itself; but these are the men: Mr. F. B. Meyer, Prebendary Webb-Peploe, Mr. Evan H. Hopkins, Mr. Hubert Booke, Mr. C. A. Fox, and Mr. G. H. C. Macgregor. These six are to be followed by other six writers, in monthly volumes; and when the series is complete, it will be a pleasure to attempt some exposition of their aim and doctrinal position. Meanwhile it is enough to commend the volumes that are issued, and that may be done very heartily. They are written, as will be seen, by prominent Keswick men; and they are excellent examples of the work of these men at its best. Nay, more than that, the little books are capable of leading us to a closer walk with God, and will scarcely fail so to lead us, if we will read them prayerfully and in a teachable spirit.

THE GUIDE FOR 1894. (London: *R. J. Masters.* 4to, pp. 208.) And it *is* a guide. It sees clearly, for it follows the Light and does not walk in darkness, and therefore it guides aright. Many young men have risen up already and called this editor blessed. Many old men may sit down and enjoy its chatty wisdom, and wish they had had this guide when they were young.

THE BOOK OF PSALMS IN VERSE. By James Keith. (Edinburgh: *Menzies.* Foolscap 8vo, pp. 333.) There are persons living still who break into uncontrollable laughter when they read certain verses in Tate and Brady's Psalms in Metre. These persons will find the same occasion for mirth in Mr. Keith's version; and also in the Authorised Version of the Psalter itself. For in the first place it is what David said, not what Tate and Brady say, that moves their laughter—that allusion, for example, to Moab and the illustration of the washpot and the shoe. So Mr. Keith may let them laugh. He, at least, knows David well, and familiarity with this great man breeds not contempt but reverence. He reverences David, and has done as much as any man is ever likely now to do to turn David into English verse. He has given us a great variety of metres, and offers to give us more if we desire it. He has given us the Psalms in verse once more, in short, and they who have any interest in this matter will not pass his work by.

GRIP THE OLD BOOK. By the Rev. John Philip, M.A. (Aberdeen: *A. & R. Milne.* Crown 8vo, pp. 41.) We have had titles like this before, and found their meaning to be fear and trembling for the Ark of God. But Mr. Philip has none of it. And yet he might have, if any man. For since his early youth he has taught the inerrancy of the Bible, and now in his old age he hears its inerrancy challenged all around him. But he believes that the critics are not all dishonest and disloyal, and that when they have done their work, the Book, which is great and necessary now, will be greater still and yet more necessary. So this is the true believer in the Word of God. And this man's faith will steady the faith of other men.

A SELECTION FROM THE WRITINGS OF DEAN STANLEY. Edited by Anthony S. Aglen, M.A. (*Murray.* Crown 8vo, pp. 440.) Few men will suffer less from this process of selection, which has now become so common, than Dean Stanley. His works were volumes of 'selections,' not from other persons, but from his own mind. He wrote in pictures, not in arguments. Archdeacon Aglen's difficulty, therefore, must have been what to leave out, not where to gather in. He has done well. Stanley is now more accessible than ever. How often have his graphic paragraphs been read in other men's books, and heard from other men's pulpits! They will do duty in so excellent a manner more largely now; and Mr. Aglen's Indexes will give us the maximum of utility with the minimum of vexation of spirit.

LYRICS OF A LONG LIFE. By Newman Hall. (*Nisbet.* Foolscap 8vo, pp. 256.) It is a great pleasure to receive this complete edition of Dr. Newman Hall's Hymns. They do not rank among the very highest, but they are always sincere, and always in touch with the truth as it is in Jesus. They are very welcome, but most of all will they be welcomed by those who know Dr. Hall best.

THE HOLIEST OF ALL. By the Rev. Andrew Murray. (*Nisbet.* Crown 8vo, pp. xi, 552.) Under this quite appropriate title Mr. Murray has given us an exposition of the Epistle to the Hebrews. He wrote it first for his Dutch Christians in Wellington, South Africa. He wrote it that they might be warned against backsliding, and encouraged rather to go on unto perfection. For this is the epistle of the pilgrimage journey whose way is rough, but whose end is glorious. And now he has written it in English for the much more numerous band of English-speaking Christians who make little progress, and are even in risk of falling away.

It is less an exposition than a treatise on the way to walk uprightly, with this epistle for text. If there are any vexed questions of interpretation, there is also abundance that is undisputed, and out of that how much practical wisdom and solemn warning may be gathered! So we will not delay over vexed questions. It is a book to be read in secret, not without prayer. Let us enter our closet and shut to our door, and as we read it pray to our Father which is in secret. Let us choose it also as a gift for the New Year—it is so handsome outwardly, it is so wholesome within.

CALVINISM POPULARISED. By H. A. Long. (*Nisbet.* Crown 8vo, pp. xv, 171.) Mr. Long describes himself in his title-page as 'the Protestant Champion of Scotland.' And that is the tone of the volume. The persons of the dialogue are 'He' and 'I'; and 'I' wins the victory easily. But there are victories that are crushing defeats.

THE BIBLE BY MODERN LIGHT. By Cunningham Geikie, D.D., LL.D. (*Nisbet.* Crown 8vo, pp. 560.) This is the last volume of the new edition. Its period is from the Exile to Malachi. Its manner is the same. Dr. Geikie has not done this thing exactly as it might be done; he has not done it as he might have done it. Yet there is no other work in existence at present that will serve our purpose half so well. And now, before passing from it, let a word of sincere thanks be spoken to Dr. Geikie for his full and painstaking indexes, and to the publishers for the excellence of all their work.

AN ILLUSTRATIVE SCRIPTURE REFERENCE-BOOK FOR PREACHERS AND TEACHERS. By the Rev. G. S. Bowes, M.A. (*Nisbet.* Crown 8vo, pp. vii, 410.) What we are used to call the 'Subjects' in the Bible are arranged alphabetically, and under each subject is found a gathering of texts. Sometimes the texts are quoted, sometimes not, but nearly always there are light touches of explanation, illustration, or application. Thus:

'Cleansing: Num. xix.—"The water of separation," referred to in its typical import (Heb. ix. 13), as sanctifying to the purification of the flesh, pointed to a purification more spiritual and complete.'

It is easy to see how useful that will be. It is easy to predict a place for this book close to the preacher's hand.

GREAT PRINCIPLES OF DIVINE TRUTH. By the late Rev. Edward Hoare, M.A. (*Nisbet.* Crown 8vo, pp. viii, 296.) These sermons of the late Canon Hoare have been edited by his son, the Vicar of Aylsham. The selection was mainly made by Canon Hoare himself. And it is very well known how Canon Hoare will be found to speak on such great principles of divine truth as Propitiation, Redemption, Repentance, Justification, Forgiveness, and the like. They say his thoughts are not the thoughts of the Church of England to-day. But that is a minor matter. They seem to be the thoughts of Scripture. And even if this must be deprecatingly spoken of as 'the old-fashioned teaching of the Evangelical body in the Church of England,' let it be remembered that that old-fashioned teaching went to the new-fashioning of men in Christ Jesus as no other teaching has done since its day.

Both the publishers and the editor have done what they could to make the volume worthy of its author and the real greatness of its matter.

THE BOOK OF LEVITICUS IN HEBREW. By S. R. Driver, D.D., and H. A. White, M.A. Also, THE BOOKS OF SAMUEL IN HEBREW. By K. Budde, D.D. (*Nutt.* 4to, pp. 32 and 100.) Two additional volumes of Professor Hampt's courageous enterprise have just appeared. Professor Driver's *Leviticus* is conservative and cautious; Professor Budde in *Samuel* is exceedingly bold. No doubt *Samuel* presents special temptations to the professional emendator—no doubt you *must* become an emendator, and on a somewhat liberal scale, there. Yet the difference is remarkable between these two volumes, after all such allowance is made. And English scholars will use Driver with the greater pleasure.

The mechanical production of the volumes deserves the utmost praise. The printing is done by Drugulin, the polychromy by Fritzsche, and the paper is supplied by Flinsch, all of Leipzig. Can the work be done yet in this way in our own country?

THE INTERNATIONAL GOLDEN TEXT-BOOK. (*Oliphant, Anderson, & Ferrier.*) Ministers, superintendents, and teachers in search of a convenient book of the Lessons for themselves, or a convenient and imperishable text-book for their pupils, should write for a specimen of this. The Lessons are here, the Golden Texts in full and in large type, the Home Readings for the week, and a page for attendance marks. There is also an edition with the Shorter Catechism as an appendix.

THE CHURCH AND SOCIAL PROBLEMS. By A. Scott Matheson. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. viii, 375.) Mr. Scott Matheson has apparently written the most useful book hitherto on this subject. It is full of matter, and at least gives us the information to form our own judgments on. It will spread with its own momentum, as money grows. This is the second edition; it will more speedily pass out of that, in all probability, than out of the first. For it is just the means of forming a judgment that Christian men and women want.

THE HOLY SPIRIT, THE PARACLETE. By the Rev. John Robson, D.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. xiv, 248.) Part of this work has already appeared in the pages of The Expository Times, as Dr. Robson has not forgotten to mention. And it attracted some notice there, especially the last article on the 'Work of the Holy Spirit in Christ.' That article proved that Dr. Robson has worked independently on this great and difficult subject. The clear separation of the Spirit's presence in Christ at His birth and at His baptism was felt to be fresh and true, and forcibly expressed. But the articles in The Expository Times form but a fraction of this book. It is a popular Manual on the Doctrine of the Holy Spirit, not yet complete and not yet final, but making a distinct step forward, and already beyond all its popular predecessors.

FOREIGN MISSIONS AFTER A CENTURY. By the Rev. James S. Dennis, D.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 368.) Foreign Missions, as even stray travellers tell us, are now conducted according to the most exact methods of science, and the time must be near when we shall look for their place on the programme of the British Association. It is already possible to classify results and make inductions. It is possible to write the Scientific Manual of Foreign Missions. And Dr. Dennis seems to have written it. His work will find no favour in the eyes of those who deny to Missions the name of Science or even Common Sense. But he can afford to ignore these persons, for their number has been rapidly diminishing of late. By those who want to know all about Foreign Missions, and want to be sure that they are not imposed upon, this book will be most welcome. It is written with knowledge that is exceptionally wide and exceptionally intimate. And, what is more surprising, it is written with precision and without prejudice. Two chapters are particularly useful at present: Chapter iv., which discusses 'Present-Day Problems of Theory and Method in Missions'; and chapter v., which explains 'Present-Day Controversies of Christianity with Opposing Religions.'

Professor Lindsay characteristically introduces the book to its English audience.

IN HIS STEPS. By the Rev. J. R. Miller, D.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 120.) Dr. Miller's writings are many, though unambitious, and they have proved acceptable to readers in this country. Hence the publishers are justified in issuing his latest volume at so cheap a rate and so attractively. The little book is written to guide 'young Christians setting out to follow Christ.' It has ten short chapters: Beginning Well; The Ideal; Consecration; Conflict; Service; Personal Prayer; and the like. If young Christians could but stumble on this book, they would find a blessing in it.

JACOB BEHMEN: AN APPRECIATION. By Alexander Whyte. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 86.) It takes a great man to know a greater, and it is a tribute to the largeness of Dr. Whyte's own soul, that he finds these men so noble,—Dante, Bunyan, Rutherford, Behmen,—and makes them seem noble to the smallest of us. This is only a lecture. But we know Behmen now as we did not before, with all our reading in him and about him.

TILL HE COME. By C. H. Spurgeon. (*Passmore & Alabaster.* Crown 8vo, pp. 358.) The readers of the 'Metropolitan Tabernacle Pulpit' need not fear that they will be buying twice, for these Communion Addresses have not been published there. They are chosen from a large pile, for it was Mr. Spurgeon's way to observe the ordinance of the Lord's Supper every Sabbath day. Some of them were spoken in the Metropolitan Tabernacle, when thousands heard, some in the presence of a few friends in the sitting-room at Mentone. They show us their author when he was most himself,—that is to say, when he was most in Christ; when Christ was most in him.

HISTORY OF S. FRANCIS OF ASSISI. By the Abbé Léon le Mounier. Translated by A Franciscan Tertiary. (*Kegan Paul.* 8vo, pp. xxiv, 524.) It is doubtful if a History of S. Francis, written in the modern spirit and with the modern conception of the miraculous, is possible now. If possible, it would be a thankless task. For we can only know S. Francis from the pages of his historians, and in their pages it is impossible now to discover that separation which the modern Protestant spirit demands. It would be a thankless task, therefore; for whatever would be found as the result of the labour would neither be S.

Francis nor worth knowing. Le Mounier has no heart to run the risk. He is in utmost sympathy with the spirit that made S. Francis what he really was, and the spirit that made him what we know him now. When Protestants read such a story, for example, as the flight of Clara Scefi from her father's house, and see the hand that S. Francis had in it, they are quite unable to appreciate the motives or approve the act. But Abbé le Mounier has no such compunctious visitings of conscience. He approves, he adores. In that act Francis is S. Francis and God's fellow-worker, Clara is made S. Clara, and, whatever might happen in the future, henceforth irrevocably God's.

Well, it is probably the only history of S. Francis that can be written now. Surely Sabatier has proved that. It is, at anyrate, the only history we should all care to read. For, let us sift and even disbelieve as heartily as we will, but let us have the matter to sift.

The translation is well done, and the publishers have given us a most handsome and creditable volume.

LIFE'S GOLDEN MORN. By the Rev. George Philip, D.D. (Edinburgh: *Stevenson.* Foolscap 8vo, pp. 152.) It was recently said by one of our ablest preachers, that the man who would gather the recollections which great men have left of their boyhood would confer a signal benefit on those who had to do with the training of the young. That is exactly what Dr. Philip has done here. And he has not only gathered the recollections out of a wide range of reading, but has made a connected narrative of them in a succession of most interesting chapters and under appropriate headings. Quite unpretentious and very cheap, the volume will be found of the utmost immediate utility to preachers and teachers alike.

THE CATHOLIC REVIVAL OF THE NINETEENTH CENTURY. By George Worley. (*Elliot Stock.* Crown 8vo, pp. xv, 152.) There are many histories of the Oxford Movement, but they are fractional and academic. A complete and popular narrative has been a felt want. Mr. Worley has apparently the necessary sympathy and knowledge, and has actually made the effort to supply the want. The only objection to his book is its brevity. Within his limits he has done remarkably well, and the Dean of St. Paul's, who compliments him on his success in an Introductory Note, does so justly.

THE GOVERNMENT OF GOD. By William Woods Smyth. (*Elliot Stock.* 8vo, pp. x, 250.) Mr. Smyth is an evolutionist and a believer. His purpose is to prove that evolution accepted as a working theory of the universe does not blot out God, but demands and displays Him more than ever. This is the second enlarged edition of the book. The additions are placed within brackets, which may be a convenience for those who already possess the first edition. In the preface Mr. Smyth charges Professor Henry Drummond with misappropriation of ideas. To which Professor Drummond would probably answer that he has clothed them in a more attractive style, and given them a wider currency.

PUBLIC PRAYERS. By A Congregational Minister. (*Elliot Stock.* Crown 8vo, pp. 50.) One shrinks from even reading printed prayers; to criticise them is impossible. If one could pray these prayers and hear some worshipper's heart say, 'That helped me, that drew me nearer to the throne of mercy.' They seem short and reverent and true.

FURTH IN FIELD. By Hugh Haliburton. (*Fisher Unwin.* Crown 8vo, pp. viii, 280.) Send this book abroad to the sons of Scotia in greater Scotland. Those who remain will be glad to listen by their ingle-side to the customs of their boyhood passed away, or the yet older and stranger frolics of their fathers, long since driven out of the land. But it is they who have no Scottish ingle-side to sit by, who have smelt no peat reek, and tasted no savoury sowens these many years, who will most relish Mr. Haliburton's toothsome gossip.

DANTE, BEATRICE, AND THE DIVINE COMEDY. By Charles Tomlinson, F.R.S., F.C.S. (*Williams & Norgate.* Crown 8vo, pp. 99.) In these ten chapters, delivered as lectures at University College, London, so long ago as 1878, we have the externals of the poem,—the Scribe, the Printer, the Poet, the rhythm, Beatrice, Dante's Portrait, and even Dante's Bones. Well, we wish to know the externals; we *must* know

them, here if anywhere. For does not our whole entrance into the poem depend upon our conception of its external features—who or what Beatrice was, for example? Here they are then, in delightful brevity and apparent truthfulness.

THE EVANGELICAL MAGAZINE. (*Elliot Stock.* 8vo.) *The Evangelical Magazine* renews its youth and mounts up. The issue for January will open a new volume, and itself will open with an article by Mr. Gladstone. Now when an article by a great man is discovered and republished, it is generally found that the man is greater than the article. This article is remarkable in itself, and the author will be forgotten in the deep interest of the subject. Its subject is, 'The Evangelical Movement: its Parentage, Progress, and Issue.'

THE REUNION QUESTION. By W. T. Moore, M.A., LL.D. (*'Christian Commonwealth' Office.* Crown 8vo, pp. 48). Dr. Moore, besides editing with quite exceptional ability the *Christian Commonwealth* (to which, by the way, it is announced that Dr. Maclaren is in future to be a weekly contributor), finds time also to consider and discuss such questions as the Reunion of the Churches, and even go to Grindelwald to discuss them. This is his address there last summer, and is great enough to be included henceforth in the literature of its subject.

THE MINISTER'S DIARY, 1895. (*Hodder & Stoughton.* 2s.) The indispensable Vade Mecum. You cannot be a minister without it.

PAMPHLETS:—

1. *The Life with God.* By Phillips Brooks. (Allenson. Crown 8vo, pp. 27.)

2. *Immersion proved to be not the Scriptural Mode of Baptism.* By Rev. W. A. Mackay, B.A., D.D. (Edinburgh: R. W. Hunter. Crown 8vo, pp. 126.)

3. *Notes on Romanism.* By the Rev. P. Barclay, M.A. (Edinburgh: R. W. Hunter. 16mo, pp. 68.)

4. *The Value of Baptism and the Lord's Supper.* By W. T. Whitley, M.A., LL.M. (Melbourne: Watt & Co. Crown 8vo, pp. 32.)

5. *India as a Field for Industrial Enterprise.* (Calcutta: Office of 'The Indian Engineer.' Demy 4to, pp. 26.)

Index to Modern Sermons.

(*When the page is not given, the volume has an Index of Texts.*)

MATTHEW.

vii. 21, 22.—Symington (A. M.), The Atonement, 272.
vii. 21–23.—Dykes (J. O.), Manifesto of the King, 615.
Harries (J.), Gospel of Righteousness, 195.
Spurgeon (C.), My Sermon Notes: Gospels and Acts, 15.
Stier (R.), Words of the Risen Saviour, 499.
vii. 21–27.—Pearson (A.), Christus Magister, 292.
vii. 21–29.—Smith (W. C.), Sermon on the Mount, 338.
vii. 22.—Church of England Magazine, xxxv. 49.
vii. 22, 23.—Penny Pulpit, No. 2317 (Melvill).
vii. 23.—Fairbairn (A. M.), Studies in the Life of Christ, 194.
vii. 23–27.—Preacher's Monthly, iii. 248.
vii. 24.—Scrivener (F. H.), Notes on Gospel of St. Matthew, 170.
Christian Age, xxv.
vii. 24, 25.—Vaughan (J.), Fifty Sermons, viii. 259.
Studies for the Pulpit, ii. 309.
vii. 24–26.—Hood (E. P.), Sermons, 413.
vii. 24–27.—Bain (J. A. K.), For Heart and Life, 99.
Conder (E. R.), Drops and Rocks, 76.
Davidson (A. D.), Lectures and Sermons, 567.
Davies (D.), Talks with Men, Women, and Children, ii. 386.
Dawson (W. J.), The Comrade Christ, 225.

MATTHEW.

vii. 24–27.—Dykes (J. O.), Manifesto of the King, 637.
Harries (J.), Gospel of Righteousness, 206.
Spurgeon (C.), Sermons, vol. xvi., No. 918.
,, ,, Our Lord's Parables, No. 55.
British Weekly, ii. 132.
Expositor, 1st Series, ix. 90 (Bruce).
Preacher's Monthly, i. 55.
Studies for the Pulpit, i. 416.
vii. 24–29.—Parker (J.), Inner Life of Christ, i. 273.
Sermons for Sundays, Festivals, and Fasts, 335.
vii. 25.—Scrivener (F. H.), Notes on Gospel of St. Matthew, 170.
Christian Age, xxv.
vii. 26, 27.—Christian, 1890, 583.
Clerical Library: New Outlines of Sermons on the New Testament, 9.
vii. 28.—Fairbairn (A. M.), Studies in the Life of Christ, 201.
Robinson (C. S.), Sermons on Neglected Texts, 248.
Scrivener (F. H.), Notes on Gospel of St. Matthew, 171.
Homilist, vii.
Sunday Magazine, 1882, 248.
vii. 28, 29.—Goodwin (H.), Hulsean Lectures, 1856, 112.
Harries (J.), Gospel of Righteousness, 216.

MATTHEW.

vii. 28, 29.—Hughes (H. P.), Social Christianity, 197.
Christian World Pulpit, xviii. 284 (Beecher).
Church of England Magazine, xiii. 80.
Preacher's Magazine, 1891, 415 (Tyson).
Treasury (New York), x.
vii. 29.—Bulstrode (G.).
Caird (J.), Sermons, 132.
Hall (E. H.), Discourses, 134.
Liddon (H. P.), Bampton Lectures, 166.
Lynch (T. T.), Three Months' Ministry, 217.
Pearson (A.), Christus Magister, 2.
Service (J.), Salvation Here and Hereafter, 97.
Temple (F.), Sermons preached in Rugby School Chapel, ii. 33.
Christian World Pulpit, xix.
Church of England Magazine, lxxviii. 357.
Expositor, 1st Series, i. 130, vii. 132.
Homilist, vii., xxvi.
Methodist Free Churches Magazine, lii. 491.
National Preacher, i.
Oxford Lent Sermons, 1867, 168.
viii. 1.—Magee (W. C.), Sermons, i. 144.
American Pulpit of the Day, ii. 561.
Homiletical Library, ii.
viii. 1–3.—Pearse (M. G.), Jesus Christ and the People, 121.
viii. 1–4.—Bush (J.), Homely Counsels for Village Preachers, 82, 125.
Davies (J. O.), Sunrise on the Soul, 21.
Magee (W. C.), Growth in Grace, 271.
Parker (J.), Inner Life of Christ, ii. 2.
British Weekly, v. 220.
Homiletic Magazine, xviii. 270 (Deane).
Homiletic Quarterly, i. 54 (Calthrop).
viii. 1–5.—Homilist, xvii.
viii. 1–9.—Homiletic Quarterly, i. 344 (Calthrop).
viii. 1–13.—Leach (C.), Sunday Afternoons with Working Men, 71.
Clergyman's Magazine, ii. 21.
viii. 2.—Howson (J. S.), Meditations on the Miracles of Christ, 179.
Liddon (H. P.), Bampton Lectures, 364.
Expositor, 4th Series, vi. 443 (Chadwick).
Homiletical Library, ii.
Homiletic Quarterly, v. 182 (Young).
Homilies of St. Thomas Aquinas, No. 6.
Quiver, 1891, 476.
Year with Great Preachers, i. 61.
viii. 2, 3.—Huntingdon (G.), Sermons for Church's Seasons, 59.
,, ,, Sermons for Holy Seasons, i. 47.
Oosterzee (J. J. van), Year of Salvation, i. 144.
Spurgeon (C.), Sermons, vol. xxxvi., No. 2102.
Thompson (H.), Concionalia, i. 43.
British and Foreign Evangelical Review, xi. 646.
Church of England Magazine, xliv. 169.
Sermons for Christian Seasons, 1st Series, i. 157.
viii. 3.—Ellerton (J.), Holiest Manhood, 70.
Keble (J.), Sermons for Christmas and Epiphany, 463.
,, ,, Sermons for Christian Year, No. 46.
Mackennal (A.), Christ's Healing Touch, 1.
Wilmot-Buxton (H. J.), The Life of Duty, i. 75.
Church of England Magazine, xxxviii. 344.
Clergyman's Magazine, xiv. 18.
Homiletical Library, ii.
Homilist, 41.
viii. 3, 4.—Hayman (H.), Sermons preached in Rugby School Chapel, 36.
Stier (R.), Words of the Risen Saviour, 499.
viii. 4.—Homiletic Library, ii.

MATTHEW.

viii. 4.—Homilist, liii.
Sunday Magazine, 1880, 59.
viii. 5.—Burgon (J. W.), Ninety-one Short Sermons, 17.
Fairbairn (A. M.), Studies in the Life of Christ, 163.
Scrivener (F. H.), Notes on Gospel of St. Matthew, 171.
Christian Treasury, xii. 266.
Homiletical Library, ii.
Sermons for the People, 41.
viii. 5–10.—Wace (H.), Gospel and its Witnesses, 89.
viii. 5–13.—Parker (J.), Inner Life of Christ, ii. 12.
Christian, 1890, 709 (Stuart).
Christian World Pulpit, xiii. 59 (Stevenson).
Clergyman's Magazine, iii. 211, xii. 25.
Homiletic Quarterly, i. 54 (Calthrop).
viii. 5–14.—Clerical Library: Outline Sermons to Children, 116.
Homilist, vii.
viii. 7.—Matheson (G.), Moments on the Mount, 147.
Spurgeon (C. H.), My Sermon Notes: Gospels and Acts, 18.
Christian Herald, 1891, 16 (Spurgeon).
Homilist, liv.
viii. 7–13.—Spurgeon (C. H.), Sermons, vol. xxiv., No. 1422.
Stier (R.), Words of the Risen Saviour, 499.
viii. 8.—Hook (W. F.), Sermons on the Miracles, i. 158.
Howson (J. S.), Meditations on the Miracles of Christ, 113.
Norton (J. N.), Golden Truths, 82.
Spurgeon (C. H.) Sermons, vol. xxxvi., No. 2161.
Homiletical Library, ii.
Christian World Pulpit, xxvii. 120 (Hughes).
Church of England Magazine, xli. 257.
viii. 8, 9.—Expositor, 2nd Series, vi. 161 (Cox).
viii. 9.—Herford (B.), Courage and Cheer, 102.
Homiletical Library, ii.
Sunday Magazine, 1880, 13 (Butler).
viii. 9–13.—Aitken (W. H. M. H.), Mission Sermons, iii. 182.
viii. 10.—Bruce (A. B.), Galilean Gospel, 146.
Bushnell (H.), The New Life, 9.
Girdlestone (C.), Twenty Parochial Sermons, i. 103.
Jones (J. M.), The Cup of Cold Water, 119.
Keble (J.), Sermons for the Christian Year, No. 45.
,, ,, Sermons for Christmas and Epiphany, 451.
Ker (J.), Sermons, ii. 82.
Mill (W. H.), Sermons on the Nature of Christianity, No. 6.
Robertson (F. W.), Sermons, ii. 114.
Spurgeon (C. H.), Sermons, vol. xvi., No. 936.
Cambridge Review, Jan. 27, 1886 (Butler).
Contemporary Pulpit, 2nd Series, i. 47 (Davies).
Homiletical Library, ii.
Homiletic Quarterly, ii. 262 (Jones).
Methodist Times, viii. 65 (Hughes).
Preacher's Monthly, iv. 47.
Pulpit, lxi.
viii. 11.—Fairbairn (A. M.), Studies in the Life of Christ, 106.
Newman (J. H.), Parochial and Plain Sermons, vi. 153.
Jeffrey (R. T.), Salvation of the Gospel, 357.
Homilist, xxxi.
viii. 11, 12.—Maurice (F. D.), Lincoln Inn Sermons, 2nd Series, i. 69.
Spurgeon (C. H.), Sermons, vol. i., Nos. 39, 40.
Homiletic Review, xv. 189.
viii. 12.—Christian World Pulpit, xlv. 134.
viii. 13.—Alford (H.), Sermons on Christian Doctrine, preached in Canterbury Cathedral, 97.
Benham (W.), Sermons for the Christian Year, No. 13 (Lewis).
Cowan (J. G.), Plain Sermons, ii. 10.

MATTHEW.

viii. 13.—Edmunds (J.), Sixty Sermons, 123.
Girdlestone (C.), Twenty Parochial Sermons, i. 119.
Keble (J.), Meditations, No. 22.
Liddon (H. P.). Some Words of Christ, 49.
Rawnsley (R. D. B.), Village Sermons, iii. 33.
Spurgeon (C. H.), Sermons, vol. xxiv., No. 1422.
Steere (E.), Notes of Sermons, No. 14.
Twigg (R.), Sermons, 33.
Vaughan (C. J.), Doncaster Sermons, 398.
Christian Herald, 1891, 17 (Spurgeon).
Christian World Pulpit, xxii. 97 (Liddon).
Contemporary Pulpit, 1st Series, vii. 27 (Liddon).
Homiletical Library, ii.
Homiletic Magazine, xviii. 46 (Liddon).
Sermons for the Church's Year, i. 112.
Expositor, 4th Series, vi. 355 (Chadwick).
viii. 14.—Homilist, vii.
viii. 14, 15.—Macdonald (G.), Miracles of our Lord, 25.
Spurgeon (C. H.), Sermons, vol. xxxi., No. 1836.
Homilist, 41.
Studies for the Pulpit, i. 49.
viii. 14-17.—Parker (J.), Inner Life of Christ, ii. 21.
Expositor, 4th Series, vii. 192 (Stanton).
Homiletic Magazine, xviii. 148 (Deane).
viii. 15.—Moule (H. C. G.), Thoughts on the Spiritual Life, 172.
viii. 16.—Bruce (A. B.), Training of the Twelve, 48.
Fairbairn (A. M.), Studies in the Life of Christ, 160.
Preacher's Magazine, 1891, 458 (Brewin).
Preacher's Monthly, x. 49.

MATTHEW.

viii. 16, 17.—Bartholomew (C. C.), Sermons, chiefly practical, 417.
Bruce (A. B.), Training of the Twelve, 48.
Spurgeon (C. H.), Sermons, vol. xxxvi., No. 2124.
viii. 17.—Binnie (J. N.), The Eternal Life, 134.
Bruce (A. B.), Galilean Gospel, 128.
Davidson (J. T.), Catholic Sermons, 49.
Macleod (D.), Sunday Home Service, 189.
Price (A. C.), Fifty Sermons, iv. 257.
Christian Treasury, xvii. 1.
Expository Times, iii. 401.
Homiletic Magazine, xviii. 115 (Lockyer).
viii. 18.—Christian Age, xxxii.
Homiletic Magazine, xx.
viii. 18-22.—Davies (J. O.), Sunrise on the Soul, 55.
Parker (J.), Inner Life of Christ, ii. 30.
Trench (R. C.), Studies in the Gospel, 158.
Church of England Magazine, xiii. 184.
viii. 18-34.—Beck (J. T.), Pastoral Theology, 177.
viii. 19, 20.—Contemporary Pulpit, 1st Series, x. 378 (Maclaren).
Church of England Magazine, v. 241.
viii. 19-21.—Ellicott (C. J.), Historical Lectures on the Life of Christ, 250.
Christian World Pulpit, xxxiv. 104.
viii. 19-22.—Liddon (H. P.), Sermons on Old Testament Subjects, 207.
Christian World Pulpit, iii. 123 (Beecher).
viii. 20.—Fairbairn (A. M.), Studies in the Life of Christ, 190.
Liddon (H. P.), Bampton Lectures, 8.

Contributions and Comments.

Special Answers to Prayer.

Your interesting editorial remarks in The Expository Times for November on the subjects of divine guidance and answers to prayer touch us at all points—faith, doctrine, and experience. As to faith, all who follow your remarks with sympathy will agree that the whole subject can only be competently, even consistently, considered by those who believe that God hears and answers prayer. But other parallel conditions, so to speak, must be accepted, to constitute our common ground of belief, scriptural and Christian; for I do not gather that you wish to look at 'whether' and 'how' prayer may be dealt with, that does not comply with such conditions. There is only one paragraph, *i.e.* the last but one, which might be taken exception to from this standpoint. To pray for the dead at all, let alone the obvious impossibility of knowing whether and how such prayer may be answered, is so outwith the teaching of Scripture, the analogy of the faith, and the concensus of Protestant opinion, as not to be a factor in the case. At least so it seems to me.

What are the biblical and Christian conditions, doctrine and experience apart, on which God hears and answers prayer? First, that we acknowledge His sovereignty; second, that we come in name, and ask in name, of the Son; third, that we pray in the Holy Ghost. These are all elements of faith, and seem to me to be the prerequisites of prevailing prayer. They obliterate self and enthrone God in His triune Being and offices. They assume that the petitioner is a spiritual child of the Father, whose filial disposition and instincts, begotten by the Holy Spirit through faith in his sinless Substitute and Advocate, will, at least, keep him in the mood and act, of that personal obedience that has the promise of the realised Presence.

As to the science (?), doctrine, or theory of divine guidance and answers to prayer, I would respectfully ask whether Scripture intends or warrants the formulating of such? When, however, I say there may not be sufficient clearness or material in revelation or experience for scientific classification of the

divine mode of guiding us in all the sum and multitude of life's concerns, and in answering the prayers of faith, I am not to be understood as implying that the life in Christ is an exception to 'the universality of order in God's universe.' There may be—I unhesitatingly believe personally that there are—system and method in this, as in other fields of His manifested activity. But are they made known to us? Do they not belong to the mysteries of the spiritual life? Do they not belong to the same category as conversion? One man cannot tell another in 'scientific terms' how he was converted, while he may testify joyfully to the fact. Is not personal daily guidance very much the same? Men will tell you of the intermediate, visible, or inwardly apprehended, interpreter *to them* of the divine purpose, and *you* may or may not believe that God has heard and answered. The mystic nexus between God's Spirit and the spirits of His dear children, exists in every case where the primary conditions of faith are fulfilled; its communion is blessedly maintained by answers innumerable, but the how, the why, the when, the where, are they not so hidden from view as to elude mechanical scientific classification, in order to sustain our spiritual faith? Besides, love will not be subject to this sort of thing, and must be known by another name when the method of its confidences can be analysed. Nor would it be consistent with divine wisdom.

I feel conscious in saying this, of seeming to deprive the body of believers of a rich inheritance of testimony, as to guidance and answers to prayer. This does not follow in reality. Though each one will have exclusive witness for himself concerning the petition he desired of God, and though another may not be able to see eye to eye with him as to that specific answer, the testimony of the petitioner's experience will stand for our encouragement.

Probably some will think also that the spirit of tolerance characterising these remarks leaves the whole subject too indefinite. I confess that a pretty long experience makes me very tolerant on this subject. We all know how fantastic and curious men are in the things they pray for. Have we not need to be tolerant of each other's 'theory' and 'practice' both? How liable we are, moreover, if we consider not the supreme factor in every case, of sovereign wisdom and government, of presumptuously dictating our requests to God, and also of seeking to impose our own will on our brethren as being the will of God.

As to experience, the instances quoted by you raise, as you plainly show, more issues than one. They raise the questions of the Spirit's direct uninterrupted guidance, faith-healing, and 'special' answers to prayers.

The first and last interest me just now. I take leave to differ from your description of the effect of conversion on p. 54, and have the impression that you meant rather to predicate a hypothesis which would suit the development of the whole subject, than to give us a strict exposition. It seems to me that at conversion our faculties are not made new, but our spirit is renewed in Christ Jesus. Henceforth divine guidance is to us the guidance of the Spirit, by God's Spirit not superceding our faculties, nor obliterating the heritage of memory, or dethroning the power of the will. These He floods with His own light and love, and vitalises with His own life. Therefore it is to me an incomprehensible extreme, and I think unscriptural, to look for 'guidance' and 'answers' by way of 'signs,' while we have God's word to teach us His will, and minds to understand it; His Son as the Example of how it is to be lived out; and His Spirit to engraft on ours the inner meaning of the word, and to conform us to His own image in the paths of filial obedience.

As to 'special' answers, is not the term unfortunate? Do we not mean rather that we pray more, and more truly, when in special circumstances of soul distress, providential peril, or Christian service? Every step of the true Christian is an answer to prayer. It tends to dishonour God's faithfulness to specialise His answers. Better that we familiarise ourselves with the spirit of prayer, and the expectancy of faith.

Well do you say that innumerable instances might be quoted from one's own experience of answers to specific requests; but while these are to be preferred before the Throne constantly in faith, as I have explained at the outset, it seems to me that we have as constantly to recognise that it is the prerogative and wisdom of our Father's love to withhold as well as to give, and to give in His own good time and way.

R. Henderson Smith.

Edinburgh.

Zechariah xii. 11.

'In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.'

On this verse Mr. W. H. Lowe remarks: 'Hadadrimmon is a city, says Jerome, near Jezreel, now called Maximianopolis, in the field of Mageddon, where the good King Josiah was (mortally) wounded in battle (2 Chron. xxxv. 22–25) with Pharaoh Necho. According to Assyriologists, Hadar-Ramman is the proper pronunciation of this word. The fact that a place in the tribe of Issachar was at the time of these prophecies known by an Assyrian name, is an additional link in the chain of evidence which proves them to be of post-Exilian origin. The mourning for Josiah became, no doubt, proverbial for a great national mourning.'

But such mourning would hardly have become proverbial unless a fuller record of King Josiah's death, and the national mourning consequent thereon, than that contained in either Kings or Chronicles had been preserved in some book. In what book could it have been preserved? I would venture to suggest, possibly in the Book of Jasher.

Now, in 2 Chron. xxxv. 25, we read, 'And Jeremiah lamented (וַיְקוֹנֵן) for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations (בְּקִינוֹתֵיהֶם) to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations (הַקִּינוֹת).' Would not the sense be truer if we translated, And Jeremiah sang a dirge (see קון in Gesenius' *Lexicon*) for Josiah, and all the, etc., in their dirges, etc., behold they are written amongst the dirges. Compare Jer. ix. 20 (19 Heb.), where again the sense would be much clearer if the translation were, And teach (וְלַמֵּדְנָה) your daughters wailing, and every woman her neighbour a dirge (קִינָה). It would be from some well-known collection that they would teach, and is it not at least possible that, besides warlike songs, the Book of Jasher contained such. In 2 Sam. i. 17 we read, 'And David lamented (וַיְקֹנֵן) with this lamentation (אֶת־הַקִּינָה) over Saul and over Jonathan his son'; which again might surely be translated, And David sang this dirge, etc. And if so, is not light thrown on the very obscure expression that follows: 'Also he bade them teach the children of Judah *the use of* the bow: behold, it is written in the Book of Jasher'? The words in italics, at anyrate, are wrong. The Revised Version has *the song of* the bow. But the obvious objection to this is that the song is not about the bow. If, however, with Professor G. A. Smith (*Hist. Geog.* p. 404) we read קנות for the puzzling קשת, and translate, And he bade them to teach (לְלַמֵּד, see Jer. *ut supra*) the children of Judah dirges, behold [one] is written in the Book of Jasher; then the passage agrees with Jeremiah's order as preserved in 2 Chron. xxxv. 24. And so the dirges sung in memory of good King Josiah might also have been preserved in the same book, accounting for the mourning of Hadadrimmon becoming proverbial for a great national mourning.

GEO. BLADON.

Higher Walton Vicarage, Preston.

Acts i. 15 ff.

IT appears very generally taken for granted that the proceedings of the Eleven, in electing and receiving Matthias to fill the place of the traitor Judas, were authoritative, and had the divine approval. But a consideration of the facts recorded suggests some doubt upon the matter. The inspired narrator of the circumstances makes no comment, leaving it open to the reader to form his own judgment. It need not be said that the mere record implies nothing either way.

Their Lord's bodily presence, which had united the disciples into a fellowship with Him, was removed, and the Holy Ghost, who had been promised to more than compensate them for what they had thus lost, was not yet given. They were not yet constituted a Church, nor even were they the germ of a Church, but only the separate materials of which a Church was to be built. The *life* which would unite and frame them into a spiritual building was still wanting. They were not authorised, nor were they competent, to take any corporate action. This much may be gathered from the narrative. And, apparently for this reason, they had been bidden to wait for the fulfilment of the Father's promise, an injunction which may reasonably be understood to mean that they were not to attempt to do anything until that fulfilment should take place; until, in fact, they

should be 'endued with power from on high' (Luke xxiv. 49). Everything was to be in abeyance till then. And it would seem that, at first at least, it was thus the disciples understood their Lord's word. For we read of them (as individuals) associated 'in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren' (Acts i. 14); but let it be noted that they are not said to have united in the act of corporate communion with Him, which their Lord had ordained as a remembrance of Him.

It was during this waiting interval, however,—an undoubted trial of their faith and patience,—that Peter called the attention of the disciples to the vacancy in their number, that had been caused by the defection of Judas. And he told them that it was *necessary* that they should fill this vacant place, which necessity he founded on the words of the 109th Psalm, ver. 8: 'Let another take his office'; a scripture which certainly needed an inspired interpreter to authorise the use that was thus made of it. But the disciples admitted the necessity, and proceeded to the nomination of two candidates; and, after prayer for divine guidance, they cast lots to decide which of the two should be appointed. Now, in all this there can be found nothing which implies the divine direction or the divine sanction. It was as entirely a human proceeding from first to last as such a proceeding could be. It cannot be pretended that the falling of the lot implied the divine sanction, unless the lot had been appealed to by divine authority.

Of course, it has been said that in all probability directions had been given to Peter during the forty days before the Ascension to take these proceedings. But as neither St. Peter nor St. Luke refer to any such communication as the authority for their action, it cannot reasonably be pleaded as its justification.

Neither can it be safely argued that the action of the disciples was shown in the result to have been in accordance with the divine will, by the recognition of Matthias as a member of the apostolic body. We hear nothing further of him, however, but that 'he was numbered with the eleven apostles' (Acts i. 26). But it is surely presumptuous to assume that God necessarily sanctions the means used in every case in which He may give His blessing to the end attained by them. Neither the fraud of Jacob nor the petulance of Moses was approved or blessed, although they were allowed to issue in God's blessing, and to result in the carrying out of God's purposes. There is surely abundant room to acknowledge the divine condescension in making use of the unauthorised appointment of Matthias, even although we may not regard the procedure of the Eleven in the matter as commending itself to our approval or our imitation.

A great deal of instruction is to be gathered from the inspired record of such details when a reverent intelligence is fairly exercised upon them. Nothing is to be gained if we are to conclude that the mere occurrence of recorded facts in connection with the sacred narrative removes them from the sphere of our judgment. If, as in this case, no hint is given us of the inspired sanction of what is done, it cannot but be intended that we should *for ourselves* endeavour to form an estimate of its exemplary value to us.

ROBERT E. WALLIS.

Coxley Vicarage, Somerset.

'Into the Name.'

IN your notes on pp. 530 and 531, September issue, you summarise Dr. Bishop's remarks on the phrase, εἰς τὸ ὄνομα, in Matthew. May I express my surprise that he has not adopted the simple translation, 'with reference to the name'? Some such shade of meaning will explain all the Matthew passages and 1 Cor. x. 1 and 2. It is fully warranted by the examples Thayer adduces, Luke vii. 30; Rom. iv. 20, xv. 2; 2 Cor. x. 16, xiii. 3; Gal. vi. 4; Eph. iii. 16; Phil. i. 5, ii. 22; 1 Thes. v. 18; Matt. xiv. 31, xii. 41, x. 41 sq.; Acts vii. 53. The sense in the commission passage would be either (1) that baptism was not, like the Jewish lustrations, to remove ritual uncleanness, but had a reference to the Father who loved the world and sent His Son for its redemption, the Son who died and rose again for the justification of each believer, the Spirit who guides the believer into all truth; or (2) that baptism was administered out of respect to the authority of the triune God. Of these the former is much the more probable.

W. T. WHITLEY.

Melbourne.

Fatherhood and Sonship.

Εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

Eph. iv. 6.

Do not these words imply a universal Fatherhood? And if Fatherhood is universal, must not sonship be also—whether conscious or no?

I ask the question because of the Notes in a recent issue of The Expository Times dealing with the theology of Maurice and the Dean of Ely's recent sermons.

Personally, I have felt a new joy in preaching since I realised with Dr. Bruce (*Kingdom of God*, ch. iv.), 'The God He (Jesus) preached is Father not only of those who by His grace have become citizens of the divine kingdom, but *also* of those who are without.' And with Dr. Fairbairn (*Christ in Modern Theology*, ch. i. of 2nd division), 'He who is no son by nature can never become a son by adoption. Before a child can be the adopted son of any man, he must be the real son of some man; and so if it was *only* by adoption that God became our Father and we His sons, then we could never in any true sense be His sons, nor He in any true sense our Father.'

Does not the Parable of the Prodigal Son enforce this truth, that however far man may have wandered from righteousness, he still remains a son? This, to my mind, is what makes sin so terrible: the rebellion of a son against his Father. Further, in this same Epistle (Eph. iii. 14), St. Paul would have us remember that the very conception of true family life—of fatherhood—comes through this divine relationship—'For this cause I bow my knees unto the Father, from whom every fatherhood (margin) in heaven and on earth is named.'

Amid the criticism of belief, the discovery of new forces, the transformation of society, we have nothing to fear if we take our stand firmly and boldly on the unchanging truth—'One God and Father of all, who is over all, and through all, and in all.' It is life looking from the rush and whirl of some great firework display that lasts but an hour, into the calm majesty of the starry heavens that seem to proclaim the eternal power and love of God.

The message of that Love which won the sceptre on Calvary is a call to every sinning, sorrowing man and woman in the world to come home to their Father through the new and living way opened up by the Saviour.

Surely the 'judicious Doddridge' meant this when he sang, 'Great Father of mankind'; and the metrical version of Psalm lxxi. emphasises the same thought: 'Almighty Father of mankind,' as Logan phrases it; while across the sea Whittier echoes the same strain, 'Dear Lord and Father of mankind.'

And Mr. Ruskin's almost final word in *Fors Clâvigera* is—'All the world is but as one orphanage, so long as its children know not God their Father.'

William Newman Hall.

The Manse, Sligo.

Romans viii. 11.

ζωοποιήσει καὶ τὰ θνητὰ σώματα.

This phrase Dr. Beet refers without question to the resurrection of the body in his Commentary: so does Professor Moule, who hints also in a footnote at a different interpretation, viz. present blessings for the body. But why should the latter be confined to 'a quasi-glorification of the body's condition now,' 'exemption from illness,' etc.? Why should not the phrase point to the realisation of ζῶντας δὲ τῷ θεῷ in ch. vi. 11, which was held out there as the goal of the new relationship—ἐν Χριστῷ Ἰησοῦ? Is not the imparting of the New Life unto God in our mortal bodies *here* worthy of the strong argument of the resurrection of Jesus? Or does its supply through the Spirit rest on any other support? None other was mentioned by Paul since he penned the 6th chapter.

Nathaniel R. Haskins.

Enniskillen, Ireland.

The Lord's Prayer.

My article in October's *Contemporary* on the English version of the Lord's Prayer is the subject of a fresh discussion in last month's Expository Times. The reviewer—Dr. John Robson of Aberdeen—on the whole takes a favourable view of my interpretation, for he declares it to be 'fresh and stimulating,' and owns that some of my remarks

are very valuable, especially those on ἐπιούσιος. At the same time he complains that though my nationality gives me some right to speak as to the language, I rest my new translation mainly on historical and philological criticism, and so he joins issue with me on my translation of the words βασίλεια (*sic*) and θέλημα.

Such a friendly tenor and generous appreciation have, I freely own, awakened in me a feeling of genuine gratification. At the same time I fail to see the real cause of Dr. Robson's complaint regarding the philological or historical basis of my researches. Does he mean that I ought to have proposed such and such change on the mere plea that it would so agree with modern Greek? Would that be a serious or valid argument?

Before examining the other two points in which Dr. Robson joins issue with me, I must at the outset clear myself from an imputation on which he seems to found his main criticism. I am utterly unconscious of having stated or implied that βασιλεία and θέλημα are to be interpreted by 'dominion' and 'purpose' respectively wherever they occur in the New Testament. This would be too rash and uncritical on my part, seeing that words like these have various connotations, and so, when translated from one language into another, cannot be reasonably rendered by the same principal equivalent. Nor is such a principle applied in the current Authorised and Revised Versions. King James' translators, in their address to the reader, expressly declare: 'We wish to admonish thee that we have not tied ourselves to an uniformity of phrasing or an identity of words,' etc. In this way, one and the same Greek term, λονίζεσθαι, is rendered in the Epistle to the Romans by the words 'conclude,' 'count,' 'reckon,' 'impute,' 'account,' and 'esteem' (Rom. iii. 28, iv. 3, 4, 11, viii. 36, xiv. 14).

And now, to return to Dr. Robson's criticism, I notice that he objects to my substituting 'dominion' for 'kingdom,' on the plea that 'our Lord was speaking to Jews; that He spoke probably in Aramaic, not in Greek; that it is to the Old Testament and to Jewish ideas that we must look for the meaning of the word βασίλεια' (*sic* again); that 'there is but little doubt that the kingdom of David is the model on which the Jewish idea was formed'; and that 'the more carnal expected a temporal kingdom, some perhaps expected a purely spiritual kingdom; but the conception which they all had was a kingdom, of which that of David was the type, if not the model.' I venture to believe that few serious students of the Bible are prepared to follow Dr. Robson in these hypotheses, and that conclusions founded on hypothetical premises are very unsafe. I am not going to discuss any of them here, but it strikes me as if Dr. Robson's theory represented Jesus as a clever politician or diplomatist, who uses ambiguous language so as to appeal to the taste and ideal of both parties: the carnal, who expected a temporal kingdom, and those who expected a purely spiritual kingdom. Nor can I well reconcile myself with the idea that Christ, while speaking of the βασιλεία τοῦ θεοῦ and βασιλεία τῶν οὐρανῶν (not βασίλεια, which would mean the 'queen' of God or of heaven), had in His mind David's *earthly* kingdom. This would, moreover, imply a restoration of a political and military organisation, which is the very principle combated by Jesus (cp. John xviii. 36 sq.: ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, etc.). Try to explain only once βασιλεία τοῦ θεοῦ or βασιλεία τῶν οὐρανῶν by comparing it to the βασιλεία τοῦ Δανίδ, and you will see at once the impropriety of the case. With regard to the argument that many (?) of Christ's sayings bearing on the kingdom become harsh when my translation is adopted, the instance cited being 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' I reply that this is very often a matter of taste developed, as in the present case, by a long and stereotyped habit.

Dr. Robson's last objection is that θέλημα cannot be rendered by 'purpose' in the parallel passage (Mark xiv. 36) 'not My will, but Thine be done' (though there the reading is 'not what I will, but what Thou wilt'), which he paraphrases by the 'equally correct' 'not My pleasure, but Thine be done.' In reply, I refer to my remarks above on the impossibility of translating a common word like θέλημα, whenever it occurs in the Bible, by the same English word. This would be a purely mechanical proceeding. Nevertheless, in the present case, I venture to think that my interpretation, 'Thy fixed purpose,' *i.e.* 'intention,' is more suitable to the sense than Dr. Robson's 'Thy pleasure,' since the latter reminds one of the arbitrary authority or rather capricious temper of Oriental rulers.

A. N. Jannaris.

Hampstead.

Point and Illustration.

'Nothing New.'

The Scottish Congregationalist, December 1894.

LAST spring there was held in Rome a most interesting congress—a gathering of medical men from all parts of the world. And of the many sights that attracted all comers, none was more fascinating than the exhibition, to which had been sent everything available connected with the various branches of medical science. In that exhibition there was one set of exhibits, probably the most wonderful of all, which consisted of various articles collected from the ancient Etruscan cities recently excavated. The civilisation of Etruria was already old at the infancy of the Roman State, and it has long been known to scholars how advanced that civilisation was, but few were prepared for the revelation these silent witnesses bore to the high degree of perfection to which surgery had attained in their midst.

Side by side were to be seen three sets of surgical instruments — one Etruscan (probably made 3000 B.C.), one English, of the early decades of this century, one from the latest makers in Vienna. The Etruscan instruments compared very favourably with the Viennese, while those made seventy years ago in our own land were most barbarous in comparison, both in design and workmanship. Again, there were Etruscan skulls, one showing that the operation of 'trepanning' had been performed on it, a piece of the bone having been cut out, and a gold plate skilfully fastened, so as to take the place of the missing bone. In other skulls evidence was abundant that the very latest triumphs of dentistry had been known to these Etruscans; the only difference being that their artificial teeth were made from natural ivory, and not the modern substitutes! Votive offerings at the shrine of the deities, in which the offerers had made casts of the diseases from which they had suffered and been healed, or of the surgical operations performed whereby their cure had been effected, showed that the surgeons in Italy of well-nigh 5000 years ago had successfully performed operations of which our present-day surgeons are justly proud.

To Say Melancholy.

Jacob Behmen (OLIPHANTS).

As I read that light and elastic book published the other day, *The Life and Letters of Erasmus*, I came on this sentence, 'Erasmus, like all men of real genius, had a light and elastic nature.' When I read that, I could not believe my eyes. I had been used to think of light and elastic natures as being the antipodes of natures of real genius. And as I stopped my reading for a little, a procession of men of real and indisputable genius passed before me who had all lodged with Behmen in the melancholy inn. Till I remembered that far deeper and truer saying, that 'simply to say man at all is to say melancholy.' No; with all respect, the real fact is surely as near as possible the exact opposite.

ALEXANDER WHYTE.

The Bible.

Grip the Old Book (A. & R. MILNE).

THERE was an English earl, an infidel, who visited the islands, and said to a Fijian chief, 'It is really a pity you have been so foolish as to listen to these missionaries. No one nowadays believes in the Bible, or in the story of Jesus Christ and His kingdom.' The chief's eyes flashed, and he said, 'Do you see that stone, yonder? There we killed our victims. Do you see that oven? There we roasted their bodies for our feasts. If it had not been for the missionaries, for the Bible, and the love of Jesus Christ, you would have met the same fate.' JOHN PHILIP.

A Footnote to Providence.

The Mystic Secret (KELLY).

AN American once wrote to the editor of a newspaper: 'Sir, I ploughed my field on a Sunday, I planted and reaped it on a Sunday, and this October my crop is the best in the district.' The editor inserted the letter, and added a footnote: 'God does not always settle His accounts in October.' J. LEWIS.

Appropriation.

From Calvary to Pentecost (MARSHALL).

THERE is as much electricity among the degraded Hottentots as in London, but it is of no avail to them, since they know not how to beckon it from the clouds and yoke it to their chariots. Probably there are forces throbbing round us of which Christ availed Himself in the working of His miracles, but of which we know nothing. They are within our reach, but they do not help us, because we do not recognise them; or even if we were aware of their existence, we should not know how to catch and tame and use them. So the mightiest forces of the spiritual world are nigh us, even in our mouth and heart, but the method of appropriating their blessed properties is largely a lost one to the Church. F. B. MEYER.

Finality.

The Century Magazine.

To kill twice dead a rattlesnake,
And off his scaly skin to take,
And through his head to drive a stake,
And every bone within him break,
And of his flesh mince-meat to make,
To burn, to sear, to boil, and bake,
Then in a heap the whole to rake,
And over it the besom shake,
And sink it fathoms in the lake—
Whence, after all, quite wide awake,
Comes back that very same old snake!

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Rev. Henry Latham, M.A., Master of Trinity Hall, Cambridge, whose *Pastor Pastorum* is one of the most intelligent studies in the Gospels which we possess, has published another book, to which he gives the name of *A Service of Angels*. It is not a theological treatise on the doctrine of angels. It is not a theological treatise on anything. Mr. Latham is careful to avoid theology, being more concerned for the practice of religion than for its science. But it does not even cover the whole ground of the ministry of angels. As its name suggests, out of the many services which angels may be believed to render us, this book has to do with one.

But surely before you speak of the ministry of angels, you must prove their existence? Mr. Latham does not think so. Nor, it may be remembered, does the Bible. It does not prove the existence of God before it says 'God created.' That was a 'A Service of God'; and it is the very beginning of the doctrine of God. No; Mr. Latham is not bound to prove the existence of angels before he speaks of their ministry. But he may prove their existence by their ministry, if he will. And that is what he proceeds to do.

And first he proves it to himself. For it appears that the Master of Trinity Hall (perhaps by reason of having his intellect too much exercised in 'advanced' theology) has had his own doubts about the angels. Or it may be that, being a practical rather than a scientific theologian, and finding no good use for the angels in the present economy of spiritual things,—finding that, in actual fact, they were neither known nor apparently needed,—he had come to the conclusion that they never were, or, now at least, had ceased to be. In either case, whether his doubts were speculative or practical, it is clear that Mr. Latham had them, and that his first business was to prove the existence of angels to himself.

He did not go to prove it, however. It came to him. As indeed all our certainties do. He was in the way, and the proof found him.

'I was staying, one spring, at Siena, and after some days of unpleasant weather—which in Central Italy at that season is common enough, but which a travelling Englishman is wont to look on as a fraud—there came one perfect day. It was as bright as summer, but with the freshness of spring in the air. Coming back from a morning walk, I took my way along one of the three rocky ridges on which the city is built, and at the junction of which its chief buildings stand. A tongue of orchard valley ran up between these ridges into the heart of the city, and the vines and the fig-trees reached to the low wall which bordered the road. Looking across this at the noble

view of the arm of the city which stretches along the south-eastern ridge, I caught sight of a lizard lying in the sunniest nook of the broken coping of the wall. He was a glorious green lizard with golden rims to his eyes, presenting the very image of passive animal enjoyment as he lay curled up, blinking and basking in the sun. It was not only the lavish wealth of beauty showered on the creature,—a wealth of colour and curve, and of the nameless grace that goes with living things,—it was not this only that fastened my attention and made me stop on my way; but what struck me in especial was the perfect complacency, the ideal of animal well-being, which the creature seemed to exhibit.'

Well, as he watched this glorious green lizard with the golden rims to his eyes, Mr. Latham, like another Poe—

> Betook himself to linking
> Fancy unto fancy, thinking.

And the thought which speedily came to him was, that there must be angels still, if for no other reason, then for this, that they may see. For there are things which no human eye can see. There are beautiful things, like this green lizard, which one pair of human eyes saw but for a moment, and that by merest haphazard. There are noble things also. There are two sailors clinging to a raft, and when only one can be saved, and neither will accept safety at the cost of the other's life, both go down into the merciless waters. There are beautiful and noble things in the world which no human eye can see, and which yet must be seen, or they lose half their virtue; and so there must be angels still, that they may see them.

They lose half their virtue if they are not seen. Not in themselves. Though, even as to that, 'this much,' says Mr. Latham, 'may be laid down: Beauty must have someone to perceive it who knows what beauty is, or else its very existence is null; and goodness and happiness, over and above being blessings to their possessors, exhale more beauty, which only intelligent beings—beings that are "finely touched"—can adequately appreciate.' But, apart from that, the beauty and the goodness lose half their virtue if they are not seen. For half their virtue is in giving happiness to others; and how can that be if no eye sees them?

When the lizard disappeared over the wall, Mr. Latham returned homeward, thinking of the apparent waste of happiness in that he only, and he but for a few moments, had seen its glorious beauty—thinking how he had been enabled to arrest part of the virtue that lay in that beauty as it was on its way to escape into space; and then he came upon a knot of children just let loose from school. They were shouting and laughing and tumbling one over another in the exuberance of their glee. Then some of them drew near to their mothers, who were sitting on the steps of the pinnacled palaces; and it was evident that, as they drew near, the mothers were made happy in the happiness of the children. 'The unconscious joy of the infant was translated, as it were, into the conscious joy of the mother, and became a remembrance enriching her life.' That much at least was stored away and preserved, because the eyes of the mothers saw it. Was the rest dissipated? And the joy that is never seen—is its virtue of giving lost entirely? Surely, like mercy, beauty and goodness are twice blessed: they bless him that gives and him that takes; but where is half their blessing to be found if no eye sees and there is no heart to receive?

'Of these children,' says the Master of Trinity Hall, 'I singled out an urchin of perhaps eight years old, who was staggering under the load of a swaddled baby, and I asked him if he did not find the weight as much as he could carry. But he kissed the child, and said that he was not tired a bit, the baby was so good. I felt that I should have lost something if I had passed him without a word.' Most like to which is the incident of the little Scotch girl who carried a baby nearly as heavy as herself. 'I wonder you are able to carry so heavy a baby as that,' said the compassionate passer-by. But her answer was: 'He's no heavy:

he's ma brither.' The acts have been twice blessed. Nay, one knows not how often they may be blessed in the telling again. But if no one had seen them, would all the blessing except the children's own have been lost for ever?

That is Mr. Latham's argument for the existence of angels. They are heavenly beholders. They are needed to see the things that this gifted earth contains. They gather up the fragments of its happiness and of its goodness, that nothing may be lost.

Now it must not be hastily supposed that even to Mr. Latham this is the only proof of the existence of angels, and this their only ministry. In the course of his book he discovers other proofs and other services besides this, and clearly believes in them. This, however, is the proof that came to him first, and it is evident that the necessity of an angel's eye to *see* is still to him the best evidence for their presence in our midst. But to us, who did not reach the evidence as Mr. Latham did—to us, to whom no lizard suggested thoughts of beauty scattered in fragments that needed to be gathered up, this proof has probably far less force and carries far less conviction. And the serious difficulty is almost certain to press us: that if all that is needed is an eye to see, then the angels are not needed at all, for there is an Eye to see without them, the Eyes of the Lord being in every place, beholding the evil and the good.

Mr. Latham himself has anticipated us, however. He has quoted that Scripture before we thought of it, and has seen its application. And he simply lets another Scripture answer it. 'Inasmuch,' he says, 'as God is everywhere at once, He must see everything; and inasmuch as He is the fountain of all love, He must care for us more than any angels possibly can. Why should we not be content with this, of which we are assured? Why do we want to imagine beings, more within our own range, on whom our thoughts can rest? To this query, I think I should have answered, "Why, indeed?" had not certain words of our Lord come upon me with a force that I had never perceived in them before. The words were these: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."' (Luke xv. 10.)

To so loyal a Protestant as the Master of Trinity Hall, that statement, when understood, is sufficient. 'The angels of God then, it appears, *are* ever on the watch, marking what goes on in every man's heart, and delighting in every motion of good which they detect.' But, like a loyal Protestant, he makes proof of Scripture in his own thought and in his own feeling. He has come to this Scripture by 'linking fancy unto fancy, thinking.' The Scripture is not made more true by his thinking, but it is made more true to him. And the Scripture begets more thought. It seems to say that, in the gradual revelation of God's character, the time has come, as Jesus uttered these words, to drop such anthropomorphic expressions as the application to God of repentance, and jealousy, and wrath, and joy. It seems to say that God's cup of joy is already as full as it can hold; to add new joy to it is to take essential joy away from it. And especially it seems to say that in this joy of the angels over one sinner that repenteth there is an element of surprise. Joy to be keenest, joy to be so keen as this, must come suddenly, unforeseen. It could not so come to God. But the angels, though they stand in God's presence, see not into the future. They are deeply interested in the success of Christ's mission to the earth; but they do not know where its successes will be found. And so, wherever a sinner repents and turns to God, there is joy in the presence of the angels, the joy of discovery and surprise.

Thus Mr. Latham finds no necessity for the interpretation of this passage, which was touched upon in these pages last month, that the angels of God are 'a kind of poetic paraphrase for God Himself.' He finds everything against that interpretation. And when he passes to that more

remarkable passage,—for with him, as with all of us, Scripture leads unto Scripture,—the passage about the angels of the 'little ones' beholding 'the face of My Father which is in heaven,' he finds as little need for its yet more remarkable explanation. In the first place, the 'little ones' are not men who are unable to take care of themselves, but children, little ones in years as well as in weakness. And unless the context is hopelessly astray, it is hard to see how they can be anything else. Next, he thinks that in the lives of our little ones there is more direct evidence for the presence of the angels than anywhere else, if only it could be gathered. 'There are more boys than we should think of who have, floating in their minds, a notion that heaven was "about" them once, and is not yet so far off but that they are objects of care to beings whom they cannot see. This feeling comes on many a lad now and then. It seems as though he were called by name, and made answer, "Here am I." Autobiographies and journals, not meant for the common eye, have brought to light many cases such as I speak of; and what we find in the lives of notable men may lead us to expect the existence of something similar among those the secrets of whose lives are undivulged.'

Nevertheless, Mr. Latham cannot see his way to the doctrine of Guardian Angels as it is popularly accepted and is so dear to many. For it does not follow that because there are angels for the little ones there are angels set apart to look after us all. And especially it is to be noticed that there is no warrant whatever in Christ's words, or anywhere else in Scripture, for the idea that a separate angel is set apart to watch over every separate child, much less every separate individual of the human race. All that is said is, that the angels of the little ones 'behold the face of My Father which is in heaven.'

In his new book, *Central Truths and Side Issues*, just published by Messrs. T. & T. Clark, and elsewhere noticed, Mr. Balfour offers us a fresh exposition of a most perplexing passage in the Epistle to the Hebrews. The exposition is doubtless one of the 'side issues' to which Mr. Balfour's title refers, but the passage is of leading importance in theology and in Christian practice, and it is most desirable that we should obtain a credible interpretation of it. Mr. Balfour's interpretation is new. He apologises for that. But the true interpretation of every passage must have been new at some time. And although there are few passages left for the able exegete to win his spurs upon, this passage from the sixth chapter of the Epistle to the Hebrews is almost certainly one of them.

Its words, according to the Authorized Version, are these: 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment' (Heb. vi. 1, 2). The Revisers have made no material alteration. But that they spent some time over the passage goes without saying, and indeed is evident in the number of notes they have added in their margin. Of these notes, two are of some consequence. For '*of* the teaching of baptisms' they tell us that some ancient authorities read '*even* the teaching of baptisms' (that is to say, the word 'teaching' is found in the accusative instead of the genitive); and for 'baptisms' they suggest the alternative translation 'washings.'

Now the question arises: How many things are here enumerated as 'the first principles of Christ'? According to our English translations there are six—repentance from dead works, faith toward God, the teaching of baptisms, laying on of hands, resurrection of the dead, and eternal judgment. And there is no doubt that that is the view which the great multitude of expositors have held. But there is something awkward in the insertion of the word 'teachings' where it is. The sentence would

read at least as well without it. And this has led some to make 'teachings' one principle and 'baptisms' another, so finding seven. But it has led Mr. Balfour in quite another way.

Mr. Balfour does not find seven principles of Christ enumerated in this place. He does not find six. He finds only four. After a candid consideration of the views of earlier interpreters, to every one of the innumerable company of which insurmountable obstacles can be raised, he sets forth his reasons for holding that there are but four principles here. And until some abler expositor comes to set his reasons at naught, we are very likely to accept them and the interpretation which they support.

Mr. Balfour translates the passage in this way: 'Not laying again the foundation of repentance from dead works and of faith upon God (the teaching of washings and of laying on of hands), and of resurrection of the dead and of eternal judgment.' Here there are four distinct things that are described as 'first principles of Christ,' four articles in the Apostles' preaching that are primary and fundamental. They are—repentance from dead works, faith upon God, resurrection of the dead, and eternal judgment. Moreover, according to the Greek, these four go together two by two—repentance and faith on the one hand, resurrection and judgment on the other. But as we cannot make that clear in English, having only one word 'and' to represent two Greek conjunctions (καὶ and τε), Mr. Balfour strives to bring it out by accuracy in punctuation.

Thus far, then, all is clear and admitted by all. What of the two (if they are two) that lie between? Mr. Balfour believes that they are two, and gives good reasons. He also places them within parentheses, to show that he does not consider them two additional 'principles of the doctrine of Christ,' but that he considers them to stand in explanation of the two principles that have just been named. That is to say, he believes that the writer of the Epistle, having mentioned the first two fundamental doctrines of Christianity, throws into a parenthesis the two Jewish ordinances whose place they have taken. These two ordinances are—the ceremonial washings of the Law of Moses (the 'divers washings' imposed by the Law on the Jewish people until the time of reformation—Heb. ix. 10), and the laying on of the priest's hands on the head of the victim about to be slain in sacrifice. Repentance from dead works was the fulfilment and Christian counterpart of the ceremonial washings of the Law; faith in God was the fulfilment and acceptable substitute for the priestly imposition of hands on the head of the bullock or the goat.

So, then, the Washings and the Laying on of Hands are not fundamental principles and first teachings in Christ. They are not Christian doctrines at all, nor Christian practices. They are simply the Old Testament rites which stood till their better substitutes should come. And there is much in favour of this interpretation, startling as it at first appears. There is much in its favour as a mere translation. No other does so much justice to the Greek. It gives the particles their natural force. It explains the introduction of the word 'teaching,' which is now seen to mean what the Old Testament rites of Washings and Laying on of Hands symbolise or teach. It gives that word 'washings' itself its only possible meaning. For it must mean ceremonial washings, and not Christian baptism. Not once is it used of baptism, for which another word is invariably chosen, but in the only instances of its occurrence in the New Testament (Mark vii. 4 and Heb. ix. 10) is employed to describe the ceremonial washings of the Jews. And finally, it removes from the list of Christian 'fundamentals' two things which are not fundamentals at all, unless this passage so misinterpreted is to rule out of existence the whole teaching of the New Testament. Washings and the Laying on of Hands—who dares to make this writer contradict his Lord, himself, and all the

apostles, and utter what after all would be incredible and untrue, that ceremonies of *any* kind are first principles of Christ?

It seems to be now generally recognised that the Bible contains both religion and history. Yet it is a gain of these recent years. There are men still living who were trained to disregard the historical setting of the prophecies of Isaiah, and to leap the centuries that lay between the writing of the seventy-second Psalm and its fulfilment in Christ. It is a gain of recent years, and we have scarcely learned to use it yet.

For a great intellectual gain is like a great intellectual genius—very difficult to make a right use of. It is almost inevitable that for a time there should be misuse and misunderstanding. Many things have been said about the two elements in the Bible, the historical and the religious, that have done us no service and had better have been left unsaid. But the gain is real and manageable. And it is with peculiar satisfaction one comes upon an article that seems at last to put it into our control.

The article is found in a recent issue of *The New World*, under the title of 'The Religious and the Historical Uses of the Bible.' Its author is Professor Porter of Yale University. Writing in *The New World*, Professor Porter does not stay to prove the existence in the Bible of the two elements of religion and history. He recognises cheerfully their existence, and proceeds at once to show how it is possible to make the best use of both.

And, first of all, he shows us that it is still possible to use one so as to drive the other out. 'The historian regards the Bible as a collection of ancient documents, the product and the record of the life of a certain nation during certain centuries of its existence; and his aim is to recover and reconstruct from these records the true course of the nation's history, and to make it intelligible.' His risk is to look upon it as a record of human history and nothing more, and to believe that when the human history is taken out of it there is nothing left—nothing of any modern utility, at least. The religious man, on the other hand, comes to the Bible for guidance in his search after God, for help in his conflict with sin. Is he not bound, in the interests of his faith, to make a stand against the historian and the critic? He resents the intrusion of the historical student altogether; his criticisms and reconstructions are a painful impiety to him: though he may think he is only displacing Moses, he is really dethroning God.

But Professor Porter firmly believes that both are wrong. 'If the need of God is a real need, and the experience that the Bible helps men to find Him a genuine experience; and if the effort to find order and rationality in the events of the past is justifiable, and the biblical records are found to yield to such treatment, then the right of both ways of treating the Bible, and an ultimate harmony between them, must be assumed.' And he proceeds at once to describe three possible ways in which that harmony may be sought.

The first way would be to go through the Bible and separate it into its two sets of facts. There are so many historical, natural facts, to be treated like those in other literatures; and there are so many religious, supernatural facts, to be apprehended only by faith. And now these two sets of facts, once you have found them, can exist side by side. The historian can spend himself upon the one, the man of religion may live in the other—with mutual recognition or indifference. And this attitude is certainly far better than one of distrust and hostility. It is better than the perverse and vain effort to shut out facts on the one side for the sake of facts on the other. It is better than to say that the Bible contains no history in the proper sense, or that it is nothing but history. Moreover, it is perfectly true that, to a certain extent, history and religion do occupy themselves with different

materials. There are things in the Bible that are of interest to history, but not of much value to religion; there are things that are of great religious worth and of very slight historical concern. There is no chapter in the Bible of more importance to the student of the history of nations than the tenth of Genesis; but there are few evangelical sermons found in it. The solution of the problem by a division of material is so far right.

But it is surrounded with serious, and, it seems, insurmountable, difficulties. Chiefly that it becomes impossible to keep the two sets of facts apart. What is natural, and what is supernatural? At every point confusion and conflict arise. The truth is that every step in the life of a man is capable of both a historical and a religious treatment and explanation. And this is peculiarly visible in the life of the people of Israel. Their history was religious history, their religion historical religion. The historian will not exchange the Psalms for the Book of Kings. He is as much interested in the sayings of Christ as in His acts. We must find another way than this.

Let history and religion then deal with the same materials, so far as they will, but let history deal with them in one way and religion in another. Let it be granted that every fact has both a historical and a religious aspect; let history deal with it as historical, and religion as religious. History will say nothing and care nothing about the value of its facts to religious faith; and religion will make no affirmations as to the historical actuality and relation of things, but only as to their worth to faith and life. The value of the Psalms, for example, lies not at all in their date and authorship, but in the spirit of true religion that fills them. Nothing can perceive this but an answering spirit, and from such nothing can take it away.

And yet even here a difficulty arises. There are certain religious facts which are not independent of what history has to say about them. They are also the most momentous facts of all. It is not a matter of indifference to the religious man what the historian has to say about the Resurrection of Jesus Christ. If impartial history finds that He did not rise again from the dead—then the religious man is of all men most miserable. A third and last method of adjusting the claims of religion and history must be sought.

Now, for the discovery of this third method we may give Professor Porter the credit, or we may not. Only let us recognise its worth. In its patient application lies our hope for the future of Bible study in our land, our hope for the future of true religion.

The method is simply this, that religion and history must go together. They must not be kept separate, either as to their materials or as to their handling of them. They must go together. For there are facts and events whose religious worth cannot be got at without the aid of history; and there are historical questions which cannot be decided without the aid of religion. Nay, it is true of religion, as a whole—that is to say, of the Christian religion, that the better we know it as religion, the better we shall comprehend it as history; and the more clearly we grasp it as history, the more secure and true will be our hold of it as religion. For our religious experience will help our historical insight, and our historical study will further our religious life.

Take the life of Jesus Christ. Is there a single fact which possesses religious value and does not also contain a historical judgment? Is there a single event that does not rise in religious value as it is more firmly founded on historic fact? In the life of Christ, and in all our estimation of Him, history and religion interact, and that not only commonly, but inevitably, not only in fact, but by right.

It follows, then, and even in the pages of *The New World* Professor Porter does not shrink from maintaining it, that when an historical fact is pre-

sented to us, it will make all the difference to our recognition of it whether we are Christians or not. Says Professor Porter: 'Let one be ever so eager to maintain the full and free right of history to its own way and its utmost work, ever so strenuous against any invasion of dogma in the historical sphere; yet the fact remains that certain questions arise in New Testament study, involving matters of historical fact, which have always been, and which must be answered differently by Christians and by non-Christians. As long as it marks and makes a difference in the *man* whether he is a Christian or not, so long will it make a difference in his estimate of certain facts on which the Christian's experience turns. There are facts which cannot even be recognised as real if they do not take hold of the heart and will—facts, the final demonstration of whose reality is their experienced power to free and renew the life.'

That character determines belief is the teaching of our Lord Himself. And though so fair-minded an unbeliever as Mr. Montefiore stands aghast at the teaching, it is coming to be recognised as not less true in reason than in experience. It is not only when we are in immediate contact with Jesus Christ, but even in the wide circle of religious truth, that decisions are made involving the character of those who make them. There are Christian philosophers who regard freewill and immortality as incapable of intellectual demonstration. Arguments can be set over against each other, but the decision belongs to the moral and spiritual sphere, and is, on the whole, an expression of character. But there are no facts with which heart and will are so inseparably intertwined as with the facts of the life and person of Christ. The wonder of the gospel-picture of Jesus is that no one can behold it without feelings and decisions that involve character; that no one sees in it more or other than he wills to see. Therefore it is that no critic's Life of Jesus of Nazareth can be complete if the critic himself refuses to yield obedience to His name. The history must be imperfect, because the aid of religion has been refused. There in the Gospels stands a holy and loving One who says, 'Come unto Me,' 'Believe in Me,' and he who refuses to become as a little child in His presence, counts himself unworthy and incapable of writing the History of His Life.

And there is the other side also. 'I have been reading Amiel's *Journal Intime*,' says Dean Church (see his *Life and Letters*, just published by Messrs. Macmillan, at the 314th page)—'I have been reading the *Journal Intime*. It is a very awful picture, on the whole, of what fine and religious minds are coming to in the atmosphere of the Continent. It is a strange state, the hold of an idea without its facts, of redemption without a redeemer, and the presence of hope and a kind of faith, with scarcely a shred of comfort, except from a sense of duty.' For on the Continent it is mainly that religion has in these latter days refused the aid of history. And that is why our hope for the future of religion in our own land is, that in all our study of the Bible religion and history may go hand in hand.

Twenty Misused Scripture Texts.

THE main object of the following notes is to illustrate the importance of taking texts with their context. I trust, however, that some interest and profit may result from the exposition given of the various Scriptures handled in the course of them. I have begun with a crucial instance, to show the kind of thing I am proposing to put forward; and thereafter have followed on in the usual order of our English Bibles. I may mention that these notes were originally written some fifteen years ago, before the appearance of the Revised Version of the New Testament; and though, in rewriting them, I have availed myself of the Revisers' work, I have left unchanged some arguments which—with such a standard to appeal to—might now be deemed unnecessary.

I.

'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.'—1 Cor. ii. 9.

I suppose that ninety-nine persons out of a hundred, if asked to quote the third clause of this text, would give it as 'neither hath it entered into the heart of man to conceive'; and I should not be surprised if some who read these lines were to refer to their Bibles to see if the words do not really stand thus. I need not say that I have taken care to be accurate. The misquotation here, however, is a small matter, as the sense of the clause is not altered thereby. But it is much more important to observe the misuse which is made of the whole passage by citing it apart from its context. It is continually employed to suggest that we can have no conception of the joys which God has yet in store for His faithful ones. Yet this is certainly not the statement of the apostle, for he immediately adds, 'But God hath revealed them to us by His Spirit.' By the senses and the understanding, he says, the 'things which God hath prepared for them that love Him' cannot be perceived; but 'we have received . . . the Spirit which is of God, that we might know the things which are freely given to us of God.' The things in question, then, are not inconceivable, but neither are they future. The 'hath prepared' represents the standpoint of the prophet from whom the words are cited (Isa. lxiv. 4). To him the 'spiritual blessings in the heavenly places,' purchased by Jesus Christ and bestowed in the gift of the Spirit, were 'good things to come'; to us they are present realities: and it is these to which St. Paul refers in the present passage. Let the whole be read (R.V.): 'We speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: but as it is written, "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him." But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us by God.'

'Which things we speak,' the apostle goes on, returning to his primary statement, 'we speak wisdom among the perfect' (*i.e.* the spiritually mature); and showing that his whole thought is of the grace now given in Christ Jesus. It is that which he has in his mind when he writes to the Ephesians of his prayers 'that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe' (Eph. i. 16–23). To further the answer of such prayers, to magnify our present blessings, and to remind Christian men of their capacity and responsibility to apprehend them, is the object sought in the rescue of this text from its ordinary misapplication.

II.

'A just man falleth seven times, and riseth up again.'—Prov. xxiv. 16.

I imagine that this is another passage which will lead many to their Bibles to see if I have not quoted it incorrectly, and whether it does not really stand as it is generally quoted—'The just man falleth seven times *in a day*.' The error has probably crept in from Luke xvii. 4, where our Lord bids us, if our brother trespass against us seven times in a day, and seven times in a day turn again to us, saying, 'I repent,' to forgive him. But I fear that it has been a very pernicious one—that it has encouraged many in a low estimate of what God requires and expects from those whom He has made His children by adoption and grace. To fall seven times in a life is sad enough, when we think of what sense of duty and love we should have to sustain us, of what everlasting arms are around us to support our feebleness. But to fall seven times in a day! God might forgive those who did so, as He bids us forgive a brother who sins thus against us; but could they ever forgive themselves? The perversion of this Scripture must no longer condone moral carelessness, nor that of the foregoing encourage content in spiritual ignorance. M. D.

August Dillmann.

By the Rev. T. Witton Davies, B.A., M.R.A.S., Principal of the Midland Baptist College, Nottingham.

I.

I think it one of the greatest privileges of my life that I was able to spend a whole semester at the feet of that great master in Israel, the late lamented Dr. Dillmann. And this privilege was almost lost, for it was but two and a half years ago, when I accepted my present position, that I stipulated before fully starting at Nottingham to spend five months in Germany. Four of these, viz. April to August, were spent in attending classes at the Berlin University, and it was then I came in contact with the subject of this sketch, though I had seen Dr. Dillmann at Stockholm when the Oriental Congress was held there in 1889, and at my very first sight of him I was greatly impressed by his noble, commanding presence. On the 4th of July last our master and our friend died, leaving behind him a splendid example of industry, care, and conscientiousness! Even as a moral influence, I reckon my too brief studentship under, and friendship with, Dillmann among the most powerful and helpful of my life. Never did any other teacher make me—who am also a teacher, though how far behind him!—so ashamed of myself and so wishful and resolved to aim at better things.

Dr. Dillmann's full name was Christian Friedrich August Dillmann. He was born on the 25th day of April 1823, in a Würtemberg village of the name of Illingen. When but five years old, his father undertook to instruct him in the principles of German and Latin grammar, and for four years he remained at home under his father's tuition.

In 1832, when nine years old, he was placed in the home of the Protestant clergyman at Dürrmenz near Illingen, and he prosecuted his studies under this man's guidance for three years.

In 1835, in the twelfth year of his age, he was removed to Stuttgart, the capital city of his native province. Here he worked hard and made much progress at the Gymnasium.

A year later finds him in the ancient Cathedral School of Schœnthal, called then and now the 'Würtemberg Lower Seminary' ('Niederes Seminar von Würtemberg'). He continued at this school from October in the year 1836 to September 1840, when he matriculated at the University of Tübingen. For the next five years he remained at the University, working hard and successfully. It will be thus seen that the whole course of his instruction was carried on in his native kingdom of Würtemberg, in the south-west of Germany.

Notwithstanding the fact that both Paulus and Baur were natives of Würtemberg, this province has for years been one of the most evangelical and religious in the Fatherland. It has sent forth far more ministers and missionaries than any other part of the Continent of the same size. It bore this character in Dillmann's boyhood, and that devoutness and attachment to the Bible and its teaching, so marked in after years, were in no small measure due to the early influences amid which he grew. The University was, however, in a bad way, at least about the time when Dillmann entered it. The late Dr. Schaff was a student of it from 1837 to 1839, and in his first published English book (*Germany: its Universities, etc.*, Philadelphia, 1857) he writes that during these years 'more than half of the theological students were tinctured more or less with Hegelian pantheism and destructive criticism' (p. 95).

In 1844 he passed his theological examinations with unusual distinction, winning a prize offered for the best essay on 'Catechetics,' and securing a valuable scholarship given by the City of Tübingen for the best theological student.

During his stay at Tübingen, Baur was in the height of his popularity. How far young Dillmann came under his influence I cannot say. But there was another man teaching at the University whose influence was very deep and permanent upon him, I mean Heinrich Ewald. From 1824, when, at the instance of his former teacher Eichhorn, he returned to his native town of Göttingen, up to 1837, Ewald had taught at the University as repetent, as extraordinary or as ordinary professor.[1]

[1] In the German universities the ordinary professor receives full pay from the State, in addition to fees; he is also a member of the faculty, and may be elected on the

The political events of 1837 led to his resignation, whereupon he came to England, meeting Rowland Williams and others. In the following year, 1838, Ewald accepted an invitation to be ordinary professor of theology at Tübingen, and he remained at his new home until in 1848 he was recalled to Göttingen by the King of Hanover. It was during this ten years' professorship at Tübingen that Dillmann was a student of theology and latterly of Oriental languages at the University, and in Ewald the ardent student found an accomplished scholar, a penetrating seer, an unflagging worker,[1] and an enthusiastic teacher. No one acquainted with the teacher and the subsequent career of his pupil can fail to see the immense power which Ewald wielded over Dillmann. Those who knew Dillmann, his habits of life, and especially the main lines of his teaching, will, if they have also a knowledge of Ewald, need no illustration of what I have said. It is impossible in the short space at my disposal to enter more fully into this matter. I will rest satisfied with the statement that, apart from Ewald, I cannot conceive how, humanly speaking, the Dillmann that I knew could have come to be.

Dillmann worked under Ewald from October 1840 to September 1845, when his career at the University came to a close.

Before quitting Tübingen, he won a prize offered for the best essay on 'The Formation of the Old Testament Canon.'

In October of this year he entered the ministry, and became assistant pastor of the Lutheran Church at Sersheim, near to his native home; but his growing love for Semitic studies led him to resign his pastorate in the following May, when he returned to Tübingen, and in the very month he left Sersheim he took his Ph.D.

Dillmann had thus, like Julius Müller, and unlike the large majority of German theological professors, some experience in ministerial work; and, although in his case it was short, the gain of it to teacher and students was undoubted.

He had for some time given special attention to Ethiopic, and he resolved to publish the Ethiopic version of *Enoch*. In order to obtain a text as accurate as was possible, he spent two years visiting the libraries of Paris, London, and Oxford.

In 1847–48 he published catalogues of the Ethiopic MSS. which he had been able to examine. In 1851 he issued the Ethiopic text of *Enoch*, and two years afterward appeared his translation and Commentary. For his other Ethiopic works, see the bibliography at the end; but mention must be made at this point of his Ethiopic Grammar (1857) and Lexicon (1865), which Ernst Curtius described when receiving Dillmann into the Berlin Academy of Science as 'Monumente deutscher Geisterkraft' ('Monuments of German intellectual power'). They have never yet been surpassed or even equalled; and when it is remembered that Dillmann had no better books to aid him than the Lexicon (1661) and Grammar (1702) of Job Ludolf, his success in this much neglected field is astounding. He introduced a new era into Ethiopic studies, and for the first time placed the grammar of this language on a scientific basis. For many years before his death he was acknowledged to be the greatest Ethiopic scholar living; and no one would more willingly have accorded him this honour than the distinguished English Ethiopic scholar, the Rev. R. H. Charles, M.A., author of *The Book of Enoch translated from Professor Dillmann's Ethiopic Text* (1893).

But I have been anticipating events.

In July 1848, the very year of Ewald's return to Göttingen, Dr. Dillmann, now twenty-five years old, accepted the post of repetent in Hebrew and its cognates at his own University. Three years later, *i.e.* in 1851, he became private docent in theology, and in 1853 professor extraordinary in the same faculty.

senate and to the rectorship. The extraordinary professor has the honour of being called professor, and besides receiving the fees, has usually some pay from the State; but he is ineligible for faculty, senate, or rectorship. The private docent (Berlin) or repetent (Tübingen) has no pay except the fees, neither may he call himself professor. He is, like the extraordinary professor, ineligible for the faculty, etc. But he is not a private coach, except in rare cases; and, indeed, his method of teaching is exactly the same as that of the professor.

[1] As illustrating Ewald's industry, I may mention two facts. The venerable Dr. Samuel Davidson told me some months ago that when once visiting Ewald at Göttingen, the latter rose each morning at four or five o'clock, and worked nearly all day. One morning he gave up wholly to showing Dr. Davidson about—the first time, he told his visitor, he had ever made such a sacrifice. Professor Land of Leyden, the friend and fellow-student at Göttingen of Dr. Nöldeke of Strasburg, once told me that the latter was absent on one occasion from class. Ewald asked him to explain his absence, whereupon Nöldeke said he was ill. Ewald said, 'That is no reason for being away; you will get well as soon in class as in bed. When I am ill I never absent myself from my classes or even from my work.'

In 1854 he succeeded, at Kiel, Justin Olshausen, the accomplished author of Commentaries on Job and Psalms, and of an unfinished but brilliant and still useful Hebrew grammar, who must not be confounded, however, with his brother Hermann, whose Commentaries on the New Testament are well known, and whose death, at the early age of forty-five, was such a loss to New Testament scholarship. This was far away from Dillmann's southern home. In fact, the remaining years of his life—forty years as they proved to be—were to be spent in Northern Germany. At Kiel, as extraordinary professor in the philosophical faculty, he remained for ten years, teaching Hebrew, Syriac, Ethiopic, and Sanscrit, which in the German universities are included under philosophy. What better preparation for the future Old Testament exegete can be thought of than this ten years' teaching of the Old Testament language and its cognates—even Sanscrit for comparative purposes would be helpful!

In the year 1862 the University of Leipzig conferred upon him the degree of Doctor of Theology. In 1864, ten years after his first settlement at Kiel, he removed to Giessen to be professor of theology. Here the well-known Dr. Stade was among his pupils. In 1869 that stalwart champion of Old Testament traditionalism, Dr. Hengstenberg, passed away. For years he had been an enormous influence in the theological movements of Germany. The theological faculty at Berlin was packed with his nominees, though, as in the case of Vatke, there were some who gave him much trouble. I was once told by a German scholar that no one had 'the ghost of a chance' of obtaining any post in the theological department of Berlin unless he subscribed to Hengstenberg's views, and contributed to his magazine.[1] Dr. Dillmann was invited to fill this important chair, and he accepted the post, occupying it throughout the next quarter of a century with extraordinary faithfulness and ability. At the first he was looked upon as advanced, and in many quarters he was regarded with suspicion. In comparison with his predecessor, and for that time, he *was* advanced; but though in the successive editions of his Commentaries he made more and more concessions to the school of Graf, Wellhausen, and Kuenen, he was for many years looked upon as conservative in his attitude. And I can testify, from words which I heard him speak in private, that this was the view he himself took of his position.

Dr. Dillmann was elected to be Rector of the University in 1875. At the time of his death he was Dean of the Theological Faculty. In 1881 he was President of the International Oriental Congress held at Berlin. At different periods in his professorial career he declined invitations to the Universities of Marburg, Zürich, Halle, Vienna, and Tübingen. He was thrice invited to be ordinary professor at Tübingen, his own University, but in each case he declined. He was honoured by being elected a member of the leading learned societies on the Continent, in England, and in America.

[1] The *Evangelische Kirchenzeitung*. In each year the January numbers were for the most part filled with the editor's survey. This used to be called Hengstenberg's 'Thronrede,' or 'Address from the Throne.'

The Expository Times Guild of Bible Study.

The Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent it from being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.[1]

The parts of Scripture selected for the Session 1894–95 are the Book of Zechariah and the first

[1] Members are requested to write their names distinctly; to say whether Rev., etc.; and to mention their degrees.

twelve chapters of the Book of Acts. And the Commentaries recommended for use are—

I. On Zechariah—Dr. Dods' *Haggai, Zechariah, and Malachi* (2s.), or Orelli's *Minor Prophets* (10s. 6d.).

On Acts i.–xii.—Professor Lindsay's *Acts of the Apostles* (vol. i. 1s. 6d.), or Dr. Rawson Lumby's *The Acts* (4s. 6d.). And for the reader of Greek—Mr. Page's *Acts of the Apostles* (3s. 6d.), or Meyer's two volumes on the Acts (21s.).

The publishers of Orelli and of Meyer (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of the former for 6s., and of the latter for 12s., to any *Member of the Expository Times Guild* who directly applies to them for it.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the *study* as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used as an aid,—the above are merely suggested,—the point being that the portion selected be studied and not merely read over.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in The Expository Times; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

New Members.

Rev. R. Donaldson, A.B., The Rectory, Fintona, Co. Tyrone.
Rev. Thomas Kingsborough, Kildarton Rectory, Armagh.
Rev. Thomas Taylor, A.B., Stradbally Rectory, Castleconnell.
Rev. D. T. Morgan, Penygawsy, Llantrisant.
Rev. Samuel P. Warren, A.M., Laragh, Balbriggan.
Rev. Francis de Bough Sidley, M.A., D.D., T.C.D., The Rectory, Granard.
Rev. David Watson, St. Clement's Parish, Glasgow.
Rev. Henry Charles George, Northern Mission, Geraldton, Western Australia.
Rev. G. A. Sandberg, M.A. (Cantab.), Curate of Townhope, near Hereford.
Rev. Edward H. Waller, A.M., The Rectory, Athy, Ireland.
Rev. Henry Fry, M.A., Corbally Rectory, Roscrea.
Rev. John Elsworth, 3 Myrtle Villas, Holderness, Road, Hull.
Rev. James Barr, B.D., Free Church Manse, Johnstone, Beattock.
Rev. John R. M'Kim, M.A., The Rectory, Moneymore, Co. Derry.
Rev. George S. Carson, B.A., Knox Church, Pictou, Nova Scotia.
Rev. John Bruce, Free Church Mission House, Pietermaritzburg, Natal.
Mr. Hugh Cowan, Belmont, Paisley, N.B.
Mr. John H. Bathgate, Springwood Bank, Galashiels.
Miss Geraldine M. Seymour, 3 Clifton Road, Winchester.
Rev. J. D. Thomas, Horeb, Penydarran, Merthyr Tydvil.
Rev. M. E. O'Malley, M.A., Kiltinanlea Rectory, Clonlara, Limerick.
Rev. C. Lisle Carr, B.A., The Clergy House, Aston, Birmingham.
Rev. Andrew Baird, M.A., B.D., The Manse, Broughton, Peeblesshire.
Mr. George W. Cossey, 22 Benneld Street, Skipton-in-Craven.
Rev. George Mackenzie, B.D., Manse of Ettrick, Selkirkshire.
Rev. Peter Wilson, B.D., The Rectory, Lack, Co. Fermanagh, Ireland.
Rev. Alexander Moore, B.A., Odagh Rectory, Three Castles, Co. Kilkenny.
Mr. G. Edward Young, 2 Alfred Street, Carlisle.
Rev. Donald J. Martin, M.A., Free English Manse, Stornoway.
Mr. William Anderson, Manse, Lynturk, Alford, N.B.
Rev. Julius M'Callum, M.A., B.D., A.T.S., Baptist Mission House, Colombo, Ceylon.
Rev. Edward Poole, M.A., Clomanto Parsonage, Urlingford, Co. Kilkenny.
Mr. F. M. Saxelby, B.Sc., Lancashire Independent College, Manchester.
Rev. William Reid, M.A., 14 Grove Road, Southsea, Hants.

The Theology of the Epistle to the Romans.

By the Rev. Arthur C. Headlam, M.A., Fellow and Chaplain of All Souls College, Oxford.

IV. THE NEED OF THE GOSPEL.

In order to understand St. Paul clearly, you must realise that he makes a very definite destinction between two different, although closely allied, things—'Law,' used generally without the article, and 'the Law,' used definitely and meaning the Jewish law. If you look at the Greek, which is perfectly clear and definite, you will see this distinction in chap. iii. vers. 20, 21, a distinction which is there quite unnecessarily obscured in the Revised Version. 'By works of law,' St. Paul says, 'no flesh can be justified; through law cometh knowledge of sin. Apart from law a righteousness of God has been manifested.' In all these cases he is speaking of law as a principle. Finally comes an instance where he is clearly referring to the Jewish law, and in this case he uses the article. You must translate: 'Being witnessed by *the* Law and the Prophets.'

Now law is a great living principle, beneficial in its action, and holy in its nature, which has had its work to do, which will always have its work to do in individuals, but which must prepare us for something higher. It was not confined to the Jewish law, although the Jewish law was the most definite form in which it was embodied; and often when St. Paul is speaking of law as a principle he is thinking of this definite concrete instance. It is universal. It is represented in the law of the conscience, in the law as embodied in the statute-book, however imperfect that may be, in those moral judgments and maxims which men pass on one another; it means, in fact, that great principle which tells men that there is a difference between what is right and what is wrong.

This law, such as it is, has had and has still a many-sided work to do.

1. In the first place, it produces conviction of sin; it teaches the difference of right and wrong; it makes every man know his imperfections, know the ideal that he ought to aim at, and struggle, however imperfectly, for righteousness. 'I had not known sin, except through law: for I had not known coveting, except the law had said, Thou shalt not covet.' Conscious of God, conscious of morality and duty, conscious of an ideal to aim at, man at once, when law is revealed, begins his struggle. And then he begins to feel the strength of sin, for 'apart from law sin is dead.' He then feels the power of this alien principle which has obtained a hold on his nature. By law came conviction of sin.

2. And, secondly, it is in this way that law leads on to higher things. St. Paul, in the Galatians, had put it most plainly when he said the law is a schoolmaster which leads us to Christ. Law teaches men that they have something higher to aim at than they have ever realised. Take a child and begin to teach. Must not you first begin with a system of clear and definite rules which distinguish for it clearly between what is right and what is wrong? By training it in rules you discipline its character and prepare the way for a freer and less disciplined, but more self-restrained, life beyond. So it is with the development of the human race. By law men have been led on to be fit for the freedom of the gospel.

3. And, thirdly, it is law which teaches us our personal weakness. Law, as we have seen, gives us our ideal, law gives us acts which we ought to perform, rules of conduct, systems of discipline. We try to fulfil them and we fail. In the passage which we have already referred to once or twice, in chap. vii. vers. 7–25, St. Paul describes to us this struggle as he had known it himself. 'In me, that is, in my flesh, dwelleth no good thing. The good which I would I do not; the evil that I would not, that I do. I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' And then he cries out: 'O wretched man that I am! who will deliver me from the body of this death?'

We can now pause for a moment and notice more clearly the grounds on which St. Paul considers the revelation of the gospel was necessary. It was, as we have seen, 'God's wrath

against man's rebellion from Him as shown by the fact of sin.' And this he was convinced of on two grounds—his own personal experience, the long struggle which he had had, and in which he had failed. He had learnt the weakness of his nature, which had become the prey of sin. But he knew that his own experience was not an isolated instance. He looked out on the world, and he saw that, judge it by whatever standard you might like, however leniently you might do so, you could not deny its sinfulness. Here then he had very strong evidence indeed for his argument.

These then are the functions of law and sin, but law and sin imply a third term, 'judgment.' And on this subject St. Paul gives a very clear and definite teaching—teaching inherited from Judaism, but expanded and softened by Christianity. 'God is the judge of the world.' 'God shall judge the secrets of all men by Jesus Christ.' 'God will render to all men according to their deeds.' 'Thinkest thou, O man! that thou wilt escape the righteous judgment of God.' There can be, I think, no doubt of St. Paul's teaching. And I wish to ask ourselves both what we know of judgment and the difficulties which have been suggested in connexion with it.

One of the greatest of modern philosophers has told us that if we look at the world and see the moral laws at work in it, and then think of the inequalities that there are in the distribution of happiness and misery, in order to reconcile all the facts before us, it is necessary to assume the existence of a future judgment which will remedy the inequalities of the world as we see it. Christianity warns us of judgment, and a system of philosophy which has as much a claim to acceptance as any other we are acquainted with, tells us that such an idea is in accordance with the facts of the world, but yet difficulties — difficulties arising I believe largely from not understanding and not interpreting properly the words of Scripture—have grown up. Let me state these, and let me deal with them as far as I am able, for these difficulties have arisen very largely from a hard and one-sided interpretation of the statements of Christianity.

It has sometimes been taught as if it was implied that God condemned all those who had disobeyed a law of which they had never heard. Now let us consider what St. Paul says about the divine judgment. He tells us, we remember, that this judgment will be in accordance with men's opportunities and without any respect of persons. He tells us that it will be a judgment by a God of infinite goodness and infinite mercy.

But it is said God's laws are very severe. His laws, especially as laid down in (we will take an instance which is often quoted) the Athanasian Creed. Now it is perfectly true, and St. Paul himself implies it,—God's laws are severe, they are severe in order to impress upon us a very lofty standard of duty. But they will be administered by a God of infinite mercy.

Let us illustrate what we are saying by the law of England. The law of England puts the penalty of death on murder. Yet we know that not all murderers suffer that penalty. The Crown reserves to itself the right of pardoning or reducing the sentence. It holds that many circumstances have to be taken into consideration. Now why do we imply different methods to God's judgment? Why do we consider God's judgment as if it must be unjust because His laws are severe. We know that God's law tells us that all who do not believe in Him, all who reject Him, all who disobey Him, deserve death. That is true. But in applying that law, God will take into account the exact circumstances of every case. He knows the exact opportunities we have had, He knows the real value of every action of our lives, He knows our trials and temptations, He knows our weakness and want of strength. He judges us in accordance with that character we have inherited, the circumstances in which we have been placed, the opportunities we have enjoyed, that knowledge we have been given. He judges mercifully, but He judges.

But the old strictness of view is relaxed, and men are beginning to doubt the severity of God's judgment, they remember all that has just been said of His mercy. And they begin to presume on the mercy of God. I do not think they say it in so many words, but they hold half-consciously some such idea as this. What need of preaching Christ to the heathen, if all men are judged equally? what need of being so particular about religion, if God is as merciful as you say? They are in fact beginning to presume on God's mercy. Well, there is one class of people whom St. Paul does implicitly condemn, and they are just those who do presume on the divine mercy. 'Reckonest thou that thou shalt escape the judgment of God?

Or despisest thou the riches of His goodness? Remember that the goodness of God leadeth thee to inheritance. Be careful. Thou art treasuring up for thyself wrath in the day of wrath, and revelation of the righteous judgment of God.' If there is one temper which is definitely condemned, it is this. For the most sin-stained of men there may be mercy, for the most hardened blasphemer there may be mercy, for the atheist there may be mercy; but for the man who presumes on God's mercy there will be none.

Sin, law, judgment—these are the three facts involved in the revelation of God's justice, and it is on account of these facts that the revelation of God's mercy in the gospel was necessary for men.

St. Paul's theory of human history and of human nature then is as follows. It is a theory which is equally true both for the race and the individual, just as the doctrine of evolution and the study of development teaches us that each individual must go through in its life's history the whole process which its ancestors have experienced during countless generations.

Man is created with a nature 'in the image of God,' but from the beginning of history he has been in the power of an alien and destructive principle, sin; that is, he has been incapable of attaining to the aim and purpose for which he was created. The first stage is one of ignorance and sinfulness, but not of guilt. The next is that represented by law. Mankind learns the need for higher things. He tries to struggle upwards; he fails: not necessarily indeed, absolutely and completely, but, as compared with the ideal, very definitely. Typically these stages are illustrated by the history of the Jewish race; with its period of ignorance or imperfect knowledge, from Adam to Moses, and its revelation of the law, from Moses to Christ. And the same stages may be traced in other nations and peoples. Not indeed in such a clear cut away. The stages of history are indeed not actually marked in such a definite way, even in the Jewish race. There was knowledge of right and wrong before Moses; there was growth in knowledge after Moses. But looking broadly at human history, there are two great stages—an original period of degradation and ignorance, and the gradual development and realisation in men's minds of the great facts of law; of the distinctions of right and wrong.

So in the individual. Ignorance is his first stage; a knowledge of right and wrong the second, a knowledge capable of continuous growth and development; knowledge implies a struggle for attainment; and the struggle reveals the weakness and imperfections of human nature.

In both nations and individuals, in both history and personal development, there is the preparation for and the need of a higher revelation, and that higher revelation is the Gospel.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

I.

GOD'S WORLD. By B. Fay Mills. (*Allenson.* Crown 8vo, pp. 322.) Other things being equal, the less there is in a sermon the more successful it will be. Take the sermons of the most powerful preachers; take the sermons of even the most permanently popular preachers; take Spurgeon's own, you are disappointed when you read them: 'there is so little in them!' They were not prepared to be read, but only to be heard, and the preacher's first care was just that there should not be much in them. So is it with this popular American preacher. As literature, as matter, as quarry, they are naught; as inspiration, as electric spark, in short, as sermons, they are everything.

A SERVICE OF ANGELS. By the Rev. Henry Latham, M.A. (Cambridge: *Deighton, Bell, & Co.*; London: *Bell & Sons.* Crown 8vo, pp. xv, 223.) 'Heaven lies about us in our infancy,' and especially the angels of heaven. But when 'at length the man perceives it die

away and fade into the light of common day,' it is the angels that are the first to go. In these days of unsentimental (and unscriptural) manhood, to acknowledge a belief in angels is almost to say that we have been unable to put away childish things with our childhood. So it has been with the Master of Trinity Hall; but so it is not now. At first he goes no further and is no bolder than to say that 'I have now come to think that the belief in Heavenly Witnesses round about us may have a solid groundwork of truth.' And from the beginning to the end he is most anxious not to load our belief with burdens too heavy to be borne, and not to bind the Bible down to too rigid a literality. Nevertheless, after a clear and popularly written account of what Scripture reveals, and what may be legitimately drawn from the revelation, he ends by a firm acceptance of the reality of angels and their present delightful interference in our affairs.

PARABLES FROM NATURE. By Margaret Gatty. (*Bell.* Crown 8vo, pp. 492.) This is a reprint of the handiest and most useful edition of the Parables, and it is very cheap. Now let nothing come between us and them, let nothing come between our little ones and them, for there is a blessing in them.

RELIGIONS OF THE WORLD IN RELATION TO CHRISTIANITY. By G. M. Grant, D.D. (*A. & C. Black.* 16mo, pp. x, 137.) In the latest of the 'Guild Text-Books' the Principal of Queen's University, Canada, has accomplished a feat that would have been called impossible before he accomplished it. In less than 150 very small pages he has given a perfectly clear and even literary account of the four great systematised religions of the world,—Mohammedanism, Confucianism, Hinduism, and Buddhism,—so that we actually know their leading characteristics, their strength and their weakness, and have all the materials before us for a fair comparison with Christianity. This tiny volume will win for Principal Grant the admiration of book lovers and students of religion everywhere.

READINGS FROM CARLYLE. By W. Keith Leask, M.A. (*Blackie.* Crown 8vo, pp. 270.) Carlyle as a schoolbook! How has the schoolboy made progress since the days in which he was reckoned incapable of deeper thought or more robust morality than

> It was the schooner *Hesperus*
> That sailed the wintry sea.

But that was a libel on the schoolboy, and a great educational blunder. Carlyle may be a little above his attainment yet; but surely that is what a schoolbook always ought to be, not miserably below. And Mr. Leask has gone through Carlyle from beginning to end and chosen the best—clear thought, sound ethic, living language.

OLAF THE GLORIOUS. By Robert Leighton. (*Blackie & Son.* Crown 8vo, pp. 351.) It scarce needs the sub-title to tell us that it is a story of the Viking Age. There are Olafs in Norway now, no doubt, Olafs in plenty; but Olaf the Glorious has not been seen since the day upon which Olaf the King of All Norway swam under his shield and passed to where beyond these voices there is peace. It is a tale of war and wickedness; and yet there was virtue too, the virtue of rude bravery in abundance. Boys will relish it no doubt, and find a royal road to solid history in it.

BLACKIE'S SCHOOL AND HOME LIBRARY. THE LAMPLIGHTER and THE PATHFINDER. (*Blackie & Son.* Crown 8vo, pp. 256 each.) Messrs. Blackie & Son of Glasgow and London are at present issuing a series of cheap classics, to which they give the title of the 'School and Home Library.' The books are for boys and girls, well chosen and worth buying.

THE LITERATURE OF THE GEORGIAN ERA. By the late William Minto, LL.D. (*Blackwood.* Crown 8vo, pp. l, 315.) It is probable that this will be the most widely read of Professor Minto's works. It certainly makes appeal to the widest circle of readers. There is the subject proper,—the Georgian Era of Literature, touching on Pope, Wordsworth, Scott, Byron, Shelley, Keats,—the period that is still the most attractive for the average student of literature. Was not Minto himself most at home there also? And these are not academical but popular lectures, delivered to a large general audience and written to suit it. But besides the subject of the book,

there are many things that reach out widely. There is the Appendix, with its three masterly essays, on Mr. Courthope's Biography of Pope, the Supposed Tyranny of Pope, and the Historical Relationships of Burns. And above all, there is the long Biographical Introduction which Professor Knight is responsible for, but to which many hands, whose touch is very sympathetic, have made contribution. Taken together then it is the easiest to read of all Professor Minto's books, and for how much does that count in these days wherein no one will take literature except as recreation. But it is also (notably the Burns essay is) as well worth reading as anything we have received from him.

THE FORM AND MANNER OF MAKING OF DEACONS AND OF ORDERING OF PRIESTS. Edited by Clifford Wyndham Holgate, M.A. (Salisbury: *Brown & Co.* 8vo, pp. viii, 47.) Mr. Holgate having seen with sorrow the difficulty which many in the congregation have found in following the order of service at a general ordination, has printed the whole service here together in fine clear type. It was a simple thing to do, but it is a real boon.

A HISTORY OF THE BAPTIST CHURCHES IN THE UNITED STATES. By A. H. Newman, D.D., LL.D. (New York: *Christian Literature Co.* 8vo, pp. xv, 513.) This is the second volume in the American Church History Series,—the second in order of projection, the sixth, however, in order of issue. It is a large volume, for the Baptists are a large and influential body in the United States of America. This time the author has been found in Canada. Dr. Newman is Professor of Church History in M'Master University, Toronto. It is not only a history of the Baptists, it is a history of Baptism, within its time and place limits. No doubt that was inevitable to a great extent. Perhaps, however, it partly is due to Professor Newman. And it is even more than that. It is a history to some degree of religious and civil liberty in America. That also was inevitable, most honourably inevitable. For it means that the Baptists of America have thrown themselves on the side of liberty, have fallen when it fell and risen when it rose again. It is also, alas! a history of not a little dissension and division—inevitable perhaps again, since it is the price that liberty-loving men seem always to pay for their liberty. No doubt the book is worthy of its great subject: it certainly makes us feel that its subject is great.

SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK. By Ernest de Witt Burton. (*T. & T. Clark.* Post 8vo, pp. xxii, 215.) This book has been expected for some time in our country, but Professor Burton held it back till the new edition with its corrections and additions was ready. A few English scholars have had a copy, and have been working with it, to their own great satisfaction. And it is from them that the word has gone forth about its freshness and scholarship.

Well, it has been issued at last, in a most attractive form, and not a word that Professor Sanday or any other has spoken about it will seem strained or over-enthusiastic. Professor Burton is one of the men whom Dr. Harper has gathered round him at Chicago, and this book will bear witness to the scholarly instinct and accuracy of the work that the youngest of the universities is doing.

It is not a book of reference on New Testament Grammar, like Moulton's *Winer* (of which there are rumours of a new, almost rewritten edition); it is a book to be read and studied and remembered. And he will be a dull student whom this book fails to fascinate and instruct.

CENTRAL TRUTHS AND SIDE ISSUES. By Robert G. Balfour. (*T. & T. Clark.* Crown 8vo, pp. 238.) Scotland has so long been called theological Scotland, that the new men who will not repeat any of the old phrases are up in arms. But let them try this. Who is Robert G. Balfour? Not an Englishman of them knows. And all that even the publishers can tell us is, 'Minister of Free New North Church, Edinburgh.' He is simply a Scotch minister then, who has preached theology for a decade or two, and been at last induced to publish some of it; and we are startled with a penetration of thought, and a breadth of outlook, as well as a feeling for accurate expression, which would not shame the men whose theological leadership we are ready to follow. Why has Mr. Balfour published none of this before? Because he is a Scotch minister, probably, and did not know that his theology was

better than his neighbours'. But there are few ministers in Scotland, surely, who could give us this bird's-eye view of the theories of the Atonement, criticise them so kindly and yet so finally, and then set down a theory that is after all workable. And yet the essay on the Incarnation seems no less searching than the two on the Atonement.

BIOLOGICAL RELIGION. By the late T. Campbell Finlayson, D.D. (*Clarke & Co.* Crown 8vo, pp. 86.) It was well to reprint at this present time Dr. Finlayson's masterly review of Professor Drummond's *Natural Law in the Spiritual World*. The only improvement that might be suggested is that it had been published as an introduction to any new editions that may be appearing of that work itself. Then men and women would have read the book and would have known when they were on solid ground, and when with Alice in Wonderland.

THE BAPTIST HANDBOOK FOR 1895. (*Clarke & Co.*; also *Veale, Chifferiel, & Co.* 8vo.) The Baptist who can do without his Handbook must be worth a visit to see. And, besides, for all who wish to know who the people called Baptists are, there is no source of information like the Handbook. It is always on its oath, telling the truth, the whole truth, and nothing but the truth.

THE BEAUTY OF HOLINESS. By W. Lancelot Holland, M.A. (Stirling: *Drummond's Tract Depôt*. 32mo, pp. 176.) Mr. Holland speaks truly enough when he says that things have been written on Holiness 'in greater depth and with higher ability' than this little book. It would be a very great surprise if it were not so. But depth and ability are not the first requisites to the best writing on Holiness, and it is quite possible that deeper and abler things have touched us less. For Mr. Holland writes in utmost sincerity out of a real personal experience.

LEX MOSAICA. Edited by Richard Valpy French, D.C.L., LL.D., F.S.A. (*Eyre & Spottiswoode*. 8vo, pp. xxxvi, 652.) This is the most serious effort that has yet been made to stem the advancing tide of Old Testament Criticism. Besides the introductory article by the late Bishop of Bath and Wells, there are fourteen essays by fourteen different authors. The authors are all of respectable scholarship; some are of the very highest reputation therein. And though they have written in complete independence, they have nearly all met the higher critics directly on the ground of pure scholarship, and have resolutely withheld their hand from the raising of false issues.

To give the names of the fourteen scholars is to do much more. It reveals the strength of anti-critical scholarship in our land to-day; and to those who can mentally fill in the names on the other side, it reveals the rapidity, the almost overwhelming rapidity, with which the Higher Criticism is coming down upon us. Their names are these: Professor Sayce, Canon Rawlinson, Principal Douglas, Canon Girdlestone, Dr. French, Mr. Lias, Dr. Watson, Dr. Sharpe, Dr. Stewart, Professor Stanley Leathes, Dr. Sinker, Mr. Spencer, Dr. Watts, and Principal Wace.

They write in order. The whole range of Hebrew History, from Moses to Malachi, is divided into twelve periods, and to each writer one period is given, while Professor Sayce writes of a separate matter, and Principal Wace offers a concluding bird's-eye view of the whole. And if the thing was to be done at all, this was the way to do it. To expect one man to master the whole range of history and literature, or to expect us to listen to him after he thought he had mastered it, would have been to deal very foolishly. And although it is not to be denied that a man may say many irrelevant things and miss many excellent points even when confined to the period after the Exile, still it is *possible* for a man to master such a period as that, and compel even the most high-minded among the higher critics to listen to what he has to say.

Professor Sayce as the first writer—Professor Sayce as a writer here at all—is something of a surprise. Certainly none of the Periods could very well have been assigned to him. But the essay that he does write is a very sensible choice; and he is a sensible choice as the writer of it. For no man has done more to popularise the fact of the 'Literary Activity of the Mosaic Age'; to make it clear, therefore, that Moses *could* have written his 'Five Books'; and, it may be added, no man has more enjoyed the wryness of face with which the advanced critics have swallowed the evidence.

Dr. Wace's summary is very brief, but it is in good taste. 'Not proven' is the verdict of this

jury of twelve—a unanimous verdict, and Dr. Wace simply acts as spokesman to declare it. Not Proven. It is the best, the only verdict that can be rendered yet.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. By Francis Brown, D.D. (Oxford: *At the Clarendon Press.* 4to, Part iv. זַיִת־חָרֵב pp. 265–353.) We are getting familiar with the abbreviations now, and the value of the work is more gladly recognised. Its accuracy, down to the minutest reference, is a continual and steadily-growing surprise. Its control, not only of the subject, but of the literature of the subject, also amazes us the more as we get into closer acquaintance with it. Henceforth it will not be on Gesenius, but on Brown, that all Hebrew lexicography will be built.

THE OXFORD TEACHER'S BIBLE. (London: *Henry Frowde.* 8vo.) Mr. Frowde has now issued an edition of the Oxford Bible printed on India paper. And although the Bible itself contains 1251 pages, the 'Helps' run to 378 pages more, and there is an Atlas and Gazeteer, the volume is of the size of an ordinary comfortable octavo. The great advantage of the India paper is that we can have good type, as good type as we have in our common books, and yet a perfectly convenient volume to handle. The type in this new edition is longprimer. For a Bible it looks quite large, and will be very welcome to weak eyes. Nay, it will be well for strong eyes to use it, for it is small type and bad printing that make strong eyes weak. The paper is surprisingly thin, yet it is almost opaque; you know that there is printing on the back, but that is all. It is needless to add that the binding is exquisite. Indeed, the arts of printing and bookbinding (at least as *mechanical* arts) have reached their height in the production of Bibles. Further they cannot at present go. And the Oxford Press has led the way.

THE POETICAL WORKS OF HENRY WADSWORTH LONGFELLOW. (London: *Henry Frowde.* Crown 8vo, pp. 878.) The Oxford edition of Longfellow is the only edition that anyone would buy who knows about buying books. For it is not only peerless as a book, but it is copyright. No other edition is complete.

DEUTEROGRAPHS. By Robert B. Girdlestone, M.A. (Oxford: *At the Clarendon Press.* 8vo, pp. xxxi, 172.) The question has frequently been asked us: Is there any book which exhibits in parallel columns the history of Israel as found on the one hand in Samuel or Kings and on the other in Chronicles? And the answer had to be No, except in two ancient unwieldy volumes. But Canon Girdlestone has done it now. And not that alone. He has also printed in parallel columns all the passages that are quoted in the Old Testament with the passages they are quoted from. His purpose is critical, or, to be clearer, anti-critical. And there is no doubt that he thus makes an attack on the very citadel of advanced criticism, for it has been said that you may deny two Isaiahs, but how *can* you stand by the discredited Chronicler? Canon Girdlestone's refuge is a corrupt text. And he does not flee to it in vain.

'THE ASCENT OF MAN': ITS NOTE OF THEOLOGY. By the very Rev. Principal Hutton, D.D. (Paisley: *Gardner.* 4to, pp. 45.) Principal Hutton proves that Professor Drummond is no theologian. But then, did he ever claim to be? And is it wise to take him so seriously?

THE FUTURE UNVEILED. By the Rev. Charles Higgins, F.S.Sc. (*From the Author at Oxford House, Forest Lane, Forest Gate, E.* Crown 8vo, pp. ix, 362.) '*P.S.*—To understand thoroughly this book the reader must begin with the Title-Page, and read on thoughtfully and consecutively right through to the end; and he will then find that he has not laboured in vain nor spent his time for nought.' So says a postscript to the Preface. And it is true. But who will follow the author's instructions? Just those persons who need not. All the rest will stand still at the marvellous Chronological Table. They will stand still there till the year 1908 at least; for it is in the year 1908 (to be precise, 1908½) that the present Dispensation is to end, the great earthquake to be felt, and the 144,000 sealed. The incredulous will not read the book till that date has come, and then it will be unnecessary, or else too late.

For this is the pity of it, that in such a subject we seem to take our stand as by the irresistible impulse of election. We either believe in the

gradual unveiling of the things prophesied in the Apocalypse, and look forward to the end of them as at hand; or else, we emphatically disbelieve that whole manner of interpretation. So Mr. Higgins speaks to one class only; but to them he speaks with intense interest, as of things more pressing and more precious than life itself.

TATIAN'S DIATESSARON AND THE MODERN CRITICS. By the Rev. William Elliott. (London: *Hawkins & Co.*; Plymouth: *From the Author*. 8vo, pp. 178.) Mr. Elliott holds that in the criticism of the Gospels, Tatian's Diatessaron has not yet been sufficiently considered. If Tatian were allowed his whole say in the matter, the gain, he believes, would be very great, and it would be a gain wholly on the side of orthodoxy. Whereupon he sets out to show what and how various the gain would be. And he brings some striking things before us in the course of his journey, making it almost evident, among other things, that the Revised Version would have to be other than it is. It is manifest that Mr. Elliott has studied Tatian well. His style is troublesome, and his printing more so. But he has actually got a grip of something, and his book cannot be sniffed at. If we will work over the Diatessaron with him, taking Mr. Hamlyn Hill's English edition to work on, and Mr. Elliott's book to direct, we shall certainly not return empty-handed. Tatian must be more fully studied yet; it is best that we should each of us do it for ourselves.

LITERARY NOTES.

The Methodist Times of December 27th contains two very able reviews of books. The one is a review of Froude's *Life and Letters of Erasmus* by Professor Slater; the other is a review of Beyschlag's *New Testament Theology* by Professor Banks.

Professor Slater gives Froude the credit of a desire to be for once accurate as well as interesting. He believes that he has not only been honest in his method, but also has spared no pains in investigation, and has 'opened a new apparatus for the scientific study of the Reformation.' And then he leaves Mr. Froude and gives himself to Erasmus.

Erasmus, says Professor Slater, did not lack courage, he lacked insight. He wanted to reform the Church from within. Luther saw that there was no chance but to leave the Church behind. The scheme of Erasmus failed because old bottles will not hold new wine. Was the difference between Luther and Erasmus simply one of natural disposition, then? No, nor of natural endowment.

'The difference between the two men lay deeper than in merely intellectual proclivities. Luther had passed through an experience of which there is no trace in the *Life and Letters of Erasmus*. The strong conviction of sin, and the full enjoyment of peace through believing, which are so prominent in the spiritual history of Luther, lay beyond the horizon of the learned editor of *Scripture and the Fathers*.'

The other review is by Professor Banks. The book is the newly-issued *New Testament Theology* of Professor Beyschlag (T. & T. Clark). First, Professor Banks has a word to say about Dr. Beyschlag himself. Although unknown to English readers, he is a veteran in the theological field. Born in 1823, he has been since 1860 Professor of Theology at Halle, and is well known to students of German theology by his *Christology of the New Testament* and his *Pauline Theodicy*. His *New Testament Theology*, now translated, and his *Leben Jesu*, recently published, give the results of his life-study in his favourite field. He is generally regarded as belonging to the 'middle party,' equally removed from 'advanced criticism' and 'traditional dogmatism,' and expects opposition from both these extreme schools. Positively expressed, his standpoint is that of 'the revealed character of biblical religion, and the historical character of the biblical revelation.' That is to say, according to Dr. Beyschlag, the religion of the Bible is not a human invention, but a revelation from heaven, and that revelation was gradual and progressive.

Then Professor Banks turns to the work itself. However open to criticism, he says, at some points, Dr. Beyschlag's work is among the most able and thorough of its class. Its exegesis is acute and independent, its style clear and flowing. The most obvious comparison is with Weiss. But there are great differences. Besides that Weiss is hard reading in comparison with Beyschlag, containing rather the materials for a history than the history itself, his conception of his task is wholly different. Weiss seems to think that biblical theology is simply systematised Bible teaching, whereas Beyschlag holds that a writer is bound to give his own views of the meaning of that teaching. 'A certain translation into our own modes of thought and expression of that which is past and unfamiliar is absolutely indispensable.' So says Dr. Beyschlag. And Professor Banks holds that it is undoubtedly the higher conception.

Again, Professor Banks finds Beyschlag satisfactory, in that 'he does not hew and hack, pick and choose among the books which give him his materials.' The only New Testament books he rejects or assigns to a later period are Jude, 2 Peter, and the Pastoral Epistles. The genuineness of the synoptics is attested by the inimitable impress which distinguishes them, not only from all the wisdom of this world, but also from the other sayings of the New Testament. And the reasons which Beyschlag gives for accepting the genuineness of the Fourth Gospel are to Professor Banks 'exceed-

ingly cogent.' Again, he refers to the wealth of suggestive thought which the student will find in these volumes. What can be better, for example, for a student than to obtain such a statement of Paul's system of doctrine as the author gives under the general heads: Introduction, Flesh and Spirit, Adam and Christ, God and the World, Establishment of Salvation, Way of Salvation, Life in the Spirit, Christian Church, Consummation?

Yet Beyschlag is 'open to criticism at some points.' These points prove to be two: his doctrine of Christ's Person, and his idea of expiatory sacrifice. As to the latter, he holds, like Wendt, that vicarious satisfaction in any shape or form is incredible; but, unlike Wendt, he denies that St. Paul ever taught it. And as to the former, Professor Banks cannot see that Dr. Beyschlag rises one step higher than Schleiermacher's conception of Christ as the ideal Man.

Dr. Beyschlag's conception of the Person of Christ is the one great subject in his book over which there is likely to be much searching of hearts. Professor Banks finds nothing higher in his conception than the ideal Man. Others more bluntly called him a Unitarian. Let us listen to Dr. Beyschlag himself. The review in which the objectionable 'Unitarian' was found having been read by him, he at once wrote to his English publishers, and this is a translation of his letter:—

'Notwithstanding the favourable opinion of the *Scotsman* reviewer, in other respects, his statement that my conception of biblical Christianity is virtually what is known in England as Unitarianism, is as objectionable to me as it is to you. On this point I would like to make an explanation, of which you are at liberty to make what public use you please.

'In view of my accentuation of the Monotheism of the Bible and of the true and full humanity of Christ, I can easily understand how a critic, even though favourably disposed, should regard the fundamental view of my *New Testament Theology* as Unitarian. Nevertheless this is a serious misunderstanding.

'The Christology which I find in the New Testament is virtually that of Schleiermacher, whom no one in Germany has ever classed as a Unitarian or Socinian. Unitarianism places an impassable *gulf* between God and man, whilst I see in Christ the perfect *union* of the two: the incarnation of God. I do not, indeed, reach this conclusion in accordance with the usual orthodox scheme, which makes a second person of the Godhead unite Himself with an impersonal human nature, and thus produces a Being who is half God and half man, or is really a second God in an apparently human form. Like Schleiermacher, I begin with the certain and historical facts concerning Christ, namely, His *humanity*, and conceive Him as the typical and ideal man. He is so, however, only in virtue of the absolute indwelling of God in Him, for only the man who is absolutely one with God is the ideal man. And therefore I regard Christ, in contradistinction to all His brethren, as that true and perfect man "in whom dwelleth all the fulness of the Godhead bodily" (Col. i. 19, ii. 9). This Christology presupposes a Trinity of God, and one that is not merely œconomical, but also ontological. For it is an essential part of God's *nature*, that he can at once remain eternally *above* us as God the Father, enter into humanity in Christ, and make His abode in the heart as Holy Spirit. That, of course, is not a Trinity of "Persons"—an idea which was opposed even by St. Augustine, and which in accordance with the modern idea of personality directly leads to three Gods—but a threefold mode of being of the One God, three *modi*, three *relationes subsistentes*. In thus conceiving God, I am, like Schleiermacher, a Modalistic Trinitarian, but not a Unitarian.

'My *New Testament Theology*, however, was not the place in which to speak of this conception of the Trinity, as the New Testament has no formal doctrine on the subject, but only the elements of such a doctrine, and these I have pointed out in their proper place (see for example, vol. ii. p. 88f.).

'This explanation should be sufficient to clear up any misunderstanding on this point on the part of those who are versed in the subject.

'DR. WILLIBALD BEYSCHLAG.'

Hebrew Prophecy and Modern Criticism.

BY THE REV. F. H. WOODS, B.D., LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

VI.

"Jahweh, who shall sojourn in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart.'—Ps. xv. 1, 2.

I SPOKE in my last paper of the material blessings that were comprised in the great hope of the Jews. In the present I wish to speak of its more definitely religious and spiritual aspect. This broad distinction is not very satisfactory, because, according to the prophets' way of looking at it, the hope was on all its sides religious. I mean that they realised intensely what we too often, from a want of their strong faith, hardly realise at all, that the material world was in its truest and fullest sense God's world, and were equally convinced that the Jews were in a very special way God's people. If, then, the nation was to be glorious and prosperous in the future, this was quite the natural result

of God's love to His people, and of their faith and trust in Him. And yet the material and religious aspects of the promise are separable in thought, and, so long as we do not lose sight of the religious idea which lay at the root of the whole, it is convenient for the purpose of discussion to separate them. It is convenient also to make a further distinction between what can never be separated in fact without serious loss—the external and formal side of religion on the one hand, and the inward and spiritual on the other.

I. To begin with the former. The prophets' ideal of religious worship was, roughly speaking, a development of exisiting forms, rather than a new departure. One of its most prominent features is the absolute destruction of idols. This is represented either as the voluntary act of the people, or the direct or indirect work of their enemies, or again, as a thing done by God Himself. Thus Isaiah speaks of the people as so overpowered by 'the terror of Jahweh,' and 'the glory of His majesty, when He ariseth to shake mightily the earth,' that they cast away their 'idols of silver, and idols of gold . . . to the moles and to the bats.'[1] Another prophet makes the destruction of idols the condition on which alone Jacob could expect to receive forgiveness of sins: 'Therefore by this shall the iniquity of Jacob be purged; and this is all the fruit of taking away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun-images shall rise no more.'[2] Hosea gives a sarcastic description of the grief of the Israelites, people and priests alike, when their golden calf should be sent off as a tribute to the Assyrian king: 'The inhabitants of Samaria shall be in terror for the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced over it, for the glory thereof, because it is departed from it. It also shall be carried into Assyria for a present to King Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.'[3] Zephaniah speaks in a similar vein of Jahweh as famishing all the gods of the earth.[4] That is to say, they are to die of starvation, because they have no longer any worshipper to give them food.

This predicted destruction of idols seems generally intended to include that of symbolical representations used in the worship of Jahweh where such still existed. Hosea's prophecy of the fate of the calves has already been quoted. Micah again expressly foretells the destruction of pillars or obelisks.[5] These though, like the calves, in all probability a heathen form of symbolism, had, it seems, been introduced into the worship of Jahweh. This is shown, as has been frequently pointed out, from Isa. xix. 19, which forms a remarkable exception to the usual denunciation of such objects. For he there speaks of a pillar to Jahweh, not only as a thing conceivable, but as a natural and proper symbol of worship. Hosea, too, seems to speak of a pillar as part of the ordinary paraphernalia of worship, of which the people would be deprived for a time as a punishment.[6] These facts tend to show that in the prophetic ideals of religious worship there is a gradual growth, and that the several prophets did not advance very far beyond the religious ideas of the time in which they lived.

This becomes still more evident when we consider a second great feature of the future worship—its centralisation. The idea which presented itself most frequently to the prophet's mind was that Jerusalem would be the centre for the religious worship of the world, and this, generally at least, combined with the thought of the distinct inferiority of the nations. But the earlier prophets have nothing to say of such a centralisation. There is not a hint of it in Hosea and Amos. For in the last great prophecy of Amos[7] the tabernacle of David, whose breaches are to be restored, is not the Temple of Jerusalem, which had certainly no direct connexion with David, but the Davidic monarchy, which had been rent asunder by the political schism of Jeroboam. Nor does it form part of the religion of the future as Isaiah conceived it. The ancient prophecy which he quotes in chap. ii. 2–4 speaks, it is true, of the mountain of Jahweh's house as established in the top of the mountains, and all nations as flowing unto it. But the object of the gathering of the nations is not the ceremonial worship of Jahweh, but the learning of His law: 'And many people shall go and say, Come ye, and let us go up to the mountain of Jahweh, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jahweh from Jerusalem.'

Isaiah himself has, perhaps, a somewhat similar thought in chap. xi., where he concludes the well-

[1] Isa. ii. 19, 20; comp. xxx. 22.
[2] Isa. xxvii. 9. [3] Hos. x. 5, 6. [4] Zeph. ii. 11.
[5] Mic. v. 13. [6] Hos. iii. 4. [7] Chap. ix. 11–15.

known symbolical picture of harmony and peace with the words, 'They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of Jahweh, as the waters cover the sea.'[1] This might mean that the spiritual harmony which proceeds out of Mount Zion should spread itself over the earth. But it is at least quite as likely that the word הארץ here does not mean the world, but, according to its most frequent usage, the land of Palestine, and that 'My holy mountain' does not mean Mount Zion, but the high land generally. So that both expressions are practically synonymous for Palestine. Thus we should get the natural thought that peace and harmony would reign everywhere in the country, because the knowledge of the Lord would be universal. In any case there is nothing to point to Jerusalem as a centre of worship. On the contrary, in a passage already referred to,[2] Isaiah foretells a time when sanctuaries to Jahweh should be established in Egypt.

It is when we come to the prophets of the Exile, and more especially to those of the Restoration, that we find the oft-repeated thought of the nations coming up to Jerusalem to do homage to the God of Israel, and to offer their gifts in His sanctuary. Some prophecies of this import I had occasion to mention in my last paper. It will be sufficient now to add one significant passage from the prophet Haggai: 'For thus saith Jahweh of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desirable things of all nations shall come: and I will fill this house with glory, saith Jahweh of hosts. The silver is Mine, and the gold is Mine, saith Jahweh of hosts. The latter glory of this house shall be greater than the former, saith Jahweh of hosts: and in this place will I give peace, saith Jahweh of hosts.'[3]

But out of this thought of a central sanctuary at Jerusalem, or perhaps we should say parallel with it, we can trace the development of a new thought which after all is very similar to that which we have already noticed in Isa. ii., viz. that this religious centre should send out its influence in all directions, till at last the whole world should become one great sanctuary of God. Some such idea is symbolised by Ezekiel in the vision of the waters which issued from under the threshold of the house, and fertilised the arid regions of the East.[4] Zephaniah speaks of men as worshipping God 'every one from his place, even all the isles of the nations.'[5] Finally, in Malachi, we find the fullest development of the thought: 'From the rising of the sun even unto the going down of the same My name is great among the Gentiles; and in every place incense is offered unto My name, and a pure offering: for My name is great among the Gentiles, saith Jahweh of hosts.'[6] Indeed, there is a hint in this passage of a decentralisation of a still more serious kind. The priests at Jerusalem were dishonouring God by a contempt for the holy ritual. The Gentiles would not dare to act in this way, for among them Jahweh's name was still terrible. If the priests could not offer a more reverent service, better shut the temple doors, and offer no more sacrifice: 'Oh that there were one among you that would shut the doors, that ye might not kindle fire on Mine altar in vain! I have no pleasure in you, saith Jahweh of hosts, neither will I accept an offering at your hand.'[7]

As to the form of worship, it was to be a repetition, or in all probability an expansion, of what had already been in use. It was to have its priests (Jer. xxxi. 14) and its Levites (Jer. xxxiii. 21), its festivals (Zech. xiv. 19), its tithes (Mal. iii. 10), and sacrifices (Isa. lvi. 7). The first passage in Jeremiah here referred to is specially remarkable. He has just been describing in the loftiest strain the happy future in store for the people, in which they would not sorrow any more at all; and yet he is careful to tell us that God would 'satiate the souls of the priests with fatness.' Ezekiel is even more explicit: 'For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord Jahweh, there shall all the house of Israel, all of them, serve Me in the land: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.'[8] We may go even further than this, and say that in all probability the fullest development of Jewish ritual, such as we find it in the Book of Leviticus, was directly due in a great measure to the ceremonial ideals sketched out by Ezekiel in the last portion of his book, chaps. xl.–xlviii.

On the other hand, we find in the prophets frequent protests against mere formalism, and

[1] Chap. xi. 9. [2] Chap. xix. 19–22. [3] Hag. ii. 6–9.
[4] Ezek. xlvii. 1–12. [5] Zeph. ii. 11. [6] Mal. i. 11.
[7] Mal. i. 10. [8] Ezek. xx. 40.

even hints that certain outward forms of religion were neither absolutely necessary, nor intended to be of permanent obligation. Thus Jeremiah speaks of a time when 'they shall say no more, The ark of the covenant of Jahweh: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall it be made any more.'[1] There can be little doubt that Jeremiah here puts the ark for the whole system of ritual worship of which it was the centre. The passage reminds us of the indignant protest of the same prophet against those who said, 'The temple of Jahweh, the temple of Jahweh, the temple of Jahweh, are these.'[2] Again, Jeremiah prepares the way for St. Paul's teaching concerning the true circumcision of the heart: 'Circumcise yourselves to Jahweh, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury go forth like fire, and burn that none can quench it, because of the evils of your doings.'[3] The Deutero-Isaiah speaks of the great World-Temple of God, and declares that sacrifices without contrition of heart are no better than idolatry and murder: 'Thus saith Jahweh, The heaven is My throne, and the earth is My footstool: what manner of house will ye build unto Me? and what place shall be My rest? For all these things hath Mine hand made, and so all these things came to be, saith Jahweh: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word. He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol.'[4] In another passage he speaks of the whole nation as priests.[5] Somewhat similarly the writer of the last chapters of Zechariah, directly after he has said that all nations would be compelled to come up year by year to keep the Feast of Tabernacles, says that in that day the bells of the horses would be as holy as the high priest's dress, and every pot in Jerusalem as holy as the bowls used in the sacred ritual.[6]

How, then, are we to explain this inconsistency in the utterances of the Jewish prophets, sometimes speaking as though the sacrificial system would be permanent, and even of greater importance than heretofore, at other times as about to be abolished in the great future, or as so transformed that the people would become a universal priesthood in a universal temple? If such a passage as the last quoted stood alone, we might answer the question by saying that the observance of the Feast of Tabernacles is merely a symbolical figure for the unity of the nations in one religion, emanating from Jerusalem. But in most of the passages quoted there is not the least reason to suppose that any but the literal meaning is intended. The true solution seems to be that while the prophets, generally speaking, contemplated as a fact the continuance of the sacrificial system, they wished to emphasise the infinitely greater importance of the spiritual side of religion.

We now pass on to consider the other great religious institution of the Jews—the prophets. Here again we find the same apparent inconsistency. Isaiah foretells more than once that, in the great future, the religious teachers of the people are no longer to be dishonoured and disregarded. In chap. xxix. he compares the condition of prophecy, as it then was, to a sealed book, which some cannot read, because it is sealed, and others because they are unlearned; but foretells a time when the teaching would have such a penetrating force, that even the deaf would hear the words of the book, and the eyes of the blind see out of obscurity.[7] A similar promise is less emphatically made in the following chapter: 'And though Jahweh give you the bread of adversity, and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.'[8] Jeremiah, too, promises that God will provide shepherds according to His own heart, who will feed the people with knowledge and understanding.[9] On the other hand, we find the writer of Zech. xiii. foretelling a time when the prophetic office will be utterly in disrepute: 'And it shall come to pass in that day, saith Jahweh of hosts, that . . . I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass that, when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not

[1] Jer. iii. 16. [2] Jer. vii. 4. [3] Jer. iv. 4.
[4] Isa. lxvi. 1–3. [5] Isa. lxi. 6. [6] Zech. xiv. 20, 21.
[7] Isa. xxix. 11, 12, and 18. [8] Isa. xxx. 20, 21.
[9] Jer. iii. 15; see also xxiii. 4.

live; for thou speakest lies in the name of Jahweh: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he prophesieth; neither shall they wear a hairy mantle to deceive: but he shall say, I am no prophet, I am a tiller of the ground; for I have been made a bondman from my youth. And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends.'[1] That is to say, rather than have his self-mutilations recognised as the marks of a prophet, he would pretend to have been the victim of some drunken brawl. It may be objected that the writer here has in his mind the false prophets. This is true in a certain sense. But there can be little doubt that at this time the term 'false prophets' would have included, at least in the view of such a writer as Jeremiah (who was probably a contemporary of this prophet), the great class of official prophets, the members of those prophetic guilds which had certainly existed from the time of Elijah and Elisha. This order had become so corrupt and full of hypocrisy, that in the time to come people would rise up in rebellion against it, and both the office and the name would disappear.[2]

And so the way is prepared for the higher thought, that just as the people were to be all priests, so they were to be all prophets. We have a familiar example of this in the promise of the New Covenant given by Jeremiah: 'This is the covenant that I will make with the house of Israel after those days, saith Jahweh: I will put My law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be My people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith Jahweh.'[3] But the thought is most developed in the great prophecy of Joel: 'And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My spirit.'[4] This indwelling of the Spirit is also a favourite thought of Ezekiel: 'A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.'[5] It is a significant fact that to these two ritualistic prophets we owe some of the most spiritual teaching of the Old Testament. It is surely a shallow opinion that holds that the letter must necessarily exclude the spirit. If it be asked what the prophets meant by the Spirit of God in such passages, we must answer, 'At the very least it must have meant a power divine in its origin, giving man a keener insight into things spiritual and a nobler sense of duty.' Inspiration in this sense was to be, in the great future, the possession, not of a single body of teachers, but of the whole community.

II. And so we have already passed to the second branch of our subject—the inward and spiritual teaching of the prophets. To give even a complete outline of this teaching within reasonable limits is clearly impossible. All that I shall attempt, beyond what I have already said, is to point out a few of those great religious themes which bear most directly on the subject. Among the religious privileges and duties of the great future most dwelt upon are the forgiveness of sins (*e.g.* Mic. vii. 18, 19), purity of life (*e.g.* Isa. iv. 3, 4), prayer (*e.g.* Zech. xiii. 9), faith in Jahweh; and following upon these what we should call the *moral* qualities of truth and righteousness, but which were, to the mind of the prophets, as much part of their religion as the others. What words can express more exquisitely the strength and beauty of faith than these?—'Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in Jahweh for ever: for in Jah Jahweh is an everlasting rock.'[6]

The virtue on which the prophets lay the greatest stress is righteousness, and that for the very reason that injustice and oppression had been the besetting sin of the Jewish nation. Thus in Isa. xxxiii. 14–17, the sinners in Zion, terrified at God's judgment on the Assyrians, ask: 'Who

[1] Zech. xiii. 2–6. [2] Comp. Jer. xxiii. 33–40.
[3] Jer. xxxi. 33, 34.
[4] Joel ii. 28, 29. [5] Ezek. xxxvi. 26, 27.
[6] Isa. xxvi. 3, 4.

among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?' The answer given is, 'He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil; he shall dwell on high: his place of defence shall be the munitions of rocks: his bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold a far-stretching land.' I need hardly call to mind the similar language of the fifteenth psalm, which I have quoted at the beginning of this paper.[1] Zechariah again thus speaks of the flying roll (by which is signified God's curse): 'It shall enter into the house of the thief, and into the house of him that sweareth falsely by My name: and it shall abide in the midst of his house, and shall consume it with the timber thereof and the stones thereof.'[2] Lastly, Isaiah foretells the destruction of those 'that watch for iniquity, that make a man an offender in a cause, and lay a snare for him that reproveth in the gate, and turn aside the just with a thing of nought.'[3]

Of still greater importance is the change of view respecting man's relation to God. I need not do more than mention the thought of the nearness of God to His people in the great future, as I shall have occasion to speak of it more fully in a following paper. What I would now call attention to is the sense of God's fatherhood, and of His unbounded love, which was to mark the new religious era. This thought is very prominent in the great prophecy of the Deutero-Isaiah. Let me illustrate it by a passage, which speaks with an eloquence unparalleled perhaps in Old Testament literature: 'Seek ye Jahweh while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jahweh, and He will have mercy upon him: and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith Jahweh. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.'[4] And in chap. lxiii. the prophet shows how this new sense of God's love explains all the difficulties of God's dealings with His people in the past. He had loved them as children from the very first: 'In His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and grieved His Holy Spirit: therefore He was turned to be their enemy, and Himself fought against them.'[5] But for all that He could never be anything else but a Father, and so the people could appeal once again to His love: 'Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy zeal and Thy mighty acts? the yearning of Thy bowels and Thy compassions are restrained toward me. For Thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: Thou, Jahweh, art our Father; our Redeemer from everlasting is Thy name.'[6]

It is just in such, to us commonplace, religious ideas that the great value of the prophets lies, not only intrinsically, but for the Christian apologist. We are so familiar with thoughts like these in the New Testament, and in religious literature of all kinds, that we expect them, as a matter of course, in all the books of the Bible. When we find them in the prophets we are not surprised, and we often fail to realise how far advanced the prophets must have been beyond the ideas and feelings of their own times. The wonder is that they were able to anticipate so much of the religion of Christianity. And yet it is no wonder to him who not only holds it as a pious opinion, but sees in the prophets, by his own study of their books, that they were moved by the Holy Spirit to prepare the way for the teaching of Christ.

[1] Comp. also Zeph. iii. 13.
[2] Zech. v. 4.
[3] Isa. xxix. 20, 21
[4] Isa. lv. 6–9.
[5] Isa. lxiii. 9, 10.
[6] Isa. lxiii. 15, 16.

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. v. 20.

'We are ambassadors therefore, on behalf of Christ, as though God were intreating by us; we pray *you* on behalf of Christ, be ye reconciled to God' (R.V.).

Exposition.

We are ambassadors.—Messengers sent formally by a king, especially to make peace. Very appropriate to apostles sent formally and personally by Christ (John xvii. 18, xx. 21; Acts xxvi. 17; Gal. i. 1).—Beet.

On behalf of Christ.—The apostle has just told us that all is of God, but all is at the same time 'in Christ' or 'through Christ.' Hence it is on Christ's behalf he comes forward. It is the furtherance of Christ's interests he has at heart. Nay, it is the same interest which is at the heart of the Father, who desires now to glorify the Son; so that when Paul appeals to men on Christ's behalf, it is as though God Himself entreated them.—Denney.

As though God were intreating by us.—Most expositors notice the amazing contrast between 'we are ambassadors' and 'we beseech you.' The ambassador, as a rule, stands upon his dignity; he maintains the greatness of the person whom he represents. But Paul, in this lowly, passionate entreaty, is not false to his Master: he is preaching the gospel in the spirit of the gospel; he shows that he has really learned of Christ; the very conception of the ambassador descending to entreaty is, as Calvin says, an incomparable commendation of the grace of Christ. One can imagine how Saul the Pharisee would have spoken on God's behalf; with what rigour, what austerity, what unbending, uncompromising assurance. But old things have passed away; behold, they have become new. This single verse illumines, as by a lightning flash, the new world into which the gospel has translated Paul, the new man it has made of him. The fire that burned in Christ's heart has caught hold in his; his soul is tremulous with passion; he is conscious of the grandeur of his calling, yet there is nothing that he would not do to win men for his message. It would go to his heart like a sword if he had to take up the old lament, 'Who hath believed our report?' In his dignity as Christ's ambassador and as the mouthpiece of God, in his humility, in his passionate earnestness, in the urgency and directness of his appeal, St. Paul is the supreme type and example of the Christian minister.—Denney.

Be ye reconciled to God.—It will be seen, in this conclusion of the language of St. Paul as to the Atonement, how entirely, on the one hand, he recognises the representative and vicarious character of the redeeming work of Christ; how entirely, on the other, he stands aloof from the speculative theories on that work which have sometimes been built upon his teaching. He does not present, as the system-builders of theology have too often done, the picture of the wrath of the Father averted by the compassion of the Son, or satisfied by the infliction upon Him of a penalty which is a quantitative equivalent for that due to the sins of mankind. The whole work, from his point of view, originates in the love of the Father, sending His Son to manifest that love in its highest and noblest form. He does not need to be reconciled to man, He sends His Son, and His Son sends His ministers to entreat them to be reconciled to Him, to accept the pardon which is freely offered. In the background there lies the thought that the death of Christ was in some way, as the highest act of divine love, connected with the work of reconciliation; but the mode in which it was effective is, as Butler says (*Analogy*, ii. 5), 'mysterious, and left, in part at least, unrevealed,' and it is not wise to 'endeavour to explain the efficacy of what Christ has done and suffered for us beyond what the Scripture has authorised.'—Plumptre.

Methods of Treatment.

I.

AMBASSADORS FOR CHRIST.

By the Right Rev. J. B. Lightfoot, D.D., D.C.L.

The titles which are assigned to the Christian ministry in the New Testament are many. The Christian minister is a steward, he is a watchman, he is a shepherd, and now, in this place, he is called an ambassador.

What are the ideas involved in this image of an ambassador? We may sum up the conception, I think, in three words: Commission, Representation, Diplomacy.

1. There is the Commission. This is the foundation of all his work. This commission comes through some authoritative visible channel. But that is a small thing and a worthless thing if it stands alone. These are the two vital questions: Am I inwardly moved by the Holy Ghost? Am I truly called according to the will of our Lord Jesus Christ? To these two questions a genuine and a truthful answer must be given. Then, Here am I, send me.

2. The ambassador is not only the commissioned agent of his sovereign, he is also his representative. I tremble to apply the image. It is so easy to overstep the limits and run into extravagance. Yet St. Paul says: 'As though God did beseech you by us.' So it is not we that speak, but God that speaks in and through us. How shall we make this a fact, which is now a potentiality? By seeking God, by dwelling in His presence, by being 'transformed into the same image from day to day.' And the people will take us as God's representatives, and judge the gospel by our lives, whether we will or no.

3. The Diplomacy of the ambassador. The ambassador's duty is not merely to deliver a definite message; he is obliged to watch opportunities, to study characters, to cast about for expedients, so that he may place it before his hearers in the most attractive form. He is a diplomatist. In the ambassador, almost everything depends on address. In the minister, address is character. This is the minister's diplomacy: a life of earnestness, of truthfulness, of singlenesss of purpose, of simplicity. Yes, simplicity; and with that sympathy. These are the twin graces which will open the doors of your people's hearts, and gain a lodging for your message there.

II.

RECONCILIATION WITH GOD.

By the Rev. Theodore L. Cuyles, D.D.

I have a special message this morning. I have a message from the King. I have no theory to propound, but only the *command* of my Master.

1. Notice how positions are reversed. It is not the rebel pleading for pardon, but the King asking the rebel to fling down his weapons; it is not the returning prodigal seeking the Father, but the loving Father entreating the return of the wayward son.

2. Notice the cause of this controversy. Sin caused the breach. A drop of ink discolours the whole glass of water. A single sin defiles. There is a penalty to be met. Christ becomes our substitute. God is just, yet the justifier of him that believeth.

3. There is just one condition—submission. 'Unconditional surrender' is the message. Have you bitter feeling toward God or your fellow? Submit, make restitution.

4. Putting away of sins. There are sins of irreverence, of impurity. Are you tampering with intoxicants? Have you hard thoughts about God's doctrines? Or about God's dealings?

5. Finally, the fruits of this reconciliation are sweet and precious. It gives beauty for ashes, and joy for heaviness.

Illustrations.

I BRING a message from the King. When the President of the United States sends a message to the National Legislature, it takes precedence of all other business. When the ambassador of England or Germany presents his credentials, he has behind him the authority and prestige of a mighty empire. How much more authoritative the voice of him who is the ambassador of Christ, the King of kings, the Lord of lords, when he comes not in his own name, but in the name of God, your God and mine; and speaks not his 'opinions,' or 'views,' but the message, as now, 'Be ye reconciled to God'!—T. L. CUYLER.

WHEN Napoleon Bonaparte was a captive in the island of St. Helena, he one day said to a friend: 'I have been reading the New Testament, and have been much struck with the contrast between Christ's mode of gathering people to Himself and the way practised by Alexander the Great, by Cæsar, and by my myself. The people have been gathered to us by fear: they were gathered to Christ by love. Alexander, Cæsar, and I have been men of war; but Christ was the "Prince of Peace." The people have been *driven* to us; they were *drawn* to Him. In our cases there has been forced conscription; in His, there was free obedience.'—A. C. PRICE.

DOES not the same sun which, when it shines through a clear atmosphere, is dazzingly bright and radiant, seen through a mist appear to the eye fiery as the glare of a conflagration? Yet the orb itself has not changed; the difference is in the medium through which we look at it. So it is with us and God. He is the same, unchanged and unchangeable, but we have altered our feelings, and therefore our relation towards Him; and it is no wonder that, seen

through the medium of a guilty conscience, even the God of love should appear stern and awful.—E. GARBETT.

THE ambassadors of Christ 'pray you in Christ's stead, be ye reconciled to God'; and yet the very work of reconciliation is effected by God's grace, not ours; for 'God was in Christ, reconciling the world unto Himself.' There can then be no work of grace where the will is not moved. Let each man ask himself how stands it with him?—E. GARBETT.

A GENTLEMAN of great wealth and high social position became anxious about his soul. Old age was creeping on him, and disease was making inroads on his once powerful frame. He sent for a minister of religion, who, by God's grace, knew and loved to preach *Jesus only* as the sinner's hope. The minister told him that a present and certain salvation is ours the moment we trust in Jesus, as He is freely offered to us in the gospel. He was staggered by the freeness, as well as the greatness, of the redemption pressed upon his immediate acceptance. 'I am sixty-seven years old,' he said, 'and can it be possible that, after living in sin all my life, God will save me, without any *doing* at all on my part?'

The minister replied: 'When I leave you, I shall go home, and shall call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, she does not love me, or, at the most, loves me very little. If my heart were breaking with sorrow, it would not disturb her sleep. If my body were racked with pain, it would not interrupt her play with her toys. If I were dead, she would be amused in watching my pale face and closed eyes. If I were carried out to burial, she would probably clap her hands in glee, and in two or three days would totally forget me. Besides this, she has never brought me a penny, but has been a constant expense to me ever since she was born. Yet, though I am not rich, there is not money enough in the whole world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?'

'Oh! I see it,' said the sick man, while the tears ran down his cheeks, 'I see it clearly. It is not my love to God, but God's love to me, I ought to be thinking about. And I do love Him now, as I never could before.' From that hour that gentleman's peace was like a river.—A. C. PRICE.

WONDERFUL indeed is the goodness and condescension of our Heavenly Father which the apostle here displays! For now it is not man who prays and entreats; it is not man who appears as a suppliant to God—but God to us! Think, my brethren, what it is, that an embassy should be sent by Him at all to such as we are. Embassies are sent from one king, or from one great power, to another, of majesty equal or not much inferior. Are we then kings? We who were just now bent upon our knees—as the fittest and most becoming posture we could assume—with pleas for mercy and confessions of unworthiness. Yes! may our hearts be lifted up in adoring thankfulness as we utter and receive the glorious truth—*if we be Christians we are kings*—infinitely above all comparison with the greatest and mightiest of all earthly potentates—kings in Christ as fellow-heirs with Him, and as partners of His kingdom. For what saith the Scripture? 'Unto Him that loved us'—so writes St. John in the first chapter of the Book of Revelation—'unto Him that loved us, and washed us from our sins in His own blood, and *hath made us kings*—unto God and His Father; to Him be glory and dominion for ever and ever!'—C. WORDSWORTH.

A GENTLEMAN coming out of church one day, deeply impressed with what he had heard, saw an old woman before him, who slipped and fell. After helping her up, he said, 'Take my arm, and I will lead you on safely.' She took it, saying, 'You must be one of the Lord's bairns, or you would never offer your arm to an old woman such as me.' He answered, 'No, I am not, but I am seeking.' 'All right, all right,' she said, 'for when there be twa seeking, there's sure to be a finding.'—A. C. PRICE.

YOU have heard of the Highland mother whose daughter had long led a reckless life in Edinburgh, sunk in sin. Her eyes were opened. She returned home to the hut by the hillside, finding her way in the darkness. The daughter entered, and found her old mother crooning over the ashes of the fire. The penitent was clasped in her mother's arms. 'I came home in the dead of night, and found the cabin door unlocked!' 'It's never been locked since you went away, for I didna ken when you might come back.'—T. L. CUYLER.

THE whole effort of all life, in plant or animal, is to reconcile itself to the world it lives in; that is, to those active powers of God which make that world what it is. Thus, the vine turns its leaf to the sun, its roots seek the water. The bird of passage travels far to seek its proper feeding-grounds; the fish, likewise, to its spawning-grounds; the burrowing mole has its eyes well covered from the dirt it digs in. As their life, so our life in the world is possible only by means of careful reconciliation to the environing powers of God. By roofs and by clothing we reconcile ourselves to the winds and rains of God, by fire to His frost, and by the conducting-rod to His thunderbolts. We contrive to catch and cage God's mighty forces of heat and electricity and chemical affinity. Then by all precautions we manage to reconcile ourselves to the imprisoned giants which we have taken into service, so that we can move securely among boilers, and dyamnos, and dynamite. Then we further reconcile ourselves to the seasons of God, to His behests in seed-time and harvest, day and night, labour and sleep. Furthermore, also, not without education and practice and self-denial, to the exacting conditions of toil and sweat, on which the world's possibilities become our realisations of comfort and power. Besides all this, we find social forces, powers ordained of God in government and public opinion, and family ties and neighbourly obligations; and to all these a well-ordered life is in a steady process of adjustment—that is, of reconciliation.

Above all, we discover, soon or late, whose are all these

forces in the world, the State, the family, which so imperiously require our life to be reconciled to them in harmonious co-operation. We are convinced that we need no less to be reconciled to Him, than to the various forces which are all His.—J. M. WHITON.

A MAN was convicted in a revival by the text: 'Leave thy gift at the altar, and first be reconciled with thy brother.' He left the room, and sent back the sexton to call out two other men. These two he had wronged. The matter was soon settled. In doing that he removed the stumbling-block in the way of his reconcilement with God. He went back into the meeting a humble believer.—T. L. CUYLER.

IN a foreign picture-gallery is a painting of the Crucifixion of our Lord. The most careless spectators have often shed tears before that picture, so strongly does it appeal to the feelings. An inscription on the frame turns the mere emotion into an intensely practical question, 'I did this for thee. What art thou doing for Me?'—A. C. PRICE.

Sermons for Reference.

Bickersteth (E.), Condensed Notes on Scripture, 536.
Brown (J. Baldwin), The Risen Christ the King of Men, 239.
Budgen (J.), Parochial Sermons, i. 207.
Cameron (J.), Sermons and Memoir, 13.
Fowler (G. H.), Things Old and New, 153.
Garbett (E.), The Soul's Life, 34.
Lightfoot (J. B.), Ordination Addresses, 44.
M'Cheyne (R. M.), A Basket of Fragments, 25.
Nettleton (A.), Nettleton and his Labours, 224.
Price (A. C.), Fifty Sermons, iv. 33.
" " " viii. 361.
Spurgeon (C. H.), Sermons, vol. xxxii. No. 1910.
Watson (J.), Preparing for Home, 238.
Whiton (J. M.), New Points to Old Texts, 3.
Wordsworth (C.), Primary Witness to the Truth of the Gospel, 220.
Church of England Magazine, ii. 136, x. 296, xv. 166, xx. 200, xlix. 200, liii. 9.
Clerical Library: Three Hundred Outlines, 167.
Good Words, 1886, 51 (Fraser).
Homiletic Review, xiv. 247 (Sherwood).
" " " 417 (Cuyler).
Preacher's Treasury: One Hundred Outlines of Sermons, 3rd Series, 136.
Pulpit, lxi.
Sermon Year-Book, ii. 1 (Snell).

The Septuagint and the Massoretic Text.

TWO INTERESTING PASSAGES.

BY THE REV. W. E. BARNES, B.D., FELLOW OF PETERHOUSE, CAMBRIDGE.

THE merits of the LXX. as a witness to the true text of the Old Testament have been so frequently and ably urged that I do not propose in the present paper to say anything about them. These merits have been greatly exaggerated in some quarters, and it seems to me a more useful task to call attention rather to some instances of demerit in the Greek version. There are passages, not a few, in which the simpler, easier wording of the Hebrew text, which is presumed to underlie the LXX., catches the imagination of the critic and raises a prejudice in his mind which prevents him from giving detailed study to its rival, the harder Massoretic reading. But if such study were given, I doubt not that the M.T. would often be preferred where now favour is given to the text of the LXX.

On the present occasion I choose two passages only of the kind I have described. Both come from books in which the Massoretic Text is frequently rejected by the best modern scholars in favour of the text which underlies the LXX. Further, the two passages themselves are instances in which preference is usually given to the LXX. Lastly, they are in themselves interesting passages, though in very different ways.

(A) 1 SAMUEL XXVI. 20 *b*.

In 1 Sam. xxvi. 20 *b*, we have the following texts according to the Massorets and the LXX. respectively:—

M.T.	LXX.
'For the king of Israel is come forth to seek *one flea* as one hunteth the partridge in the mountains.'	'For the king of Israel is come forth to seek *my soul* as the night-jar pursueth in the mountains.'

On the words in italics, Canon Driver, in his *Notes on the Hebrew Text*, remarks: 'LXX. express נפשי—no doubt rightly; for (1) the comparison within a comparison (to seek a *flea* as when one hunts a *partridge*!) is not probable; and (2) M.T. agrees but imperfectly with clause *a*,—the *ground* (כי for) "Let not my blood fall to the earth" being only fully expressed in the reading of the LXX., "For the king of Israel is come out to seek *my life*."'

A note like this in which the Massoretic Text is, I believe, completely misunderstood, could only have been written under the confusion caused by the cross-light thrown by the LXX.

(1) In the first place, there is no 'comparison within a comparison.' David identifies himself with the *single flea*, and contrasts himself with the partridge. 'Hunt the partridge on the mountains with hosts of beaters, if you will,' he says; 'but do not make such elaborate efforts to catch me, the single flea unworthy of so much trouble spent.' The contrast between the '*one* flea' and 'the partridge' is all the more clear since, as Dr. Driver rightly says, the article ('*the* partridge') is generic, and points to a *class* not to an *individual*. David compares himself to the solitary flea and distinguishes himself from the true game, the partridges.

Dr. Driver's second objection to the M.T. shows (shall I say?) a lack of humour. Surely, 'To seek a flea' is practically equivalent to seeking the *death* of the flea, so that this second clause of the verse does appropriately follow the first, 'Let not my blood fall to the earth.'

The M.T. then of this passage, far from being absurd, offers a simple and forcible meaning, but the antecedent objections to it being removed, we still have to weigh it with the reading of the LXX. Is, then, 'one flea' or 'my soul' more probably the original reading? To answer this question we must first answer two others, viz. (1) Which reading explains the origin of the other? (2) Which reading, after careful consideration, is the more vigorous, the more worthy of the author who wrote the story of David's exile?

Now, if we assume that the reading of the M.T. 'to seek *one flea*' is the true reading, we can readily explain the origin of the LXX. reading as an explanation of it. It was the business of the LXX. as translators to turn the Hebrew into Greek which could be easily understood. They must explain who or what the *one flea* was, and so acting within the limits of their business they gave the paraphrase, 'To seek *my life*.'

If, however, 'my life' be the original reading, it is not easy to see *why* a copyist should substitute 'one flea' for it. It is true, as Dr. Driver points out, that David applies the term 'one flea' to himself in the parallel passage, 1 Sam. xxiv. 14, 'After whom is the king of Israel come forth? After whom art thou pursuing? After a dead dog, after one flea.' It is possible again, as Dr. Driver points out, that the expression 'one flea' may have been introduced into our passage from the earlier passage. But we may ask, What was there to tempt a scribe so to introduce it? The reading of the LXX. is simple and smooth, a reading of the kind not often changed or mistaken by scribes.

Lastly, if the 'one flea' was introduced from 1 Sam. xxiv. 14, why was the 'dead dog' left out? In short, the reading of the M.T. does explain the origin of that of the LXX. as a secondary reading giving a paraphrase which some found necessary; but, on the contrary, the LXX. reading does not throw any light on the origin of that of the Massorets. Surely, then, the M.T. is original, at least, as compared with the LXX.

Little remains to be said on the comparative vigour of the two readings. The contrast between the flea-hunt and the partridge-hunt, so forcible and so Oriental, which is found in the Hebrew is missing in the Greek. The natural explanation is that the half-western Alexandrine translator has toned down the original Hebrew text.

M.T. and LXX. have now been weighed together; and from what we know of the habits of scribes and of translators, and from our knowledge of the style of the author, the former commends itself as original, and the latter as a secondary reading.

I have discussed this instance at some length, because the opposite view has the support, undeserved I think, of so good a scholar as Canon Driver. It may be noticed also that Canon Kirkpatrick (Camb. Bible, *in loco*), writing in 1881, gave, in a passing note, a qualified support to the reading of the LXX.

(B) Ezekiel i. 13.

As another instance of the disturbing influence of the LXX. on the work of able scholars, a passage from Ezekiel's vision of the chariot may be quoted. The prophet's attention is first arrested by the coming of the whirlwind from the north, and then he describes what he sees as point by point it becomes clear to him. The whirlwind brings with it a cloud, the cloud a 'continually flashing' fire, the fire sheds a brightness all around the cloud. Next he discerns, like brightness within brightness, the glow of 'amber' ('*electrum*,' R.V. marg.) in the very midst of the

fire. The amber glow soon resolves itself into four living creatures, whose feet, hands, wings, and faces are described as in succession they become clear to him.

At this point the commentators (including Dr. A. B. Davidson) tell us that the description of the living creatures themselves is finished, but a glance at the rival texts will show that M.T. and LXX. are at strife on this point, and that the commentators follow the LXX.—perhaps not well.

We find the following :—

M.T.	LXX. (cf. R.V. marg.).
'And as for the things which resembled living creatures, *their appearance was* as coals of fire burning, like the appearance of torches. It (the fire) walked among the living creatures, and the fire had brightness.'	'And *in the midst* of the living creatures *was an appearance* as of coals of fire burning, as the appearance of torches turning about in the midst of the living creatures, and the fire had brightness.'

Here the two texts, though but slightly different in wording, are very different in meaning. The M.T. continues to describe the living creatures, the LXX. introduces a fresh subject, viz. a mysterious fire which walked or turned about among the living creatures. It is the general opinion of commentators that the received Hebrew text must be wrong, and that the LXX. reading is clearly superior. May it not, however, be the case that here, too, the delusive smoothness of the Greek has thrown a false cross-light on the meaning of the original, and that the Hebrew text has not been fairly examined?

Before we can compare the M.T. with the LXX., we must first examine the M.T. and find out, if it may be, its exact meaning. The LXX., on the contrary, is clear enough, and needs no such examination.

Now it is not the case that the M.T. of ver. 13 adds, as commentators seem to suppose, a trait which does not suit the description of the creatures as given down to ver. 12. The *parts* of the living creatures have been described in detail, and their general appearance was described in ver. 5 as human, but the description still lacks one most important detail. Are these creatures of the earth, or is there some trait which forbids the thought, and makes them fit inhabitants of an environment of whirlwind and fiery cloud? The words of the M.T., at which the commentators stumble, supply the answer to this question; the reading of the LXX., which they prefer, sends the questioner empty away. The Hebrew text tells us that these living creatures burnt on the sight like fire, with a steady ascending flame like torches. Every limb might have been of the earth, if the dazzling glory of the whole creature had not revealed a denizen of heaven.

But the Hebrew text has the further advantage of *not* excluding the trait to which the LXX. devotes the whole of ver. 13, viz. the mysterious fire which moves among the living creatures. The only difference in this respect between the two texts is, that the Hebrew text prepares us for the fire by describing its effect on the creatures in making them appear to be made of fire, whereas the LXX. introduces the fire merely as walking among the creatures, but does not mention its effect on them.

The Hebrew text seems to me, in short, to be consistent to the end in describing point after point of the vision as the prophet realised it. First the glowing 'amber,' next the creatures, next the limbs of the creatures, next the discovery that the creatures themselves were glowing, a brightness within a brightness; and last of all, the discovery of that which within all cast forth a brightness to be reflected by all, the mysterious fire moving among the creatures, the symbol of God Himself.

Since (1) the M.T. is the more difficult reading, and (2) its difficulties far from being insuperable are seen to contain traits which add to the force of the passage as a whole, may we not conclude that it is to be preferred to the LXX. reading?

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

II.

STUDIES IN ORIENTAL SOCIAL LIFE. By H. Clay Trumbull, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xviii, 437.) This book came from America recently, and found a hearty welcome. Now Messrs. Hodder & Stoughton have reprinted it in England for the English market, and they will have their reward. For Dr. Trumbull has the two gifts of popularity and precision, so rarely combined in one writer. He writes with conscientious accuracy, and he writes with delightful lucidity. Besides, the book is appropriately illustrated, and with fidelity. The English edition will win its way easily. It is not less handsome in appearance, and it is much less exacting in price.

JOHN MACGREGOR ('ROB ROY'). By Edwin Hodder. (*Hodder Brothers.* 8vo, pp. xiv, 458.) This is not the first biography Mr. Hodder has written; we hope it is not the last; but thus far there can be no hesitation in saying it is the best. It may be that this is the best subject he has had. That would not be so easy to prove. But undoubtedly it has some very striking effects, which Mr. Hodder has made the most of, and it has a piquancy of expectation and of possibility all through its long course to the very end.

All through its long course. Perhaps in these days sixty-six years is not reckoned a long life. But—

> It is not growing like a tree
> In bulk doth make man better be,
> Or standing long an oak three thousand year,
> To fall a log at last, dry, bald, and sere.

John MacGregor put into his six-and-sixty years the work of ten men who have passed their seventies and their eighties. This is the prominent thing in the book, the thing that everybody sees, that MacGregor had an insatiable hunger for work. Perhaps the first thought simply is that this man in his time played many parts. But a closer acquaintance proves that there is no suspicion of fickleness in that. He had to be at work on something always. If one thing came not readily to his hand, then his hand stretched itself out and laid hold on another. He had to be at work; that was his mountain; and if the mountain would not come to Mahomet, then Mahomet went cheerfully to the mountain.

So he was an author, a barrister, a teacher, a traveller, a lecturer, a volunteer, a philanthropist (in all its varieties), a preacher, an athlete, a naturalist, an educationist (with apologies for the word), a politician, a philosopher, a ferryman, and a friend. And he threw himself into every one of these parts. He not merely played them, he played them well. This is the key to his character, this is the reason why his biography is written, and why it is so good to read. He was thorough.

Is there any lesson we need driven home as we need this? Certainly we must be thorough in a good way, else it were ill enough with us. But how many of us are in a good enough way, but do no good in it, and all for want of thoroughness? Take 'Rob Roy' then as a magnificent example of the thorough method of living the life here below. He played many parts, but this is his best part of all. He set his compass right, and then steered straight with the wind in all his sails.

THE WOMEN OF SHAKESPEARE. By Louis Lewes, Ph.D. Translated by Helen Zimmern. (*Hodder Brothers.* 8vo, pp. xix, 384.) Of writing many books on Shakespeare, says the translator, there is no end. And that is the best apology for another. It is also its best opportunity. We read about our friends, about the persons we know and love, next to ourselves they are the most interesting to us, and the better we know them the more we are ready to read about them.

Besides, this is a German's book. Now, the Germans have taken to Shakespeare with an ardour that runs our enthusiasm very hard. It were strange if they had not something worth saying now and then. We know they have. Gervinus is to some of us Shakespeare's interpreter, we cannot name another beside him, and Delius his most sympathetic editor.

So Dr. Lewes will find an audience. He is less philosophical, more purely historical than Gervinus, less psychologically penetrating also; and he removes himself from comparison with Mrs. Jameson, Lady Martin, or any other, by the range of his subject and the simplicity of his treatment. He tells us about *all* Shakespeare's heroines; he tells us about them as we might talk to one another at the fireside, not embody them on the stage.

The book is well translated, and most worthily produced by its enterprising publishers.

OUR CHILDREN FOR CHRIST By the Rev. Samuel MacNaughton, M.A. (Edinburgh: *Hunter*. 16mo, pp. 96.) Mr. MacNaughton divides his subject into two parts—(1) Infant Church Membership; and (2) The Mode of Baptism. The first part is historical, the second exegetical. And Mr. MacNaughton proves himself both a scholar and a clever controversialist. This is the fourth edition.

ACHAN'S GHOST. By John M. Bamford. (*Kelly*. Crown 8vo, pp. 200.) The Gospel in fiction, even the Gospel according to Methodism in an English village, where the Gospel is the backbone of the character and the ever present help in time of need.

LIFE HERE AND HEREAFTER. By Malcolm MacColl, M.A. (*Longmans*. Crown 8vo, pp. xiv, 405.) Canon MacColl's title simply means that his sermons have partly to do with the life that now is, and partly with the life that is to come. And yet, so far as can be seen, the life that is to come has no speculative or independent interest even for Canon MacColl, so impossible is it for the most alert-minded to escape the influence of the Time Spirit. There are four sermons on the 'Many Mansions,' but even of them this is the controlling thought, that *here* there are so great varieties among men, there are such diversities of gifts, and in the way they are used, that there must be a diversity of dwelling-places in heaven for their reception and exercise.

Well, there is nothing that has been more whipped of late, and nothing that has deserved its whipping better, than other-worldliness. We are glad Canon MacColl will have none of it. And yet how far is he removed from the other extreme of secularism. In truth, he is simply too scriptural to be so one-sided. This is his distinguishing mark. He abides close by the written Word, and as a familiar and loving student, he brings many instructive things out of his close study. For example. Can you tell on the spur of the moment why Christ adds, 'For where your treasure is, there will your heart be also'? Canon MacColl will answer for you, with utmost interest and persuasiveness.

A MOUNTAIN PATH. By John A. Hamilton. (*Sampson Low*. Crown 8vo, pp. viii, 207.) Mr. Hamilton has the nearest approach to George Macdonald's gift of any man living—his gift of speech for the young. How rare it is! How exquisite when found! These are not the Children's Sermons you are familiar with, and mayhap even have preached—the catching text, the jostling anecdote. Search this volume and you will not find from cover to cover the text about the broken hedge and the biting serpent; you will not find a single instance of 'this reminds me of a story.' It is all unexpected, uplifting, highly imaginative, memorable.

RELIGIOUS THOUGHT IN OLD ENGLISH VERSE. By Rev. C. J. Abbey. (*Sampson Low*. Crown 8vo, pp. xiii, 456.) Mr. Abbey's work needs no introduction now. It has won its way, and will maintain it. If preachers would do this for themselves, preachers who feel that their sermons want humanity and the touch that thrills, if they would go through the poets steadily, selecting the good things and casting the bad remorselessly away! But they will not. So the next best thing is to read Mr. Abbey, who has done it for them.

LIFE AND LETTERS OF DEAN CHURCH. Edited by his Daughter, Mary C. Church. (*Macmillan*. 8vo, pp. xxiv, 355.) 'He were such a gentleman, and he cared for us so.' These were the words of one of Church's parishioners, spoken after he left Whatley. Do they not describe him accurately? Do they not describe him wherever he was? First he was in Oxford for nineteen years. Would not John Henry Cardinal Newman, even in the days of the Oratory, have described him so? For did not Mr. Church care for John Henry Newman exceedingly, and even rescue him

once by a most courageous and dramatic act? And was not all the care and love that of a gentleman? Next he spent nineteen years at Whatley. And there 'an occasion of this kind was long remembered in the village, when, after being sent for, late at night, to stop a fight between two men, both very drunk, and both fiercely quarrelsome, Mr. Church laid hold of the more dangerous of the two and walked with him up and down the road, until at last the man, sobered and quieted, turned and shook his hand, saying, "Well, sir, I think now I'll go to bed."' Was not that care of them, and the care of a gentleman? And, lastly, he spent nineteen years at St. Paul's. (You see he had what they call in Scotland 'three nineteens,' separate leases, and he did justice to every one of them.) In St. Paul's he was a gentleman surely; but read what Canon Scott-Holland says about him in this book, and you will not ask if he cared for them and for all things. Says Canon Scott-Holland: 'No one could venture on taking the Dean lightly. Anything done under his eye had, perforce, to be done at the best level that the conditions permitted. It was in this way that his influence, without formally initiating, was felt at every turn.' And he says again: 'A flame of righteous anger that has no trace of personal injury in it, and that leaps up at the sight of public wrong because it is wrong, and for no other reason—this is rare indeed. And it was all the more startling, as it sprang from one so associated with courteous gentleness as the Dean.'

But the book is not quotable. These quotations are nothing. There are no wise saws and modern instances here. We cannot find much 'Point and Illustration.' Dean Church is here, and you *see* that 'he were such a gentleman, and he cared for us so.' And that is enough.

WEEK BY WEEK. By Fraser Cornish. (*Macmillan.* Fcap. 8vo, pp. 110.) Mr. Cornish has written a short hymn for every Sunday in the year, finding its inspiration in the Collect, Gospel, or Epistle for the day. They do not pass the strait gate of poetry, these hymns, but they are smooth and easy, well fitted to give the tired spirit rest.

A TRANSLATION OF THE FOUR GOSPELS FROM THE SYRIAC OF THE SINAITIC PALIMPSEST. By Agnes Smith Lewis, M.R.A.S. (*Macmillan.* Crown 8vo, pp. xxxviii, 239.) In the Introduction, which fills the first eight-and-thirty pages, and is of the utmost interest, Mrs. Lewis tells us—(1) how the manuscript was discovered and transcribed; (2) the relation which it is supposed to bear to other Syriac versions; (3) the appearance of the manuscript itself; and (4) some of its leading characteristics. Then the translation follows, with the lacunæ and the curiosities all displayed, but in good New Testament English. And with all its other attractions this volume will serve also as a kind of new Commentary on the Gospels. For, as you read, you are arrested at every step by a new turn of expression, or an entirely new reading, and effectually prevented from falling into the slovenliness of thoughtless acquiescence. Take the volume all in all, it is the most valuable addition that has been made to our New Testament literature. The unlearned will see that at once, and the learned will yet agree with them. Mrs. Lewis has done a fine service in giving us so good a translation so soon.

TRACINGS FROM THE ACTS OF THE APOSTLES. By C. E. Stuart. (*Marlborough.* Crown 8vo, pp. 400.) Mr. Stuart's Commentaries seem to have taken hold; and they deserve it. Their method is new and reasonable. Why should we be for ever condemned to the old-fashioned commentary, with the text filling three-fourths of the page and the exposition in smallest type apologetically crammed into the remainder? Mr. Stuart leaves the text to your memory or your Bible. Then he says what he has found to say in good bold type, filling the whole page with it, and dividing it into paragraphs, with clarendon subject-headings to each paragraph. And, besides, what he has to say is evangelical and worth saying.

SIMON PETER: HIS LATER LIFE AND LABOURS. By Charles S. Robinson, D.D. (*Nelson.* Crown 8vo, pp. viii, 325.) Dr. Robinson's earlier volume is one of the most widely circulated 'Lives' of St. Peter, we should suppose, even in this country. There are those who associate St. Peter and Dr. Robinson together in their minds, as we used to associate St. Paul with Conybeare and Howson. The new volume has the same simplicity and unction. It is wonderful in its combination of direct natural speech and almost ideal reverence—characteristics, by the way,

of St. Peter himself. So this is, no doubt, the meaning of Dr. Robinson's success; the heart of Simon Peter beats within himself.

'TUCK UP' TALES. (*Nelson.* Crown 8vo, pp. 128.) 'Now climb—*and* hug—*and* fairy story!' exclaimed Ailie (see Mr. Crockett's *Play-actress*), and the great Dr. Rutherford was equal to the climb, and even the hug, but not to the fairy tale, for this book was not published then. Here they are now, however; one for every night for fifteen nights, and then he may begin again.

MORNING AND EVENING. By C. H. Spurgeon. (*Passmore & Alabaster.* 32mo, pp. 735.) Here are the two well-known volumes, *Morning by Morning*, and *Evening by Evening*, newly printed and bound in one, and that one not a fourth of the size of either. And without doubt this is the best way to have their matter. We can read on, one portion for the morning, and one portion for the evening, following in natural sequence. The type is small, for in this small page every morning's or every evening's portion is found complete. But it is quite legible and comfortable to ordinary eyes.

ROCHDALE SERMONS, 1891–94. By the Ven. James M. Wilson, M.A., F.G.S. (*Kegan Paul.* Crown 8vo, pp. xii, 350.) Archdeacon Wilson has no interest in theology, either in the creation or in the defence of it. These Sermons have titles which seem to suggest doctrinal discussion now and then, but it is only appearance. Take 'The Salvation of the Heathen'—the Church doctrine, whatever it may have cost the Church to reach it, is brushed aside with the words: 'A spirit of exclusiveness and mystery!' And we are led back to the sentence of Christ: 'In My Father's house are many mansions.'

Archdeacon's interest is in life, not in doctrine; in individual life, in social life, in Church life, in worldly life. A Bible that men do not read, and cannot be got to read, were nothing to him; a dogma hoary with all the Christian centuries were less than nothing, if the men of to-day will not believe it.

So it may be that in the next generation men will not care to read Archdeacon Wilson's Sermons. He does not vex his soul with the thoughts of the men of the next generation. But he is most anxious and earnest that the men of to-day should read him, for he has a message for them.

A HARMONY OF THE GOSPELS. By W. Arnold Stevens and Ernest de Witt Burton. (Boston: *Silver, Burdett, & Company.* 4to, pp. x, 237.) Harmonies are ugly books to look at, but they are right indispensable. This one comes from America. It is the work of two professors of New Testament interpretation there, one of whom is the author of that *Grammar of New Testament Moods and Tenses* with which our scholars are all so pleased, and the other is, in his own country at least, a well-recognised authority in his special department. The Harmony is found upon examination to reveal a responsible independence which is always the sign of the best scholarship. Its authors acknowledge their debt, first to 'the epoch-making Harmony of Edward Robinson, and next to the *Life of our Lord*, by Samuel J. Andrews, a work into which has gone a lifetime of scholarly research, and to which all students of the life of Christ are under large obligation.' But the whole ground has been worked over at first hand by themselves, and they have been most careful to let no bias interfere with its simple truthfulness. Thus they apologise for the title 'Harmony.' It cannot now be displaced. But it witnesses to another aim than theirs, the aim and the desire of bringing all the parts of all the evangelists into harmonious relationship. They have had no such aim: 'Whatever discrepancies the four narratives contain, we have preferred to let the printed page display them equally with the agreements.' And so we have the facts before us, and may harmonise if we will and can. And that is far better.

THE SOUL OF THE SERMON. By the Rev. Joseph Dawson. (*Simpkin.* Crown 8vo, pp. 71.) Two lectures in homiletic; the one being on the Soul of the Sermon, the other on the Personality of the Preacher. Two excellent lectures, and their subjects are essential.

VOICES OF THE PAST. (*Skeffingtons.* Crown 8vo, pp. 128.) It is a Sacred Drama in three parts. The poetry, however, is the least of it. For the most part the author has manifestly had

no intention of writing rhythmically, but given us good work-day prose in varying lengths of line. But the idea is something, highly imaginative indeed, and the situations fit into it easily. There is genuine poetry in the thought. Why then is the expression so prosaic?

BOYS OF THE BIBLE. By Lady Magnus. (*Raphael Tuck.* 4to, pp. 76.) Lady Magnus has told the story of Isaac and Samuel and the rest of the boys of the Bible as if she were telling it in modern English to boys of England around her knee. And then Mr. John Lawson and Mr. Henry Rylands have filled the volume with illustrations, some of them in colour. Here, for example, is a new 'Daniel in the Lions' Den.' It fills the page, and is most impressive. The volume is beautifully bound as was to be expected.

THE CRUSADES. By T. A. Archer and Charles Lethbridge Kingsford. (*Fisher Unwin.* Pp. xxx, 467, with Maps and Illustrations.) There are fifty-eight illustrations, evidently faithfully executed, and three maps; there is a useful index, and some genealogical tables; and besides all these mechanical and most welcome aids to the interpretation and use of the text, the text itself is full of life. One man working over another man's work—the risk was great. But it seems probable that both had been caught in the spirit of the subject, and were hurried on. What a spirit-moving subject it is, even after all these days, and under all the altered conditions. How imperiously it lifts us above all the blunders and the pettinesses, into admiration of the truly heroic and self-sacrificing, the highest daring, the noblest doing that man is capable of. Let us read the story of the Crusades when we are feeling sordid and common. Let us set it before our children to read. And there is no book in which it will be read with more delight by us or them than in this volume of 'The Story of the Nations.'

HANDBOOK OF THE BIBLE. By Rev. William Turner. (New York: *Thomas Whittaker.* Crown 8vo, pp. x, 235.) A further description is 'A Compendium of Facts and Curiosities.' And there is a very large number of both. Yes, even of facts. It is evident that Mr. Turner has used good recent sources, and for a man who delights in curiosities been surprisingly careful of his steps. The book is somewhat after the manner of the 'Helps' that are so popular now. But it contains many things not found in them. And to everything that it contains an excellent index gives immediate access.

AN EPITOME OF THE SYNTHETIC PHILOSOPHY. By F. Howard Collins. (*Williams & Norgate.* 8vo, pp. xix, 640.) With the best will in the world it is impossible for many of us to read through Herbert Spencer. We can scarcely read through even a popular novelist's whole works now. And it must be admitted that Herbert Spencer takes more out of us than the popular novelist. But many of us, surely most of us, can do this—we can read through Mr. Collins' *Epitome of Herbert Spencer.*

It is a wonderful book. Herbert Spencer's works have been reduced to one-tenth their bulk, yet they are all here. And more wonderful than that, *each volume* has been reduced to one-tenth its bulk. To skip the difficult books and call them less necessary, and then give us the rest peptonised, would have been vastly easier, but it would not have been Herbert Spencer. But Mr. Collins has too much reverence for the master to do that. He knows no book that is of inferior worth, and he has given us the concentrated essence of them all.

It is a wonderful book. And surely the most wonderful thing about it is that it is readable. That is not to say that you will take to it for the pure purpose of killing time, or in preference to the latest novel. But if you can take to philosophy at all, or, at least, if you have taken to it long enough to have got the easy end of some of its longest words, then you may actually find this book readable and of utmost interest.

This is the third edition; so many a one has read it already. And this third edition contains the Principles of Ethics (the concentrated essence of the same), published since the second edition was issued.

PAMPHLETS AND SERMONS:—

1. *Walking with God.* By the Rev. George H. C. Macgregor, M.A. (Marshall Brothers. 16mo, pp. 19.)

2. *Are the Books of Moses Holy Scripture?* By the Rev. Charles Jerdan, M.A., LL.B. (Macniven & Wallace. 8vo, pp. 46. 4d.)

3. '*Length.*' By Arthur James Mason, D.D. (Longmans. 8vo, pp. 20. 6d.)

4. *Syllabus of Sunday-School Lessons.* (Kendal: Atkinson & Pollitt. Crown 8vo, pp. 60. 3d.)

5. *Raffles and Holiness.* By the Rev. W. Elliott. (Bristol: Mack. 8vo, pp. 8. 1d.)

6. *Grace Reigning through Righteousness.* By the Rev. W. Elliott. (Plymouth: Chapple. Crown 8vo, pp. 19. 1d.)

7. *The Promise of Life: A New Year's Address to Young Men.* By R. Henderson Smith. (Edinburgh: Y.M.C.A. Rooms. Crown 8vo. 1d.)

LITERARY NOTES.

There is some prospect of Bruder being at last superseded. Dr. Moulton of Cambridge and Professor Geden of Richmond have jointly issued a Prospectus of a new Concordance to the New Testament, which, it seems, is ready for the printer. It will be printed and published as soon as a sufficient number of subscribers to pay the mechanical cost have intimated their subscriptions. The text adopted as standard is Westcott and Hort's, and everything may be counted on that sound scholarship and painstaking accuracy can do. The price is to be 21s. net. in cloth or 18s. net. in parts. The publishers are Messrs. George Bell & Sons, York Street, Covent Garden.

Dr. Alexander Whyte is at present delivering a course of lectures on the leading 'Bible Characters.' A week or two ago he had Eve for his subject, and then next week he found it necessary to apologise. This is his apology:—

'Listen to the following correspondence, to see how in modern Athens, and in the country round about, a whole Tower of Babel may be built up in some men's minds out of a very small quarry of stone.

'"Forfarshire, November 1894.

'"DEAR DR. WHYTE,—Pardon the liberty and the interference of an old friend. But your lecture on Eve the other week has caused your friends here great pain; and I do not know what to answer about it when I am challenged. I have myself gone carefully over, I think, all the passages in the Gospels in which our Lord speaks to women, or speaks about women, and I am bound to say that I have found nothing that at all justifies you for one moment in what you say about our Lord. Pardon me, but I must tell you what I feel. You should publicly retract what you said about 'the tremendous attack' that Jesus made on women; for, surely, He never did any such thing.—Your old friend and fellow-servant, "———."

'"7 Charlotte Square, December 1894.

'"MY DEAR OLD FRIEND,—Why did you not write me sooner? In my lecture on Eve I quoted from 'The Wisdom of Solomon,' what, I thought, was a very striking expression about Adam and Eve; and then, in my very next sentence, as I see, I passed on to take another illustration out of the very next book to the 'Wisdom,' 'Ecclesiasticus,' namely. But here was my mistake. I took for granted that my hearers would know that Jesus was the author of Ecclesiasticus: Jesus the son of Sirach. But I should not have left my hearers to finish and fill up my imperfect sentence; I should have said Jesus, the author of Ecclesiasticus, or, Jesus, the son of Sirach. I am very sorry for the pain and the trouble I have given you, but it is a lesson to me for the time to come. You ask about Behmen. I send you a tract of mine on that amazing man. And I will only say this more about him, that he was not unlike yourself in his genius for a good construction, and in another genius he had for silence when a good construction failed him. Remember me to so and so, and to so and so, my old friends, and tell them that I go about with a rope on my head for the unfortunate snare I so unwittingly set for them in my lecture on Eve.—Believe me, with great goodwill, "ALEXANDER WHYTE."'

Mr. Allenson is about to issue a new edition of Mr. S. A. Tipple's *Sunday Mornings at Norwood.* It will be both revised and enlarged. The same publisher has entered the lists with a weekly paper. Its title is *Fellowship*, but that title is further explained as 'a weekly journal concerning holiness.' The editor is Mr. Gregory Mantle.

A work attributed to Abû Sâlih, the Armenian, and probably dating from the first years of the thirteenth century of the Christian era, on *The Churches and Monasteries of Egypt and some Neighbouring Countries*, will be published very shortly in English and Arabic by the Clarendon Press. The text is edited by Mr. B. T. A. Evetts, from the unique MS. in the National Library in Paris; and copious notes are added from the pen of Mr. Alfred J. Butler, to whose *Ancient Coptic Churches of Egypt* the new treatise forms a valuable supplement. The complete work will appear in the series of 'Anecdota Oxoniensia'; but the translation and notes will likewise be issued separately. It will be found to throw much light on Egyptian geography, and on the religion and ecclesiastical antiquities of the Copts, as well as on the relations existing in the twelfth century between the Christians of Egypt and their Mohammedan fellow-countrymen.

Rev. R. H. Charles of Exeter College, Oxford, is rapidly winning a great reputation as an Orientalist and biblical critic. He is at present (in conjunction with Mr. Morfill) passing through the Clarendon Press a translation of, and commentary on, the Slavonic Enoch, and a text of the apocryphal *Book of Jubilees.* Mr. Charles is also preparing a translation of, and commentary on, this latter book, as well as on *The Testaments of the Twelve Patriarchs.* He has likewise been commissioned to write several articles on these and other apocryphal books for the great biblical dictionaries at present in preparation.

The next number of the 'Studia Sinaitica' series will be—Part V. *The Anaphora Pilati in Syriac and Arabic;* the Syriac transcribed by J. Rendel Harris, and the Arabic by

Margaret Dunlop Gibson, with translations; also a short and early form of the Recognitions of Clement in Arabic transcribed and translated by Margaret Dunlop Gibson.

Part VI. *Select Narratives of Holy Women*, as written over the Syriac Gospels by John the Recluse of Beth-Mari Kaddisha in A.D 778. No. 1 will contain the stories of Eugenia, of Mary who was surnamed Marinus, of Onesima, and of Euphrosyne, transcribed and translated by Agnes Smith Lewis. These very entertaining tales throw a vivid light on the character of monastic life in its prime, and have apparently been the favourite reading of the Syriac monks who once formed part of the community on Mount Sinai.

The Parables of Zechariah.

By the Rev. James Stalker, D.D., Glasgow.

VIII.

THE PARABLE OF THE EPHAH.

(Zech. v. 5–11.)

The first five of Zechariah's parables advance steadily in a single direction, and they are all animated with the same spirit—the spirit of encouragement and hope. But at the sixth a check occurs; the spirit of the prophet darkens, and he speaks in a tone of severity and reproach. It is by the sense of prevailing sin that he is pulled up; and what he pauses to say is, that, till this scandal is removed out of the sacred community, the promises made in his previous parables cannot be fulfilled.

This is still the burden of the seventh parable: it is a denunciation of prevalent sin; only its application is more specific.

It is, however, a very obscure deliverance. So dark is it, that probably it is perused by the general reader without any comprehension whatever. Indeed, it has a curtness and grotesqueness by which the mind of any reader may at the first be irritated. Let us see, nevertheless, whether, by close study, we do not derive from it an instructive and even fascinating message.

I. First of all, let us try to get a clear idea of what the prophet saw, when anew the revealing spirit caused an image to appear on the field of prophetic vision.

He saw an ephah, that is, a vessel, in shape and size resembling our bushel.[1] The mouth of it was closed with a talent of lead, which served as a lid, and concealed what the ephah contained. The hidden thing was, however, to be disclosed to the prophet. And, when the lid was lifted, behold, sitting in the ephah, there was a woman! Here was the secret, at the sight of which his soul blushed and was dismayed. But the scandal was not to be long tolerated; for there appeared on the scene two women to carry it away. They had wings like those of a stork, and, as they flew, the wind swelled their pinions and bore them forward. So the lid was crushed down again on the top of the woman; and the two, lifting up the ephah, with what it contained, bore it away to the land of Shinar; and there they fixed it, and left it in its own place.

Such are the details; but as yet there is very little light in the representation. All we see is, that the vision typifies some evil thing which was to be conveyed out of the midst of the community.

Light begins, however, to appear when we remark that the ephah is, in Hebrew, the principal measure of capacity—the standard for the transactions of the market-place. The talent, with which the mouth of the ephah is closed, is, in like manner, the typical weight — the standard, for example, used in weighing out the precious metals, when payments are made. The ephah and the talent, then, are the implements of the merchant, and stand for the transactions of merchandise. The talent served as a lid for the ephah; but, when it was lifted, a woman was discovered, who had been sitting there hidden. And when the prophet asked the woman's name, he was told that it was Wickedness. Evidently the meaning

[1] In the second half of ver. 6, some, reading vav for yod, translate 'This is their wickedness.' If yod be retained, perhaps the best translation is, 'This is what their eyes are fixed upon.'

is, that in the very heart of the merchandise of the community wickedness was concealed.

But it remains to be determined of what sort the wickedness was. This is indicated by the woman, no doubt conceived of by the prophet as young and alluring. The figure may mean the witchery of gain. While trade and commerce are intended to serve noble ends and may be carried on in an unselfish and God-fearing spirit, they are able to cast such a glamour over those who pursue them that the absorption becomes excessive; money becomes an object of unbridled desire; and the spiritual and eternal ends of life are forgotten. From this it is but a step to the dishonesty by which the fraudulent merchant seeks to advance his own interests, while the rights of others and the love of man are trampled under foot. It is not said that the ephah was false or the talent light; but this may be implied in the presence of the woman, hidden between them, and smiling at the evil perpetrated through their means.

This figure appears to me, however, to signify something more. The woman, protected by the ephah and the talent, is a sign for sins against the seventh commandment, produced and yet hidden by those against the eighth. From other portions of the literature of the Return we learn that sins of this description were among the principal difficulties with which the reformers of the period had to contend; and here Zechariah stigmatises the beginnings of the unchaste development.

The combination of the passion for gain and of the devices of dishonesty with this form of self-indulgence is no strange thing. From the days of Sodom and Gomorrah downwards, the 'pride, fulness of bread and abundance of idleness'[1] that go with unconsecrated riches have everywhere been associated with moral corruption. In our own day the same thing can be seen in every class. In districts where large wages can be earned by the young a too common result of premature independence and of the possession of money without wisdom to use it is an alarming relaxation of parental discipline, on which there soon ensues every kind of excess. In the great centres of business, where there is scope for speculation, those who earn money by questionable means often earn it to spend it on their lusts. In a society where the *nouveaux riches* predominate every kind of extravagance finds its market, and, the more risky it is, the warmer is the welcome with which it is received. As the woman was hidden between the ephah and the talent, so the possession of money supplies the means of hiding away the orgies of sensuality behind the forms of respectability. But, when a sudden and widespread crash comes in commercial undertakings, it is far oftener due than is suspected to the waste which has been going on through secret indulgence.

One more trait is added to this picture by the statement that the ephah, with its contents, was carried to the land of Shinar and set there on its own base, or, as it is given in the Revised Version, in its own place. Shinar is an ancient name for the region in which Babylon stood; and it is used here in place of Babylon; indeed, the Septuagint rendering of the text is 'the land of Babylon.' When, then, the ephah is said to have been set there 'in its own place,' we learn whence the corruption had been derived which the prophet deplored. There can be no doubt that the commercial instincts of the Jews, for which they have been so noted in modern times, received an immense impulse during their stay in Babylon; and in the first heat of its new ambitions the nation might easily fall into worldliness, or even dishonesty. The moral character of all the civilisations of the ancient world was such, that purer and simpler peoples, coming into contact with them, might too easily carry away the taint of sensuality; and it is not surprising that some of the Jews carried it from Babylon. Nor is it anything but what might have been expected that the wealthy were those who chiefly caught the infection; so that the evil which presented itself, in this strange vision, to the sorrowing view of the prophet was a combination of an excessive or dishonest pursuit of money with moral laxity.

In our own day, when the intercourse between the countries of the world is so open and there are so many circumstances by which people are taken abroad, it is not unnecessary to remember what peril may lie in contact with the morals of a strange city or a foreign land. A business visit to Paris or Chicago may lead a man into the very jaws of temptation, and there are said to be those, even in the business world, who do not scruple to make use of the flatteries of temptation as bribes to secure customers. One would wish to think well of the example and the influence of one's own country; but, while it has been vouchsafed to

[1] Description of the sin of Sodom, Ezek. xvi. 19.

England to be the pioneer of civilisation and the missionary of Christianity in every quarter of the globe, it is sad to think how closely the European name is associated in the uncivilised and semi-civilised lands with certain forms of vice. If the ephah were always carried back to its own place, it is to be feared it would land sometimes at our own doors.

II. One of the most interesting features of this vision has yet to be considered—the mode in which the ephah was carried away out of the Holy Land, to be deposited in the unholy land, to which it belonged.

Two women came upon the scene and undertook the task of removing the ephah, covered with the leaden lid and containing the woman. No description is given of their appearance, though we are no doubt to conceive them as animated with a zeal for their task which flushed their faces with the glow of enthusiasm. But in one respect they were very peculiar: they were furnished with wings. These are said to have been like the wings of a stork. This may have reference to their colour, which would thus be designated as white, the reference no doubt being to the white variety of this bird; and white is the symbol of purity.[1] But the size and strength of the stork's wings may also have been in view. The stork was a bird of passage, and required superior muscular energy for its lengthy flights. So the winged women required sustained strength to carry them as far as Shinar with their heavy load. But another striking detail is here added: 'the wind was in their wings'; as they flew, a peculiar current of air bore them up and helped them forward.

What is the meaning of this portion of the vision? Obviously it is, that the form of sin to which the prophet is pointing can be removed from a land only by the zeal and the effort of woman. And this is a strong confirmation of the view we have taken of the kind of sin which the prophet was denouncing. Woman is the victim of sensuality; she is the puppet of the godless rich; she is the temptress through whom the corruption of a country or of an age is carried on; she leads the way down the road to ruin, and perishes along with those whom she has deceived. But, while it is by woman, deceived and deceiver, that men and nations are destroyed, it is by woman, in her purity and zeal, that they are redeemed. If woman has her wings—if the angel in her is developed—and if the wind of God is in her wings—that is, if she is upborne and carried forward by the Holy Spirit—none can equal her in bearing the curse out of a land, and so preparing the way for the divine blessing.

It is possible that the primary reference may be to something very primitive and realistic. Imagine in some primitive hamlet, where everyone's affairs are known to everyone, a woman being discovered in some glaring and outrageous sin against the honour of her sex, and the womanhood of the place gathering by a common impulse and insisting that she be packed forth, bag and baggage, never again on pain of death to show face within the locality. Such may have been the scene from the tradition of which the prophet drew this representation. But he was carried by the force of his inspired thought, not only to something more dignified, but far beyond the customs and experiences of his own time, to unfold a conception of woman's sphere and service with which the world has hardly yet come up.

That mankind has been undone by woman is a common enough Oriental thought; and, both inside and outside Holy Writ, it can be found repeated in a thousand forms and with every degree of emphasis. No doubt, also, it is sadly true. The converse thought, however, that man must also owe to woman his purification and elevation, and that it must be by her influence and energy that those peculiar forms of evil are removed from the world with which debased woman is specially associated—this is a much rarer idea. And, when Zechariah still further represents women as inspired with the Spirit of God and combining with one another for the public weal,—for the ephah is not carried away by the effort of one, but by the united strength of two,—he seems to have overleapt his own age and country, and to be speaking with the voice of the Western man and in reference to the problems of the modern world.

There are no problems at present more pressing in our own civilisation than those with which the prophet was exercised in this vision. The problems of unconsecrated and irresponsible wealth; of the tricks of trade and the dishonesties of the exchange; of the degradation of woman and the prevalence of the social evil; of the veiled prostitu-

[1] See Tristram in Smith's *Dictionary of the Bible, sub voce.*

tion of the marriage market and the fastness of fashionable life—these are the patent forms at the present hour of the very evils which afflicted the soul of the prophet as he saw them in the life and practice of his contemporaries. Society is at present distracted by a strange uneasiness. Large sections of the wealthier classes, given over to frivolity, are wearied with inherited and moderate forms of amusement, and plunge deeper and deeper into dissipations in which nothing sacred is respected. The female sex especially is loudly claiming emancipation, and the freedom too often demanded is not only from the conventionalities of man, but from the law of God and the very dictates of nature. The corrupt influence of France, which was so predominant two centuries ago, is beginning again to flow back into our literature; and the cheap press makes the garbage on which the cultured classes have already fed a corrupt taste accessible to the million.

Where, in these circumstances, are we to look? Who will carry the ephah forth, with its hidden secrets, that the land may be blessed? Many are looking where Zechariah looked—to the zeal and the strength of woman. She must be the purifier and renovator of society.

Sometimes, indeed, this may be asserted in unwise and extravagant terms. There is a way of claiming for woman superiority to man and of setting her up as his judge and mentor that is irritating and untrue. There is a fussy and noisy way of claiming the rights of woman which inevitably calls forth reprisals. Yet, without leaving her true place at all, woman may exercise an immeasurable influence; and, with the progress of time, women will undoubtedly learn more and more the advantages of combination.

At the present moment it would not be difficult to name reforms in securing which their aid is indispensable. There can surely be no reform lying more obviously to their hand than the rescue of those of their sisters who have fallen victims to the self-indulgence of man and in their turn have become man's temptresses. This is a work which many ignore; but the evil is too real and widespread to be pushed aside, and the work is of such a kind that men cannot do it. Another reform incumbent on women is, by their combined efforts, so to change the tone of society that money will not be able to open its gateway without the passport of character, and that man, when he breaks the laws of chastity, shall have to suffer for his conduct as infallibly as woman. And a third reform, for which the aid of woman may be confidently invoked, is the discontinuance of those drinking habits of society with which the degradation of both man and woman is so intimately connected.

These are honourable tasks which lie before woman; and it would be easy to add to their number. Only let woman remember that, if she is to help to clear the world of those abuses which delay the appearance of the kingdom of God, she must, like the figures in this parable, be furnished with wings. What are these? One of them is sympathy, woman's native and matchless gift, without which she can do nothing; and the other is knowledge, without which she has existed too long, but without which she cannot rise above the earth or sustain the weight of the destiny with which she is to be entrusted.

Yet there is another thing still more indispensable: it is the wind in her wings; and this is nothing less than the breath and inspiration of the Spirit of God. Mere emancipation or, even along with it, philanthropic zeal can do little. Indeed, few objects are less lovely than the emancipated woman, testifying and bustling in the public cause. Her true glory is the spirit awakened by the touch of the Spirit of God; it is the loyalty of her heart to the Saviour; and her work for man only succeeds when it is done for Christ's sake.

Index to Modern Sermons.

(*When the page is not given, the volume has an Index of Texts.*)

MATTHEW.

viii. 20-22.—Stier (R.), Words of the Risen Saviour, 499.
viii. 21.—Christian Age, xxxii.
viii. 21, 22.—Christian World Pulpit, xlv. 61.
Church of England Magazine, lxx. 56.
viii. 22.—Beecher (H. W.), Plymouth Pulpit Sermons, x. 407

MATTHEW.

viii. 22.—Farrar (F. W.), Fall of Man, 55.
Hall (E. H.), Discourses, 51.
Miller (J. R.), Help for the Common Days, 183.
Paxton Hood (E.), Sermons, 284.
Christian Treasury, xvi.

MATTHEW.

viii. 22.—Christian World Pulpit, iv. 145 (Beecher).
Homiletic Review, xv. 253 (Cobern); xvi. 256 (Sherwood)
viii. 22–25.—Contemporary Pulpit, 1st Series, i. 254 (Maclaren).
viii. 23.—Jay (W.), Short Discourses, i. 657.
Prynne (G. R.), Plain Parochial Sermons, i. 8.
Expositor, 4th Series, vii. 377 (Chadwick).
Homiletic Quarterly, i. 392 (Huntingdon).
Homilist, xxxi.
Year with Great Preachers, i. 69.
viii. 23–27.—Cox (S.), An Expositor's Notebook, 314.

MATTHEW.

viii. 23–27.—Holland (C.), Gleanings from a Ministry of Fifty Years, 203.
Laing, F.A.), Simple Bible Lessons for Little Children, 181.
Parker (J.), Inner Life of Christ, ii. 39.
Trench (R. C.), Notes on the Miracles, 152.
Christian World Pulpit, xlv. 339.
Contemporary Pulpit, 1st Series, v. 52 (Bailey).
Homiletical Library, ii.
Homiletic Magazine, xx.
Preacher's Magazine, 1892, 414 (Oliver).
viii. 23–28.—Homilist, vii.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Heavenly Intimations.

'This is My beloved Son in whom I am well pleased; hear ye Him.'—Matt. xvii. 5.

The lesson for the first Sunday in the month is one which gives us a glimpse of heaven. The manifestation of the glory of Christ was given while He and His disciples were at prayer. They were thus taught that heaven lay round about them, but that their eyes were habitually holden so that they could not see it. From the midst of the glory there came forth a heavenly voice interpreting for them its meaning. The voice told them that this glory which they beheld was a manifestation of—

I. The Love that is in the Divine Nature.—The relationship between Father and Son was one based on love. The highest relationships, being spiritual, are based on love in varying degrees. This is love in the supreme degree. The love between Father and Son is the greatest love that exists. It has always existed, for God is love, and we do not call that love which is directed towards self as its object. Thus there has always been a Son who is God's beloved. The love between earthly parents and their children is the faint shadow of this great love.

II. The Father's Interest in the Work of Redemption.—We speak of being pleased with a person, not for what he is, but for what he does. God is pleased with the Son because of the great work He has taken up. It is a work which has not only His cordial approval, but His hearty co-operation. In that work all heaven is interested. Moses and Elias converse about its crowning act of self-sacrifice. The angels rejoice over every sinner returning to God, as the fruit of that sacrifice.

III. The Supreme Authority of Christ.—Christ's glory was manifested as being greater than that of His two attendants, Moses and Elias. He was the Heir of all God's authority and glory. Whatever He tells us of God and heaven we may accept, for He speaks of things of which He knows. We may listen to Him fearlessly, since the voice from heaven has declared that we follow no cunningly-devised fable when we render to Him the devotion He claims.

The Children's Friend and the Children's Foes.

'It is not the will of your Father which is in heaven that one of these little ones should perish.'—Matt. xviii. 14.

God's first and greatest love is for His well-beloved Son. Yet there is not a little one to whom His love does not go out. 'If *one* be gone astray,' He seeks it. 'Despise not *one*,' says He. Each one is the object of His care. They are born, trained, disciplined, redeemed, and enter heaven one by one. The love that does this links earth to heaven.

I. God's Purpose for the Little Ones.—The child chosen for Christ's illustration was 'one of these least,' such as might be seen in the streets any day, not a prince sent for by Christ from a distant court, as one painter represents it. One is reminded of the familiar wall picture, entitled 'The Child: What will he become?' The line representing the stages of the upward course dimly, yet inadequately, sets forth God's purpose for each little one. And that His purpose may be accomplished, God appoints angels of highest rank to help bring about the fulfilment of His will.

II. The Foes of the Little Ones.—The margin (R.V.) tells us that 'it is a thing willed beforehand' of God, that they should not perish, as though God would say that their actual condition does not accord with His intention. For, on either side of their pathway are precipices over which they may fall, even though the hands of the unseen angel are on their shoulders. Their perils are due to the fact that many are born in wicked homes, or in heathen lands, and that they are used by wicked men to aid their evil designs. Also, they are exposed to danger through the evil tendencies of their own hearts.

III. The Great Peril of the Children's Foes.—The Sunday-school teacher and the Christian parent help to further God's purposes. Those who lay traps for the little ones attempt to thwart it. He that doeth the will of God abideth for ever. He that tries to thwart it had better have been cast into the sea before making the attempt. God has purposed that the little ones shall not perish, and He purposes neither impossibilities nor great improbabilities. Here is hope for all children's friends. They who try to accomplish God's purposes work in line with God's will, and have great hope of success, for they are on the side of God.

The Spirit of Love.

'Thou shalt love thy neighbour as thyself.'—Lev. xix. 18.

We should miss the point of the text if we heeded only its words and not its setting. They occur nine times altogether; once in the lesson. Why not select from there? The other eight occurrences are quotations of this first instance. A twofold purpose is discernible in the selection from Leviticus. First, to show the origin of the expression, and, second, to announce the law, apart from the applications given to it by those who quote it.

I. The Period of its Growth.—It may be a surprise to some to find the words here. The sun of love was even then rising, but had not thawed men's hearts. It had only acquired power to restrain. Children quarrelling say, 'I'll be even with you,' meaning, 'I'll hurt you worse than you have hurt me.' Men, actuated by incipient love, said, 'I'll exact no more than a fair recompence.' The best men were restrained altogether, as when David forbore to avenge himself on Saul. The law was there, but was almost concealed amidst definite precepts concerning particular duties and ceremonial. The words also occur in three Gospels, in two of Paul's Epistles, and in James' Epistle. All these sprang from the use Christ made of the words. Perfection was reached in Him.

II. The Breadth of its Sway.—In Christ's time the law was becoming better known. The lawyer's question, by whatever motive inspired, represented a prevalent difficulty. Men desired to apply the law, but could not conceive that its application could be so wide. My neighbour is the one nigh me. Their history furnished an instance of such love to one's own kinsmen—in Joseph. Love had not got beyond its clannish stage. Christ taught that it must not be limited by geography, race, religion, or refinement. He was nigh enough to be called neighbour who could be reached by their help or sympathy.

III. The Completeness of its Control.—Its measure was to be the same as that exercised towards self. Thus an enemy's ass seen astray was to be returned. More generally, Christ said, 'Put yourself in your neighbour's place, and from that standpoint decide your actions.' We are not to love others more than self. We are to love them more than we love possessions, ease, or comfort, but not more than we love our soul, which is our truest self. The Samaritan risked much, but not injury to his highest nature. Christ, our supreme example, in His self-sacrifice, did not injure His Godlike nature.

'Sun of My Soul.'

'I am the Light of the world.'—John ix. 5.

When a wise man dies it is often said that a great light has gone out. It would be more correct to say that a bright mirror has become dim. The word Christ uses means original light, not borrowed. Here the statement is made in connexion with the healing of the blind man. Zacharias sang of Jesus that he should 'give light to them that sit in darkness.' Christ here makes for Himself this stupendous claim. What the pillar of fire was to Israel, He is to the world. He must, therefore, be a Sun, since nothing less could light the world.

I. Christ interprets Life's Mysteries.—Without Christ we are all in spiritual darkness. The world is full of mysteries for us. Life is

knowledge, and eternal life knowledge of God. The Greek sought this wisdom. He longed for some surer word than his own reasonings, some Divine Word (Simmias in the *Phædo*). This divine word has been uttered in Christ. None need now walk in darkness.

II. Christ delivers from Helplessness.—In the night 'no man can work.' Fogs are more perilous to mariners than storms. The nations without Christ 'sit in darkness,' a picture of helplessness. Christian and Hopeful in By-path Meadow must needs sit till daybreak, for they could neither regain the lost road themselves, nor help Vain-Confidence who had fallen into a pit.

III. Christ brings Gladness.—Joy accompanies light. Many things bring sorrow, but none so much as sin. Even to sinners Christ brings joy. It is said that when Adam and Eve were cast out of Paradise, as they sat bemoaning their fate, night came on. Thinking the sun had withdrawn his light for ever, they clasped each other in an agony of despair, and spent the night in tears. But when the sun came back, they dried their eyes and said one to another, 'Weeping may endure for a night, but joy cometh in the morning.'

IV. Christ saves from Fear of Death.—The darkest part of this world is the way out. In Tennyson's 'Gareth and Lynette,' the most formidable warrior to be encountered is indifferently called Night and Death. All others who have explored the region of death have never come back to bring us word of that they have seen. Christ has. He tells us that it is only the dark passage leading to our Father's 'many mansions.'

Contributions and Comments.

Fatherhood and Sonship.

With reference to the comment by Rev. William Newman Hall, M.A., on Eph. iv. 6 in January Expository Times, it may be useful to call attention to a distinction which removes the difficulties that some theologians feel in admitting God's universal fatherhood, and man's universal sonship. The relation between father and son may be regarded from two points of view, natural and ethical. From the former point of view, the natural relation, which includes dependence of existence of son on father, affinity of nature of son and father, and thereby possibility of personal union in love and service of son and father, man's universal sonship and God's universal fatherhood may be, must be unhesitatingly affirmed. The latter point of view, the ethical, must, however, not be confused with this. Here consciousness and relation are of primary importance. Here the possibility of personal union begins to be realised. Man knows himself to be the son of God, and wills to be the son of God in trustful dependence, loyal affection, and ready obedience. Natural sonship is but a preparation for ethical sonship. But this ethical sonship is not universal; it is limited to those who in Christ are living unto God. It is God's will for all, but not all mankind has fulfilled that will.

If we are but to admit this distinction between natural sonship and ethical sonship, the latter narrower *in extension*, but richer *in intention*, it may be asked, Is there any corresponding difference in the divine fatherhood? It need hardly be said that the paternal relation of God to man is ethically perfect, alike to those who have reached ethical sonship and to those who know only natural sonship. Yet the ethical perfection of the relation necessitates an ethical distinction. There can be no confusion of moral distinctions in God's relations to men. He loves all; He cares for all; He wills the good of all; but He cannot treat the sinner as He treats the saint. He is grieved by the one, He delights in the other; His love is restrained from full expression by the one; it can flow out freely to the other.

Alfred E. Garvie.

Macduff.

Acts ix. 7.

In the only commentary on this verse at present to my hand, I find the following note on 'ἀκούοντες μὲν τῆς φωνῆς,' and Acts xxii. 9, 'οὐκ ἤκουσαν τὴν φωνήν.'

'The two passages contain a seeming con-

tradiction, not a real one; in the first a genitive is put after ἀκούω, in the latter an accusative; now ἀκούω with a genitive means simply to *hear*, ἀκούω with an accusative means to *hear and understand*; we may conclude therefore that Paul's companions *heard* the sound of the voice, but *did not understand* the words which were uttered.' After careful considerations, I think the above explanation an impossible one. In the fourth verse of this passage St. Luke says, 'He heard a voice (φωνὴν) saying unto him, etc.' In the other passage St. Paul says of himself, 'I heard a voice (φωνῆς) saying unto me.' In the first passage the men stood speechless, hearing the voice (φωνῆς). In the other, 'they heard not the voice (φωνὴν) of Him that spake unto me.'

Here the usage of genitive or accusative would seem to be quite indifferent (see also Acts xi. 7, 'I heard also a voice (φωνῆς) saying unto me, Arise, Peter').

Is there an explanation of the discrepancy. St. Paul states that a great light shone about him. He does not here state that he himself saw the Lord. But he says so elsewhere (1 Cor. ix. 1, xv. 8), and it must have been on this occasion. St. Luke says the men saw no one; St. Paul says they saw the light. So far we have no contradiction. Did the men hear nothing? St. Paul says, 'They heard not the voice of Him that spake to me.' That does not imply they did not hear St. Paul addressing some one. It would rather imply they did. We would therefore translate the verse under consideration, 'The men stood speechless, hearing the *speaking*, but seeing no man' (that is, to whom the speaking could be addressed). Is there warrant for this translation? In John x. 3 we have, 'The sheep hear his voice (genitive), and he calleth his own sheep by name.' That is, they listen when he speaks to them.

John xviii. 37: 'To this end am I come into the world, that I may bear witness of the truth. Every one that is of the truth heareth My voice.' This can only mean 'listens to My speech.'

John v. 24, 25: 'Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life. . . . The hour cometh, *and now is*, when the dead shall hear the voice of the Son of God: and they that hear shall live.' This surely also means, as before, 'the dead (those that have not yet attained to life in Christ) shall listen to Him speaking to them.'

Rev. iii. 20: 'I stand at the door and knock: if any man hear My voice (listen to Me when I speak) I will come in unto him.'

On the other hand, when the accusative is used the emphasis is in the sound made (compare Matt. xi. 9; Rev. i. 10, iv. 1).

Hence we see that St. Luke telling the story emphasises the fact that St. Paul heard the *sound* of a voice which said certain things to him, and to which he gave audible answer. The men heard the speaking, but saw no one. The speaking they heard was St. Paul's. St. Paul, on the other hand, emphasises the fact that he heard speech addressed to him, but says the men did not hear even the sound of the voice of Him who was talking to him. The men must, of course, have heard St. Paul speak. The reality to St. Paul was the bodily presence of the Crucified One in blinding glory and His voice in human accents; to the men it was a bright light and an apparent conversation with no one.

T.

Christ's use of the Word 'Kingdom.'

I DO not wish to follow Dr. Jannaris into a discussion of passages, which, as he says, may be influenced by long and stereotyped habit of thought. I will merely quote one in which it seems to me that that has no room for play, in which Christ clearly defines His position, and which may therefore be taken to explain all the rest. I refer to John xviii. 33–38. In it Jesus is on His trial before Pilate, who puts to Him the question: 'Art thou the King of the Jews.' Jesus replies: 'My kingdom is not of this world. . . . Now is My kingdom not from hence.' Pilate then puts the question: 'Art thou a king then?' Jesus replies: 'Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth.' In this passage Jesus claims to be a spiritual king, and to have a spiritual kingdom. But it is manifest that Jesus uses the word kingdom (βασιλεία), and Pilate understands it, as the abstract of king (βασιλεύς), not of Lord (κύριος). To show that He uses it in the latter sense in any other passage, equally clear evidence must be adduced.

JOHN ROBSON.

Aberdeen.

Point and Illustration.

The Horrible Pit and the Miry Clay.

John Macgregor (HODDER BROTHERS).

BEHIND the banks of the Thames, near Greenwich, are wide plains below the river's level. Into these, millions of tons of slimy mud dredged from the river and brought by barges are poured by steam-engines, and the half-liquid mass flows sluggishly on the plains till it dries at last into firm soil. In 1876 I was walking by the river, and climbed up the bank and looked on the huge mud-basin—fast, silent, ugly, and deep!

It was far more dangerous, too, than any pool of water, because in mud you cannot swim, and, once sinking there, your eyes and mouth and nose are filled with slime; and so there is certain death. After one look and almost a shudder, I turned away, carefully stepping on the slippery clay, but a moment after there came a cry from my boy-companion: 'Oh, Uncle John, Rob has jumped in!' Rob is my faithful little canoe dog,—the fourth dog of the name,—which has been my sole companion in voyages over lakes, rivers, and seas. I rushed back up the bank, and was horrified to see only the nose and eyes of my pet dog, while all the rest of him was covered by the blue-black, slimy mud.

He was motionless, utterly unable to save himself, but his eyes looked up, faintly pleading for help. My heart beat fast as I cautiously glided along a slippery plank to save him, and reached to him with an umbrella, at great peril, too, of certain death to myself, for no help was near if I fell in. ''Twas useless.' At last I stooped on the treacherous board (in greater peril still), and dived my hand and firmly grasped the dog—heavy and clotted with disgusting slime.

JOHN MACGREGOR ('Rob Roy').

Judgment.

Life and Letters of Dean Church (MACMILLAN).

I OFTEN have a kind of waking dream; up one road, the image of a man decked and adorned as if for a triumph, carried up by rejoicing and exulting friends, who praise his goodness and achievements; and, on the other road, turned back to back to it, there is the very man himself, in sordid and squalid apparel, surrounded, not by friends, but by ministers of justice, and going on, while his friends are exulting, to his certain and perhaps awful judgment. That vision rises when I hear, not just and conscientious endeavours to make out a man's character, but when I hear the loose things that are said—often in kindness and love—of those beyond the grave. R. W. CHURCH.

'My Name is Legion.'

A Service of Angels (BELL).

I RECOLLECT a little girl being asked how she would like to be a regiment of horse. With a true instinct, she saw and repelled the attack on her personality. 'But I could not be a regiment, you know,' was her answer; 'one man' (interrogatively), 'or one horse?' No, nothing but a regiment would do: whereupon the young lady closed the discussion by observing very sensibly that we philosophers were talking nonsense.

Although we cannot conceive ourselves broken up and distributed in several bodies, yet, in morbid states of the nerve system, it is very possible for people to be persuaded that two or three personalities are housed in their single frame.

The Demoniac in the country of the Gaderenes says, 'My name is Legion, for we are many' (Mark v. 9). Anyone who has been conversant with asylums will be confident that he had the actual words of a lunatic here; they must have been, in the first instance, set down by a hearer. No one had ever heard of double consciousness in our Lord's time; and no one who drew from imagination would have been likely to have hit upon a detail which is psychologically so true. H. LATHAM.

The Parabolic Moment.

Rochdale Sermons (KEGAN PAUL).

IN all cases the teaching of a parable concentrates with intense dramatic force the oft-repeated action, and the slow growth of habit of a lifetime, into one eventful and critical moment. J. M. WILSON.

The Ways of Almighty God.

Life and Letters of Dean Church (MACMILLAN).

IT was the saying of an old Greek, in the very dawn of thought, that men would meet with many surprises when they were dead. Perhaps one will be the recollection that, when we were here, we thought the ways of Almighty God so easy to argue about. R. W. CHURCH.

A Call to Wandering Children.

Songs of Rest.

MY blood so red
For thee was shed,
Come home again, come home again.
My own sweet heart, come home again.
You've gone astray
Out of your way,
Come home again, come home again.

From a MS. of the 17th Century, quoted by Charles Stanford, D.D.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Trustees of the British Museum are about to publish an important work in Egyptian archæology. It is a complete translation of the Theban Canon of the Book of the Dead. It will be accompanied by an introduction of some two hundred pages, dealing with the whole subject of Egyptian Eschatology, and the origin and growth of the Book of the Dead. Mr. St. Chad Boscawen has undertaken to write a full account of the work for THE EXPOSITORY TIMES, which will probably appear in the issue for April. He describes it as 'abounding in matter of the greatest importance to Christian studies.'

Dr. H. A. A. Kennedy, whose book on *The Sources of New Testament Greek* is about to be published by Messrs. T. & T. Clark, is one of the youngest and yet one of the most scholarly of the ministers of the Free Church of Scotland. After a distinguished undergraduate course, he went to Cambridge and secured a scholarship; but having there passed through a remarkable spiritual experience, he returned to Scotland, resolved to give himself to the study of divinity and the preaching of the gospel. The work which Messrs. Clark are about to issue is the Thesis with which he obtained the coveted degree of Doctor of Science at the University of Edinburgh. It has been spoken of in the very highest terms by professors who have seen it, and is unquestionably most interesting and original.

It seems probable that the whole question of the date of the Gospels will have to be reopened. Many items of evidence have been forthcoming of late. And although they are insignificant in their isolation, when brought together they reach a very considerable degree of momentum. And all in one direction, in the direction of forcing us towards an earlier date, not for the Synoptics only, but even for the Gospel according to St. John, than we have hitherto dared to assign to them.

The fresh items of evidence have partly come from the recent discoveries that have been made in early Christian literature, such as the Didache and the Gospel of St. Peter. To these, however, must be added a new study of the Epistles in their relation to the Gospels, out of which has emerged the clear conviction that even the Epistles of St. Paul betray an acquaintance with the Gospels, and that not only of their facts, but also of their very wording. This study, it is interesting to notice, has been taken up simultaneously, yet quite independently, on the Continent, in England, and in America. And the most recent result of it is a short article by Dr. Dunlop Moore of Pittsburgh, in the *Presbyterian and Reformed Review* for January.

Dr. Moore gives himself to the careful examination of a single passage in 1 Timothy, which in the Revised Version runs as follows: 'The scripture

saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire' (1 Tim. v. 18). Now the controversy is, How much of that verse is quoted as 'scripture'? It is a controversy of very long standing. And although it may seem to be a question of pure exegesis, it is curious to observe that those who hold by the Pauline authorship of the Epistle are nearly all on one side, while those who deny it are nearly all on the other.

For the first part of this verse is quoted from the Book of Deuteronomy, the second part is found only in the Gospel according to St. Luke. If, then, the whole verse is quoted here as 'scripture,' it follows, say the critics, that this Epistle could not have been written by St. Paul, for he neither would nor could have referred to a saying in St. Luke as 'scripture.' Whereupon the supporters of the Pauline authorship reply that the whole verse is not quoted as 'scripture,' but only the first part from Deuteronomy. And the Revisers, by their punctuation, seem to have thrown themselves on that side of the conflict.

Dr. Moore undertakes to show that the whole passage is quoted as 'scripture,' and that it is so quoted by St. Paul. He holds by the Pauline authorship of 1 Timothy as heartily as any. He believes that whatever effect it may have upon the date of St. Luke to prove that a sentence from that Gospel is directly quoted in the First Epistle to Timothy, it will not weaken the argument for the Pauline authorship of that Epistle, but very perceptibly strengthen it.

For this is not the only place in which these two passages, the one from Deuteronomy, and the other from St. Luke, are found together. They are also brought together, and for the very same purpose, in the First Epistle to the Corinthians. There, in the ninth chapter, St. Paul says: 'For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn' (1 Cor. ix. 9). And after explaining throughout a few verses that the New Covenant meaning of this passage is, that they who preach the gospel ought not also to be compelled to work for their daily bread, he adds: 'Even so did the Lord ordain that they which proclaim the gospel should live of the gospel' (1 Cor. ix. 14). Now Meyer holds, and nearly every responsible commentator holds with him, that the 'Lord' of this passage is the Lord Jesus Christ, and that the reference is to the words of Christ found in St. Matthew x. 10 and St. Luke x. 7. Is it probable, then, that two different writers should have hit upon the same unexpected interpretation of that simple passage in Deuteronomy, and then have added to it the same passage in St. Luke? The author of the first instance is admitted by everyone to be St. Paul; the author of the second instance, which is no mere imitation of the former, but has all the force of a clear and independent conviction, must have been St. Paul also.

But as soon as the apologetic difficulty is removed, we return to the verse to see if it may be fairly considered that the passage from St. Luke is quoted as 'scripture,' as well as the passage from Deuteronomy. And at once we perceive that the argument from 1 Corinthians tells on this also. In quoting the passage from Deuteronomy in 1 Corinthians, the apostle used the phrase: 'It is written in the law of Moses.' In quoting the words found in St. Luke, he said: 'Even so did the Lord ordain.' Here his words simply are: 'For the scripture saith,' after which follow both passages. It seems very natural, then, to suppose that the special expression 'the law of Moses' is here dropped in order to allow the two passages to be quoted together as 'scripture.' And it was a quite common custom for the writers of the New Testament, as well as for the Jews before them and the early Christians who succeeded them, to take two or more texts from different places, and make them read almost as if they were one continuous quotation. Look at Acts i. 20, Romans ix. 33, or James ii. 23. And it cannot well be denied that the two passages which St. Paul quotes

in 1 Timothy v. 18 read most naturally when they are both brought under the one designation of 'scripture': 'For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn; and, The labourer is worthy of his hire.'

The 'Statement' for the current quarter of the Palestine Exploration Fund contains the third report by Dr. Bliss of his excavations in Jerusalem; the first part of Mr. Ewing's narrative of a journey in the Hauran, together with a careful reproduction of Greek and other inscriptions collected by him, and various contributions and comments by other archæologists, especially seven Notes by Herr Baurath von Schick.

Herr von Schick's Notes are characterised by that combination of shrewdness and simplicity which always gives them a flavour of most unusual piquancy. Moreover, whether we find his conclusions acceptable or not, we always find the reasons for them worth considering. In the present series of Notes two are of especial interest, the one on the Pool of Siloam, the other on the city of Bethzur.

Bethzur is a name which the mind of the average Bible reader does not catch hold of. Yet it was an important place, and has had an interesting history. It is first mentioned in the Book of Joshua (xv. 58) as a royal city lying between Halhul and Gedor. Next we are told (in 2 Chron. xi. 7) that it was one of the cities which Rehoboam built 'for defence in Judah,' after the disruption of his kingdom,—where 'built' means fortified, no doubt. Once more it is said (Neh. iii. 16) that the inhabitants of Bethzur came to the help of the Jews of Jerusalem in their struggles to rebuild the walls of the Holy City after the return from the Captivity. These are the references to Bethzur in canonical Scripture. In the Apocrypha it appears more frequently and reaches much greater consequence.

Indeed, it may be said that in the Maccabæan wars it was, next to Jerusalem, the most important place in the land. In and around it some of the most decisive fighting took place. For Bethzur—the 'Rock House'—blocked the highway to Jerusalem from the south, and commanded the frontier of Edom. At Bethzur, Judas Maccabæus gained a brilliant victory over the Syrian General Lysias, and then strengthened the fortifications of the place. By and by want of supplies compelled the Maccabæan garrison to surrender to Antiochus; but again it was recaptured by Judas' brother Simon, and more strongly fortified than before. Is not all this written in the book of the wars of the Maccabees, and matter of common history? But, besides these references in the Apocrypha, there is a tradition which touches the Apostolic history in the New Testament. It is said that it was while his chariot was passing Bethzur that the Ethiopian Eunuch caught sight of the water, now known as the fountain of Dhirweh, and asked 'What doth hinder me to be baptized?' Modern travellers will have none of that tradition, for no chariot, they say, could ever have passed along those stony mountain paths, and the road to Gaza was farther down in the plain below. But there is no question at least that the ancient Bethzur, the Bethzur of Joshua and of Judas, is still existent four miles from Hebron and still called by its ancient name.

Herr von Schick visited the place recently. He was astonished and greatly disappointed at its insignificance. 'I had expected extensive ruins of such an important place.' But there is nothing left except a stony hill with a ruined tower on the top. So Herr von Schick became convinced that the Bethzur of the Maccabees enclosed not only this hill but a tract of country round, especially running east towards the village of Halhul, so that the springs, including the Eunuch's Dhirweh, were *inside* its fortifications. In this way only could Bethzur command the road to Jerusalem, and reach its undoubted consequence. And Herr von

Schick became convinced of a much more important matter than that.

Besides the references to Bethzur in the First Book of Maccabees which have already been touched on, there is a statement in the Second Book, and that statement is not easily reconciled with the rest. For in 2 Maccabees xi. 5 it is said that Lysias, the Syrian captain, 'came to Judea, and drew near to Bethsura, which was a strong town but distant from Jerusalem about five furlongs, and he laid sore siege unto it.' Now, there is no doubt that this word Bethsura is another form of the familiar Bethzur. But that the place is one and the same it is very difficult to believe.

Herr von Schick does not believe it. For, to mention no other difficulty, what can you do with these 'five furlongs'? Schwarz says you will have to read fifteen miles instead of five. But it is five *furlongs*, not five miles. And, after all, the well-known Bethzur is not fifteen miles from Jerusalem, but according to the Onomasticon twenty miles, and according to modern measuring just fourteen English miles, or a hundred and twelve furlongs. So Herr von Schick believes that there were two places that went by the name of Bethzur in the days of the Maccabees. And why not? There were two Bethlehems, two Bethanys, two Gilgals, two Mizpehs, two Ramas, and many more besides these. There were two Bethzurs; and the one we know; where was the other?

Herr von Schick searched in many directions. All the mountains that are round about Jerusalem were considered, but they are all too far or all too low, except one well-remembered mountain on the east, the Mount of Olives. The Mount of Olives is, according to Josephus, just five furlongs from the city. Moreover, it had a place on it once where soldiers were quartered. 'So I come to the conclusion that the Bethzur near Jerusalem was situated on the Mount of Olives, and on its middle top, where now stands the village of Kefr et Tôr.' And once made, many things seem to rise up and confirm the identification. Kefr et Tôr is itself the exact Aramaic equivalent of the Hebrew Bethzur. There always was some town or village on the Mount of Olives, for it was a Bama or High Place, where David used to pray (2 Sam. xv. 32). Akra, the Temple, and Bethzur are repeatedly given together as the three strong places of the Holy City (1 Macc. vi. 26, xiv. 7). A Bethzur so near the city seems to suit the demands of the narrative. And finally, Herr von Schick has discovered at the present village on the Mount of Olives the ruins of many rock-hewn cisterns, 'which were of course once *inside* the fortifications.'

In the rapture over the new discovery of the Syriac Gospels, we are in danger of losing sight of the Gospel of Peter. This may be partly a just retribution. For in some circles there was an unmistakable tendency to exaggerate its importance. Dr. Martineau certainly made too much of it in his famous article in *The Nineteenth Century*; and the reaction began when Professor Rendel Harris answered that amazing article in *The Contemporary Review*. Nevertheless, the Gospel according to Peter, even that fragment of it which has been recovered, is far too precious to be forgotten yet.

The literature around it has accumulated with extraordinary rapidity. It must now be many times the bulk of the original writing itself. For that reason it has become difficult to follow the discussion of its disputed questions. And the difficulty is increased by the rapid change of view which at least one distinguished critic has made and openly avowed. We are therefore thankful for the clear and authoritative account of the present state of the controversy which we find in an article in the current issue of *The New World*, by Professor Armitage Robinson of Cambridge.

From the very beginning, says Professor Robinson, there have really been but two questions at issue—where this so-called 'Peter' got his in-

formation, and when he wrote it down. Now, the first of these questions resolves itself into this: Did he use the canonical Gospels, or did they use him? And here the authorities fall asunder in a most interesting manner. No one would suggest either dulness or dishonesty on either side. Yet it is curious to see that those who had already committed themselves to the late date of our Gospels find that 'Peter' was used by them, and therefore wrote before them; while they who hold by the apostolic origin of the Gospels find them the earlier, and 'Peter' a cunning copyist.

Who are the authorities on either side? Well, on the one side we have Professor Swete, Professor Rendel Harris, and Professor Armitage Robinson himself, together with two strong scholars on the Continent—Dr. Zahn of Erlangen and Dr. H. von Schubert of Kiel. On the other side—Dr. Martineau, as already hinted; the mysterious Author of 'Supernatural Religion'; and, at one time, Professor Harnack of Berlin.

'*At one time* Professor Harnack.' Here is the difficulty, and it appears the weakness of that side. When Professor Harnack first wrote on the Gospel of Peter, which he did very soon after its publication, he stated the belief that 'Peter' was earlier than the Gospels, and had been used by them. Whereupon Dr. Martineau—'an honoured master in his own domain of religious philosophy'—rushed into print in *The Nineteenth Century* with a most popular and much-mistaken reproduction of Professor Harnack's view. But the article was scarce in type when Professor Harnack had changed his view. And we were all reading Dr. Martineau's plausible sentences when Professor Harnack's frank avowal came that he now held the Gospels to be the earlier, and that 'Peter' had made use of them for his own not very creditable purposes. So on that side of the controversy the Author of 'Supernatural Religion' has the distinction of being left alone.

The other question is about the date. And that is more difficult to settle. Professor Swete is convinced that it cannot be earlier than 150 A.D., and would place it at 165 A.D., with some confidence. But if 'Peter' was used by the authors of the canonical Gospels this date is somewhat late, so there are two sides here again. And with one exception, the same scholars are found on either side. The exception is Dr. Harnack. For Dr. Harnack expressed the opinion at the beginning that the Gospel of Peter had been read and quoted by Justin Martyr, and must therefore be earlier than his day; and although he has given up his other early opinion, he holds by that still. This, then, is really the only remaining controversy over the Gospel of Peter: Is it quoted by Justin Martyr, or is it not? And Professor Armitage Robinson, after a careful scrutiny of the evidence in this article, comes to the conclusion that it is not. 'The evidence adduced to prove that Justin quoted from the Gospel of Peter'—these are his words—'is wholly insufficient to prove the assertion, and rather points to the existence of some document, the earliest form of which has been lost to us, from which both Justin and the Psuedo-Peter drew such materials or expressions as they have in common.'

Although there are already 'more than four hundred interpretations' of the passage, students of Galatians iii. 19, 20, will be glad to hear that another has been proposed. For the words must have a meaning; and as long as another attempt is made to find it, there is hope that it will yet be found. The latest effort is contained in an interesting volume of biblical essays by the late Dean of Dromore, which has been noticed in another place (*Studies in Biblical and Ecclesiastic Subjects*. Elliot Stock, 8vo).

The rendering of this much-vexed scripture is almost identical in both our English versions. The Authorised Version says: 'And it (*i.e.* the law) was ordained by angels in the hand of a mediator'; for which the Revisers have given us: 'And it was ordained through angels by the hand of a mediator'—possibly more literal, but really an

insignificant alteration. And the twentieth verse is exactly the same in both: 'Now a mediator is not a mediator of one, but God is one,' except that the Revisers have put a semicolon after 'one,' in place of the Authorized comma.

What, then, is the objection to this translation? There are three objections. First, it makes barely intelligible English. Next, it has little, if any, connexion with its context. And, thirdly, it does not translate the Greek. Why St. Paul should say here that a mediator cannot mediate between a single party but needs two, and even why he says it so clumsily, may perhaps be cleverly explained, for clever expositors can explain anything. But the expositor has not yet come who could tell us why he wished to say that, and then used language which does not say it at all.

Not that it would have required a great revolution in his language to say that. It would only have required the omission of a single little word. But the omission of a single little word often makes a great difference. Here the little word is the definite article. And as long as it is here, Dean Campbell holds that the apostle's language cannot be translated: 'Now a mediator is not a mediator of one'; but must be rendered, 'Now the (or *this*) mediator is not a mediator of one,'—let us make of that rendering what we will.

Of the four hundred and more interpretations that have been offered, there is one that in these days has outstripped all the rest, and got very freely accepted. And no wonder. For it is both attractive in itself, and it is associated with very great names. Dean Campbell gives it in the words of Professor Sanday of Oxford: 'The Law had a mediator: therefore the Law involves two parties. In other words, it is a covenant. On the other hand, God, the giver of the promise, stands alone, therefore the promise is not a contract, and resting on God is indefeasible.' These are not Dr. Sanday's very words, so far as can be discovered, but they express his meaning. And that meaning seems to be, that the Law which was given to the Israelites by the hand of Moses as mediator, was inferior to the Promise already given to Abraham; for the Law being a covenant, required that the Israelites should keep their side of it, as well as that God should keep His, which they were not able to do; but the Promise had only the one side, God's, and there was little fear that it would not be fulfilled. Professor Sanday has the expositor's issues far too finely touched in him to express himself dogmatically on this interpretation. He simply says: 'At the present moment there is a tendency to acquiesce in that given above, which, it is hoped, will be thought satisfactory.' But it is not quite satisfactory. To Dean Campbell, at least, it is quite otherwise.

For the definite article stands in the way, and the definite article cannot be ignored. It was not 'a mediator' that St. Paul wrote down; it was 'the mediator,' and we must gather his meaning accordingly. Dr. Campbell holds that his interpretation gives the article its place, and has other advantages to boot. This is how he translates the passage: 'It (the Law) was ordained (or *administered*) through angels by the hand of a mediator. Now this mediator is not a mediator of one (covenant); but God is one.'

Accordingly, Dean Campbell's mediator is not Moses but Christ, and it must be confessed that Moses cannot without some straining be represented as the administrator of the Law, and its mediator between God and man, as Bishop Lightfoot clearly saw. Dean Campbell's mediator is Christ. And he understands the Apostle to say that the Law was administered through angels, but by the hand or power of a mediator; and that this mediator, being Christ Himself, was thus the mediator not of the Promise only, but of the Law also. For the Law and the Promise are not antagonistic; neither is the Law antagonistic to the better Covenant that is to follow. Christ is the Mediator or Intercessor between God and man under the Law as under the Promise and under

the Gospel. There is but one Person with whom man has ever to do. There is but one Mediator between them. And as it is the same God always, so also is it always the same Mediator. Or, as the apostle again, and very plainly, puts it to Timothy: 'For there is one God, one mediator also between God and men, Himself man, Christ Jesus' (1 Tim. ii. 5, R.V.).

Such is the interpretation of the late Dean of Dromore, put into fewest words. That it will brush aside all the four hundred and more interpretations that have gone before it, would be to claim for it more than he claimed himself. But it is brought out with a full knowledge of all that may be said for contrary views (as that the article is used generically), and also of its own superficial obstacles (as the gender of the adjective 'one'), though these things are omitted here; and if it only sends us to a fresh and hopeful consideration of the apostle's words, it will not have been published in vain.

The Critical Review for the current quarter contains, among other things, a review by Professor Marshall of Resch's new work, *Parallel Texts to Matthew and Mark*. The volume belongs to Gebhardt and Harnack's *Texte und Untersuchungen* series, and is the third contribution to that series by Dr. Resch. The three books are all in one line of investigation. The *Agrapha*, which came first, contained a collection and examination, more thorough than had ever before been attempted, of the utterances attributed to Christ in early Christian literature, but not contained in the Gospels. The second promised a collection and criticism of the texts in early Church literature that are parallel to those found in the canonical Gospels, and was itself an introduction to that collection. The present volume is the first of the two thus introduced, its companions on Luke and John being announced to appear shortly. It is occupied therefore with the passages from (or parallel to) Matthew and Mark that are found in the earliest literature of Christianity. It quotes more than two hundred of such passages, and offers remarks, sometimes lengthy and very valuable, on the divergences between them and the form in which they are found in the text of our canonical Gospels. To some of these 'remarks' Professor Marshall directs attention. There are two of special consequence. One of them may be considered at another time; the other may be touched on now.

It is the trinitarian baptismal formula of Matthew xxviii. 19: 'Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Dr. Resch is well aware that 'it is a settled axiom in some theological circles that these cannot be the literal words of the Lord Jesus, but that they are "a comparatively late product of the dogmatic development of the Church."' But he finds that the 'axiom' needs verifying. The evidence runs strongly the other way.

First of all, the trinitarian formula is traceable even in the preaching of John the Baptist: '*God* is able of these stones to raise up children unto Abraham'; '*He that cometh after me*, is mightier than I'; and, 'He shall baptize you in *the Holy Spirit*.' Next would come the parallels to this text in the Apostolic writings, a large subject which Dr. Resch reserves for a separate volume. But, in the third place, there are not a few appropriate quotations from the oldest Patristic literature. Clement of Rome has three palpably trinitarian passages, of which one is: 'We have one God, and one Christ, and one Spirit of Grace who was shed upon us.' Ignatius has four. Then comes the Didache, which gives us the earliest citation of the baptismal formula outside the Canon. 'Baptize ye into the name of the Father, and of the Son, and of the Holy Ghost, in running water' (ἐν ὕδατι ζῶντι). And there are many more that follow.

But the strongest proof that the words of the baptismal formula are the veritable words of Jesus Himself, is the fourth and last in Dr. Resch's list. It is the prevalence of the formula amongst all the

heretical sects. Some of these sects were heretical on this very subject of the Trinity, but even they retain these tell-tale words. The Jewish Christians, who were so reluctantly drawn to the trinitarian conception of God, used the formula constantly. See the Clementine Homilies, for example. Even the perverse Gnostics adopted it for their sacrament of initiation, 'manifestly,' says Dr. Resch, 'in order that they might not altogether lose connexion with the common consciousness of the Church and the right of the Christian name.' In short, it was the bond of union between all who claimed the Christian name; the one thing which, amid a thousand divergences of creed and practice, never changed; the one thing *common* among all so-called Christians, orthodox and heterodox alike.

August Dillmann.

By the Rev. T. Witton Davies, B.A., M.R.A.S., Principal of the Midland Baptist College, Nottingham.

II.

Though for many years widely known as an Ethiopic scholar, Dr. Dillmann had, up to the year of his settling at Berlin (being then forty-six years of age), produced no book outside his special line of study, and, as the bibliography will show, but few articles. In 1869 the first edition of his *Commentary on the Book of Job* was published. The fourth and last edition of this Commentary was issued in 1891, with many changes and improvements. If time failed him to make the necessary alterations, the reissue was delayed: he would never countenance a mere reprint.[1] In the preface to the last edition of his 'Job' he accounts for the delay by his inability to find time to revise the work. All Dr. Dillmann's Commentaries appeared in the *Kurzgefasstes Exegetisches Handbuch* series, and were based upon earlier volumes in this series. The first edition of 'Job' followed largely Hirzel's as amended by Justin Olshausen.

'Genesis,' based in the first instance on Knobel, made its appearance in 1875. He brought out the sixth and last edition in 1892. I remember asking him, in July of that year, whether he was coming to the London Oriental Congress to be held in September. He replied that he intended spending his holiday in correcting the proof of the new edition of his 'Genesis.' This was the way in which he spent most of his holidays. How hard he worked during semester his students knew well. Yet whether term time or holiday he was always glad to welcome pupils who called to see him.

For a complete list of his Commentaries and for a list of his other writings, see the appended bibliography.

In learning, sound judgment, carefulness, and fairness, Dillmann's Commentaries are unexcelled if not unequalled. He puts aside all theological or religious applications; there is in him none of the unctuousness which one expects to see in Delitzsch's and even in Canon Cheyne's Commentaries; he aims directly and solely at the elucidation of the text before him, and whatever aid philology, grammar, history, and archæology—though he is less strong in this last—can give, is used.

In the interpretation of single words, their meaning, as settled or suggested by usage or by the cognate languages, was fully dealt with. Parallel passages were adduced in such abundance and with such quickness as to make it hard for the student to write them down. It is always easier to correct a hard text than to explain it, but this frequent resource of a shallow or hasty exegesis was seldom employed by Dillmann. When necessity was laid upon him he did not

[1] The late deservedly famous English scholar, Dr. W. Wright of Cambridge, had a similar scruple. On the only occasion when I had the privilege of meeting him—it was just before his death—I asked him if, as the second edition of his Arabic Grammar was out of print, he intended issuing a third. He replied No, for since he published the second edition many native Arabic Grammars had appeared, and he would have to carefully study these before producing a third edition of his Grammar.

hold back from it, and perhaps, as Dr. Budde suggests (*Theologische Literaturzeitung*, p. 399, 1892), he more frequently adopted corrections of the text as time went on; but he often described the emendations of others as *nicht Hebräisch*, and instead of the not-Hebrew, showed the original to be good Hebrew and good sense.

Dillmann used the Jewish writings far less than Delitzsch. He was no doubt also less acquainted with them. But on the other hand he was a far better Semitic scholar than Delitzsch, and he never descended to the vagueness or to the rabbinical quibbling too often seen in the writings of the justly celebrated Leipzig expositor.

One day I asked his opinion of the relative usefulness for Old Testament study of post-biblical Hebrew writings and of the languages cognate to Hebrew. His answer was at once on his lips: 'The Mishnas, Talmuds, Midrashes, and the like, are almost useless; the exegesis in them is nonsense (*unsinn* was the word he used); keep on with your Arabic, etc.; they will pay you best.' I could not help thinking at the time, and it is my opinion still, that Dillmann was somewhat prejudiced in the matter; and I fear that his prejudice arose from ignorance. I say this with the profoundest deference to the learning of this great and good man. But that his advice was *in the main* sound most competent judges will agree.

As to the value of Dillmann's Commentaries, Dr. Budde, in the number already quoted from—the *Theologische Literaturzeitung*—says truly that they are 'the most perfect form of the *Commentarius perpetuus* to the Old Testament which the nineteenth century has produced.' This testimony has greater weight when it is remembered that Dr. Budde belongs to the extreme left on Old Testament subjects, though a fairer and more genial critic is not to be found.

Dr. Driver, in his valuable *Introduction*, on p. 2, names the following as the most important works for studying the 'Hexateuch':—

1. Wellhausen's *On the Composition of the Hexateuch.*
2. The writings of Dillmann, Delitzsch, and Kuenen. Dillmann's Commentaries are named as specially helpful.

I myself, as a teacher of Hebrew and the Old Testament, have no hesitation in saying that Dillmann's Commentaries are, for the books expounded, the most useful on my shelves; and I have heard Professor Halévy of Paris, my dear friend Professor Marshall of Manchester, and many others give the same experience.

On the 25th of April 1893, Dr. Dillmann reached the 'three score years and ten,' and many were the congratulations he received. The professors of all the faculties invited him to a banquet, at which eloquent testimony was borne to the magnificent work accomplished by the guest. A few days later the students of every faculty invited him to a *Fest Commerz* held in his honour, and it was a sight to be remembered, to see the grand old man surrounded by so many of his youthful admirers, working most of them under other teachers, but all united in desiring to honour the first Ethiopic scholar, and one of the first Hebraists of his day.

The last time he was seen in the university was on Saturday morning, the 23rd of June last. For two hours he discussed in seminar the first six verses of the last chapter of Malachi, laying special stress upon the words, 'The Lord shall *suddenly* come to His temple.' His final words were such as his students have often heard, 'das Weitere das nächste Mal'—'More next time.' He looked unusually wearied and pale, but no one suspected that his end was so near. He was taken so ill on returning to his home in Schill Street, that he was compelled to retire to bed. Here he remained most of the following eleven days, suffering from inflammation of the lungs. On the 4th of July he peacefully passed away. In Berlin there was such deep and widespread grief as has been rarely known. See the papers for the next day, one of which, the *National Zeitung*, lies before me as I write.

In class Dr. Dillmann was quiet, and kept closely to his paper. His voice was weak, but it was very distinct. He read quickly, and at times it was almost impossible to follow him, especially to write down the constant references he gave. But in his delivery there was no hesitation, and in its way the elocution was perfect. He had a very sweet voice, and a strikingly earnest, intellectual face. But what impressed me most was the intense conviction that rang out in the delivery: every word came from the heart. If one knew the man he could be traced in every utterance. The teacher whom, in this respect, I consider most like Dillmann is Dr. Martineau. When a student in London fifteen years ago, it was my privilege to attend the lectures, now published in two volumes,

with the title *A Study of Religion*, and the remembrance of Dr. Martineau's beautiful face revealing a beautiful character, and of his very subdued but heart-charged delivery, remain with me unto this present time. But Dr. Dillmann had more 'go' than Dr. Martineau, and at times one could hear from the great Hebraist specimens of rich, dry humour. One morning, in seminar, I had the rare treat of seeing Dr. Dillmann smile: that smile was called forth by the ridiculous blunder of a student. Some of the students told me when the class was over that such an incident was unprecedented: they had never seen and never heard of Dillmann smiling in class before that day. They said I was highly favoured in being able to witness such a sight.

If a student came to class late, it was the doctor's habit to raise his glasses and to fix his eyes upon him until he got to his place. All this time the other students stamped and hissed, so that we had strong inducements to be in time.

In the weekly 'Seminar,' where he got students to read and answer questions, he was very severe if he saw signs of laziness. Never have I heard any teacher use such invective and sarcasm as he did. Yet so great was his hold on the men, that no one thought of answering him or of resenting his treatment.

In the *Old and New Testament Student* for June 1892, Dr. Rubinkam of Basel, writing of Professors Duhm and von Orelli, the Old Testament teachers at Basel University, adds these words: 'Their geniality and courtesy in the seminar are in great contrast to the denunciations for ignorance which the students in Berlin seminar weekly accept from Dr. Dillmann.' I attended Dr. Dillmann's seminar for four months without a single absence; but where he used strong language it was deserved. It was currently reported in Berlin that the laziest students were those of theology. Certainly, some of the students who belonged to Dillmann's classes cared little, if only they got their licence to preach. Dr. Dillmann was a lifelong worker: in session or in holidays, at home or abroad, he had always some work in hand. Tradition has it that during the forty-eight years of his career as teacher, he never missed a single class. Surely such a teacher might be excused if he showed scant pity for idle and careless students.

It may be well to add Dr. Dillmann's opinions on one or two things of interest. These I gathered from conversations with him, and they were recorded in my diary at the time.

Speaking to him about Hebrew grammars, he said that Böttcher's was good as a thesaurus. König's was valuable as giving the views of Kimchi and others; and its treatment of the forms was excellent. Ewald's grammar was the best existing: it was much more satisfactory than even the last edition of Kautsch's *Gesenius*. Harper's books he knew nothing of, but he had not much faith in the inductive method. (It should be stated that elementary Hebrew is not taught in the German universities. It is the gymnasiums which give the grounding in the classical languages and in Hebrew.)

The best lexicon is still Gesenius's *Thesaurus*—so he considered. Mühlau and Volck's *Gesenius*, and also the new English and American *Gesenius*, edited by Professor Francis Brown (the first part had been sent him for review), were too fanciful in their etymologies. But he added, 'I make my own lexicon as I go on; and that is what every student of the Old Testament should aim at doing.' Of the work *Nominalbildung in den Semitischen Sprachen*, by my kind friend and teacher Dr. Barth, and of the similar work by Lagarde (or 'blagard' (blackguard), as in this work he appears), Dr. Dillmann answered, 'Ganz Theorie'—'all theory.'

He told me one afternoon that, in his opinion, the final settlement of Old Testament questions would come from England. He looked with thankfulness upon the growing band of careful Bible scholars to be found in this country. Of Dr. Driver he spoke in very high praise.

(*To be continued.*)

Requests and Replies.

On what grounds is the authority of the gossiping Eusebius, in reference to the order of the Four Gospels, preferred to that of Tertullian, who wrote about two centuries earlier?

If it be replied that Eusebius quotes from the now-extant writings of Papias, of earlier date than Tertullian's, then I wish to know, what is there to induce any trust in Papias, one of whose statements is, 'Judas walked about this world a sad example of impiety,' in direct contradiction to Matt. xxvii. 3-5?—D. G. W.

1. The epithet 'gossiping' is not applicable to Eusebius, who, of all the Fathers, is the most methodical and painstaking in seeking and communicating to his readers the best sources of information open to him.

2. Tertullian did not write *two* centuries earlier than Eusebius. Very little more than one century (150–264 A.D.) separated their births, and not more than one the periods of their best literary activity.

3. It is true that time has only left us scraps of Papias' writings, chiefly preserved in Eusebius. But the fragmentary character of our knowledge of him should not be allowed to diminish our respect for the information conveyed in those scraps. As to the conflict of his notice of the fate of Judas with Matt. xxvii. 3–5, it may be said:

α. That if Matthew's account is ancient, that of Papias is so likewise; and it doubtless contains some tradition gathered by him from the Presbyters. The Evangelists contradict one another on many points, yet your correspondent presumably has some 'trust' left in them. Why, then, should a single statement of Papias, contradictory of Matthew, discredit the whole of him?

β. Each of Papias' statements as handed down must be judged on its own merits. He only compiled the traditions, good or bad, which he gathered from an older generation. He does not claim to have selected and preserved some and to have rejected others, but to have written down whatever any presbyter said. This being so, the circumstance that some of his traditions were rubbishy, does not prejudice others which were eminently sane, such as his account of the origin, etc., of the Gospels.

γ. The recent discovery of the attribution of the last twelve verses of Mark to Aristion goes some way at least to substantiate the real existence of one of the men whom Papias names as his chief sources of information; and his whole account, as preserved in Eusebius, is so far confirmed in an unexpected manner and from an independent source.

4. Tertullian was a *perfervidum ingenium*, full of religious life and fire, but very uncritical as compared with Eusebius of Cæsarea. Still his statements are necessarily based on an early state of the Latin Gospel text, and are so far of importance.

F. C. Conybeare.

Oxford.

Can we not have in *The Expository Times* some articles on 'Biblical Chronology?' If this is not convenient and practicable at present, I respectfully ask an answer in your 'Requests and Replies' department to the following questions:—

What are the probable dates of Abraham's Call, of the Flood, and of the Creation of Man?

What is the best work on Biblical Chronology?—F. D. T.

1. 'What are the probable dates of Abraham's Call, of the Flood, and of the Creation of Man?'

According to Genesis (xii. 4, xxi. 5, xxv. 26, xlvii. 9) the Call of Abraham was 215 years before the entrance of Jacob and his family into Egypt. This latter event probably took place during the domination of the Hyksos or Shepherd Kings, within a century before or after 1750 B.C., and hence the Call of Abraham would be within a century before or after 1965 B.C. A more precise date, owing to the uncertainty of Egyptian chronology, cannot be given. The Flood, according to the Hebrew Text, occurred 368 years before the Call of Abraham (Gen. vii. 6, 11, viii. 13, xi. 10–26, xii. 4.); according to the LXX., 1018 years before, or about 3000 B.C. Assyrian discoveries, however, have revealed an historical period extending back to nearly 4000 B.C., and the Flood must be placed many centuries earlier. The interval between Man's Creation and the Deluge, according to the Hebrew Text, was 1656 years (Gen. v. 3–32, vii. 6.), and according to the LXX. 2262 years. Human remains, however, have been found which indicate the existence of man at a

period about 8000 years B.C., and he may have been on the earth much longer.

2. I know of no special work to recommend on Biblical Chronology. EDWARD L. CURTIS.

New Haven, Conn.

In vol. i. of the 2nd series of the *Expositor*, a theory that Abraham was not really commanded to sacrifice his son is based on the assertion that the noun translated 'burnt offering' in Gen. xxii. 2 does not necessarily mean more than 'offering.' Does the best Hebrew scholarship allow this interpretation? —H. W. H.

I should simply say that Hebrew scholarship, good, bad, and indifferent, maintains that עֹלָה means 'burnt offering,' viz. that which *goes up* in fire and fragrant smoke to God. But even though it did mean 'offering' merely, I do not see what difference that would make; for it certainly cannot mean anything but an offering to be *sacrificed* on the altar. So far from עֹלָה meaning *less* than burnt offering, it is often equivalent to כָּלִיל, *whole* burnt offering, being rendered by the Septuagint 'holocaust.' J. A. PATERSON.

Edinburgh.

I have several times tried to use the Revised Version at family worship, for I am well aware that it gives a more accurate account of the original than does the Authorized, but I have always had to give it up. I do not think it is the unfamiliarity of its language only. It seems to me that it is often (I refer to the New Testament only, however) so un-English. Take the translation of the tenses. You know how often a perfect has been changed into a past. In very many cases the change is a great gain. But there are not a few cases where it seems to be a mistaken adherence to a Greek idiom which is different from ours. I am anxious to go into the subject more carefully, and I shall be much obliged to you if you will mention any accessible and reliable literature.—W. M.

A few years ago Dr. R. F. Weymouth, author of the *Resultant Greek Testament*, and a capable scholar, contributed a series of articles on this subject to *The Theological Monthly*. These articles have lately been reprinted in a shilling pamphlet, and published by Mr. David Nutt. The title of the pamphlet is: *On the Rendering into English of the Greek Aorist and Perfect.*

But anyone who wishes to understand the subject in its whole bearings should read the chapter in Professor Burton's newly issued *Syntax of the Moods and Tenses in New Testament Greek* (T. & T. Clark, 6s. 6d.), an extremely able and interesting book. Nowhere else can the relation between the Greek and the English idiom be so clearly and speedily caught. On p. 24, Professor Burton gives the Greek and the English idiomatic usages of these tenses in parallel columns, and it is at once seen when the past should be used in English for the Greek aorist, and when it should not. Professor Burton has not the Revisers in mind as Dr. Weymouth has, but he silently answers them now and then. EDITOR.

The School of Ritschl.

BY PROFESSOR THE REV. JAMES ORR, D.D., EDINBURGH.

IN a paper in the September number of this Magazine last year an attempt was made to give some account and estimate of Ritschl himself and his theology. Whatever judgment we may form of the man and his system, the fact is undoubted, as there pointed out, that Ritschl's teaching has had a most powerful effect on multitudes of minds in Germany and other countries, and has given birth to what, by general consent, is recognised as the most influential theological movement of recent times. It touches all spheres and sides of theology, and gives a character to the thinking of many who are not formally ranked as Ritschl's disciples. This of itself is evidence of the forcefulness of the original impulse, while it enables us to estimate better than we can do even from the study of Ritschl himself the innermost meaning and permanent worth of his system. For it is a truism to say that the real spirit of any movement, and the elements of permanent worth which belong to it—as well as the weaknesses and inconsistencies which inhere in it—only become fully manifest in its historical

development. In this sense, the study of the school of Ritschl is on a larger scale the study of Ritschl himself.

When we speak of Ritschl as the founder of a school, we mean more than merely that he has exercised a freshening influence on the theology of his time, or even that he is a noteworthy theological thinker and writer. There have been many leaders of thought in theology—Rothe, for example—who yet have not been founders of schools. We use this title to describe one—Schleiermacher, for instance—whose thinking has something principial or germinal in it; who looks at theology from a distinctive and original standpoint; who determines its aims and methods along new lines; and the principle of whose teaching proves its fertility by the abundance and variety of its developments and applications in the different spheres of theology. Applying this test to Ritschl, we cannot deny him the right to be regarded as the creator of a school. Widely divergent in the details of their systems as many of his followers are,—strongly as some of them, while acknowledging their obligations to Ritschl, desire to assert their independence,[1]—they are yet fitly grouped together as sharing in a common impulse, and united by certain fundamental resemblances alike to their master and to one another. Among these generic features which bind together the Ritschlian party are those with which the study of Ritschl has already made us familiar, viz. the strong contrast they all draw between religious and theoretic knowledge; the desire to free theology from all association with, and dependence on, metaphysics; the insisting on the positive revelation in Christ as the one source of true religious knowledge; the central position they all assign to the doctrine of the kingdom of God, and their making of this conception determinative of every other notion in theology—*e.g.* of that of God, of sin, of the Person of Christ, of redemption; the rigorous exclusion from theology of everything which lies outside the earthly manifestation of Christ (*e.g.* pre-existence, eschatology); and finally, the distrust of, and antagonism to, everything of the nature of mysticism in religion. Partial exceptions must be made in the case of individuals.

A greater difficulty arises when we attempt to describe the circumference of this school. Certain important names are generally recognised as representing it in theology, as Herrmann of Marburg, Kaftan of Berlin, and (under Ritschlian protest) Bender of Bonn; beyond these we have a class of able writers, more or less representative of the ideas and tendencies of the school in different departments, as Harnack in Church History, Wendt in New Testament Theology, Schulz in Old Testament Theology and Christology; finally, we have a wider circle of talented and enthusiastic disciples who have done good work in the magazines of the school,[2] and in separate publications—men like Bornemann, Reischle, Gottschick (editor of *Zeitschrift*), Schrempf (deposed on the *Apostolicum* question), with many others. Reischle, *e.g.*, takes up the mediating rôle—writing on such subjects as, 'Can we know the deep things of God?' 'A Word on the Controversy on Mysticism in Theology,' and in an able article in the *Studien und Kritiken* (1891), energetically combating Kaftan's empirical theory of cognition. Bornemann, again, in his *Unterricht*, has attempted a sketch of the theology of the school in systematic form; he also writes the pamphlet *Bitter Truths*, in reply to Egidy's *Earnest Thoughts* (*Ernsten Gedanken*), etc. His *Unterricht* is a curious example of the upside-down kind of treatment to which the working out of Ritschlianism leads in theology, beginning as it does, after some introductory matter, with the kingdom of God in its perfection in glory; then treating of the world in its opposition to this kingdom; then of the kingdom in its present form; then of the Person and work of Christ; then of the knowledge of God; finally, of the Church, and Christian life and duties.

It is of more interest to us to observe how, within this general framework of the Ritschlian party, there has developed itself the most marked individuality in the different members of the school, often leading to entire divergence of view on the most essential points. This may be pointed to as evidence of the healthful vitality of the movement, but it has its side of weakness also, and leaves the impression of a lack of unity and coherence in the Ritschlian theology, arising, it may plausibly be held, from its subjectivism, or weak hold on objective truth, and from the absence of a controlling standard of belief. It would, indeed, be possible, though not perhaps profitable, by playing off the various writers of the school against

[1] Kaftan, *e.g.* in his *Das Wesen*, etc. Preface.

[2] Chiefly the *Zeitschrift für Theologie und Kirche* and *Die christliche Welt*.

each other, to make out a far stronger case for the disintegration of Ritschlianism, than they are able to establish, in their favourite line of criticism, for the disintegration of catholic dogma. Only to indicate what I mean—we have Herrmann definitely separating himself from Ritschl in his theory of knowledge; we have Kaftan decisively repudiating Herrmann, and declaring that with his Kantianism he is back again on the old ground which makes a philosophical view regulative for the treatment of theology;[1] we have Reischle as vigorously demolishing Kaftan's empiricism, and regarding it as the surrender of the possibility of theology;[2] we have Bender thrown over by all parties, while Herrmann retaliates on his own critic by describing Bender as only a 'secularised Kaftan';[3] we have another writer in a recent number of the *Zeitschrift* of the school (Troeltsch) describing Kaftan's apologetic as sceptical in its standpoint, and only avoiding the consequences by falling back on revelation in Christ without either making good the exclusively supernatural character of this religion as against the claims to revelation of other religions, or showing what supernatural in this connexion means.[4] Finally, Ziegler of Strassburg, an independent critic, with much more justice, sees in Bender's theory of religion simply the 'unveiled Feuerbachism of the Ritschlian theology.'[5]

Approaching the study of this school more seriously, I shall endeavour to bring out as concisely as I can the distinctive positions of some of its leading representatives on the main topics under discussion in their circles. This method of comparison will enable us to see at once the measure of their agreement, and the amount of their divergence, both from each other, and from their common master Ritschl.

We begin naturally with that on which all the members of the school lay great stress—*the theory of knowledge*. The common points here are the assertion of what Kaftan calls the primacy of the practical over the theoretic reason; the denial of the power of the theoretic reason to attain to any knowledge of God, or of supersensible reality; and the consequent drawing of a strong distinction between religious and theoretic knowledge. But within these limits, as already indicated, the widest differences prevail. Herrmann is out and out a Kantian in his view of the Practical Reason, and of an *à priori* moral law, though, in divergence from Kant, and really in inner contradiction with him, he places at the centre of all 'the feeling of self' (*Selbstgefühl*), to the satisfaction of which both religion and morality are related as means. Kaftan, on the other hand, is as decidedly an empiricist as Herrmann is an idealist—stands on the basis of Locke or Hume, and rejects all *à priori* norms, whether on the theoretic or the practical side. Bender's position I shall refer to later. Yet Kaftan is distinguished from the other members of his school by the earnestness of his attempts to find a means of adjustment between faith and theoretic knowledge which may avoid the appearance of collision between them, and save his faith-theology from the reproach of subjectivism. This is the weakest point in the theology of Ritschl, that by resolving religious knowledge wholly into 'value-judgments,' and making a complete divorce between religious and theoretic knowledge, he seems to throw doubt on the objective truth of the former. Both in his *Wesen* and his *Wahrheit*, Kaftan deals with this difficulty, and makes liberal concessions in the way of conciliation. He goes so far as to grant the theoretic character of the propositions of faith. 'The fact itself,' he says, 'of the theoretic character of the propositions of faith lies clear before our eyes.'[6] He argues strongly that there is only *one* truth, and that all truth is from God; concedes that faith-propositions have their theoretic side, and that 'in the treatment of the truth of the Christian religion, it is the theoretic side of these which comes into consideration'; explains that 'truth' in this connexion means simply what it does in other cases, not subjective truth, but 'objective'—'the agreement of the proposition with the real state of the case,' which is unaffected by our thoughts and judgments upon it, etc.[7] In a more recent article in the *Zeitschrift*, he even proposes to abandon the expression 'judgments of value' altogether, as liable to misapprehension. 'I have,' he says, 'in this attempt to describe the knowledge of faith according to its kind and manner of origin, avoided the expression "Werthurtheile," though I have earlier so characterised the propositions of faith. They are theoretic judgments, which are grounded upon a judgment of

[1] *Das Wesen*, p. 13. [2] *Stud. und Krit.* 1891.
[3] *Theol. Lit. Zeit.* No. 4, 1886.
[4] *Zeitschrift für Theologie und Kirche*, 1893, p. 509.
[5] Quoted by Pfleiderer, *Die Ritschl'sche Theol.* p. 123.
[6] *Das Wesen*, p. 109 (1st ed.).
[7] *Die Wahrheit*, pp. 1–7.

worth, which therefore cannot be appropriated without entering into this judgment of worth which lies at their foundation.'[1] But this only raises the new question—What is meant by a 'theoretic judgment' which rests exclusively on a judgment of worth?

The truth is, that while Kaftan, in the above expressions, seems to be vindicating an objective character for his propositions of faith, he never really gets—and from his empirical basis cannot get—beyond subjective postulates and representations. What is more to our purpose at the present stage—these views with which he sets out, of the unity of truth, of the theoretic and objective character of our faith-knowledge, are completely left behind in the subsequent discussions. There we have the old dualism brought back in the most pronounced form. In the analysis of knowledge in the *Wahrheit*, *e.g.*, we have a distinction drawn between Opinion, Faith, and Knowledge. 'An opinion,' we are told, 'can be true, and religious faith is always regarded as true, by him who adheres to it. But neither in the one case nor in the other do we speak of such a thing as knowledge. . . . Faith lies in quite a different sphere from both knowledge and opinion. . . . In contradistinction to faith and opinion, knowledge signifies that we are convinced of the state of things in a manner which admits of no doubt.'[2] The drift of this, confirmed by the context, is, that knowledge is excluded from faith; and since theology consists only of faith-propositions, it cannot give knowledge. The amazing thing is that, after all, it is held by Kaftan to be the direct function of faith to give us knowledge—nay, the highest knowledge—on the supreme questions of existence; and it is claimed that it is the *sole* source of knowledge on these questions. 'Christian faith,' we are told, 'asserts that it is the true knowledge of the First Cause and of the final purpose of all things. . . . it offers just what philosophy has sought as the highest knowledge, or as the solution of the enigma of the world. . . . The task is no other than that of proving that the knowledge supplied by Christianity as to the First Cause and final purpose of all things is true.'[3] I think that anyone who goes carefully through Kaftan's books will be compelled to come to the conclusion that underneath an appearance of great clearness and precision of style, there exists about as confusing and incoherent a system of positive thought as could well be presented. He will be struck also by the fact that in neither of his works—while speaking constantly of faith—does Kaftan ever give a proper definition of faith, and such descriptions as he does give have generally reference to it as a mode of apprehension.

Connected with this theory of knowledge in the school of Ritschl, considerable importance attaches to the *theory of religion* of the members of the school. In one negative respect the Ritschlians all agree, viz. in denying to the soul any essential or immediate conscious relation to God. The first thing is not the consciousness of dependence on God, or of relation to Him, but some impulse or want of the individual life—in Ritschl and Herrmann, the feeling of personality, and the desire for freedom from the limitations of nature, and for dominion over the world; in Kaftan, the wish for life, or blessedness. God is then postulated as the means by which this end is to be brought about. Here again Kaftan severs himself from the others, and formulates a theory in keeping with his empirical basis. Briefly stated, it is this. Man finds in himself a desire for happiness, which with Kaftan is a synonym for 'life.' But experience shows that this longing for blessedness is not satisfied by anything in this world. The good which satisfies it must therefore be a supramundane, and furthermore an infinite, good. In this infinity of 'the claim upon life,' inseparable from our nature, and which the world is not able to satisfy, lies, according to Kaftan, the root-motive of religion. 'Generally, the claim on life,' he says, 'lies at the foundation of religion. That this claim is not satisfied in the world, and further through the world, is the common motive of all religions.'[4] It would be a pertinent criticism on this theory to ask, But whence this claim on life? Why this striving after an infinite and supramundane good? What view of man's nature is implied in the possibility of such strivings? And how far does the mere existence of such a wish or claim guarantee the existence of an object or good fitted to satisfy the claim? These are questions which Kaftan does not answer, but which a true theory of religion should answer. But we may see next how Kaftan connects this theory of religion with Christianity, and with the proof of its truth. It has been observed by

[1] *Zeit. für T. u. K.* 1891, p. 501.
[2] *Die Wahrheit*, Eng. trans. ii. p. 14.
[3] *Ibid.* i. pp. 4, 5.
[4] *Das Wesen*, p. 67.

Köstlin that Ritschl himself never attempted any definite answer to the question of apologetics—How do we know that in Christianity we have the truth? Ritschl certainly hints at the matter when he says in his large work, 'Its representation in theology will, therefore, come to a conclusion in the proof that the Christian ideal of life, and no other, altogether satisfies the claims of the human spirit to a knowledge of things.'[1] It is along this line—the agreement of Christianity with our postulates of what is necessary to the realisation of the idea of the supreme good—that Kaftan seeks the proof of the truth of Christianity. First, he sketches the idea of the supreme good, as that is deducible from the claim on life, and the facts of experience and history. History shows that the supreme good must be a moral one; experience also demonstrates that it must be a supramundane one. Its true, rational, universally valid idea, in short, is that of just such a kingdom of God as we have made known to us in Christianity. This kingdom is therefore a postulate of reason—*if* the supreme good is to be realised. It is a further postulate of reason that it must be made known to us in history by divine revelation. The Christian revelation, as an historical fact, is then compared with this preconstructed idea, and these assumed postulates, and is found of course to agree with them. In this agreement lies the proof of its truth. Only when we speak of Christianity in this connexion, we have to remember that it is just so much of Christianity as it suits the requirements of Kaftan's theory to admit. It seems to follow that, rightly understood, what is called faith in Christianity is much more faith in Kaftan's peculiar hypothesis about religion. Christianity, that is, does not come to us with any self-certifying power. First, we have to reach this idea of the supreme good, and of the kingdom of God as corresponding with it, by what Kaftan himself calls the speculative method. Then we prove Christianity to be true by its agreement with this idea. I fear if the demonstration is made to hinge on the success of this attempt, it will be a long time before the claims of Christianity meet with general recognition. Here we observe a distinct superiority in the method of Herrmann over that of Kaftan. Herrmann, too, has his theory of religion, and his manner of applying it to the judgment of Christianity is not essentially different from Kaftan's. But after his first work, Herrmann leaves his theory of religion very much behind him, and goes out on a totally different line of proof. The great—almost the sole—idea in his later writings is the irresistible impression (*Eindruck*) which Christ makes on the soul historically confronted with Him, compelling the acknowledgment that God is with Him, and is gracious. This is a true thought, and Herrmann has done service in ringing the changes on it as incessantly as he has done. After all, however, it leaves us very much in the vague as to the nature of this 'Power over all things' which Christ is alleged to reveal. Herrmann thinks that by this method he has shaken himself clear of all dependence on philosophical assumptions, but he only accomplishes this by reducing the impression we receive from Christ to something so indefinite and formless that no proper theology can be deduced from it.

From these fundamental positions, it will be possible to sketch rapidly the attitude taken up by the followers of Ritschl to some of the special doctrines in theology. The controlling conception with the whole school is, as already stated, the idea of the kingdom of God. But then this idea, as we have had occasion to see, is itself not very definitely conceived. With Ritschl himself it is exclusively—with Herrmann predominatingly—a kingdom in this world; with Kaftan and other prominent Ritschlians, including Weiss (Ritschl's own son-in-law), it is wholly an eschatological conception. With Kaftan the kingdom of righteousness on earth is but a moral preparation for the true kingdom of God, which, in accordance with his fundamental positions, he defines as super-terrestrial and future. A semi-mystical element, therefore, enters into Kaftan's conception of Christianity which is foreign to most writers of the school. The centre of gravity in the Christian system is not with him, as with Herrmann, the historical Christ, but, on the contrary, the glorified Christ, and the life of the Christian is a life hid with Christ in God. Herrmann's attitude is the very opposite of this. The only 'Verkehr,' or communion, of the Christian with God he will recognise is that mediated by the historical life of Jesus; everything that savours of mystical converse or communion of God with the soul, through a direct and present communication of Himself by His Spirit, he energetically repudiates. By this idea of the kingdom of God, then, variously as it may be conceived by the different writers,

[1] *Recht. und Ver.* iii. p. 25 (3rd ed.).

every other doctrine of the Christian system is to be measured. The central point here again is the Christology. That all the members of this school reject the orthodox Christology—regard it, with Herrmann, Kaftan, Harnack, as a result of the fusion of Christian ideas with Greek, and particularly with Alexandrian metaphysics—is well known. But it is not so clear what they propose to put in its stead. It is easy to say—let us content ourselves with the certainty that in some way, borne in upon us as an irresistible conviction, God was in Christ—that we can therefore with justice attach to Him the predicate of Godhead, —but the mind cannot permanently maintain itself in this vague, unquestioning condition. How should it, indeed, be possible for a speculative faculty such as both Herrmann and Kaftan assume, which goes on building up theories of the world, postulating God to reconcile moral antinomies, and defining the nature of the true good,— how should it be possible for such a faculty not to ask itself the question, What is the postulate needful to explain this extraordinary phenomenon which we have in Christ? Why must the thinking mind postulate God for the explanation of the world, and be debarred from postulating something transcendental in explanation of the Person of Christ? Now the interesting fact is that the moment the Ritschlians do take up this task of trying to explain Christ to their own minds, they are driven back on transcendental explanations. There is a striking passage in the *first* edition of Herrmann's *Verkehr* in which he says that if the Christian will follow out the question of the union of the divine and human natures in Christ, 'the Christological decisions of the ancient Church still always mark out the limits within which such attempts must move.'[1] He expresses himself in a yet stronger way on the necessity of recognising a super-earthly basis for the Godhead of Christ in his recent pamphlet on the *Apostolicum* controversy. Kaftan utters himself hardly less distinctly. This movement, as I have observed elsewhere, an scarcely fail to go further, and work itself into earer relations with existing Christian dogma.

To discuss the views of the Ritschlian writers on the doctrines of sin, of reconciliation, of the future life, would carry me beyond the limits of the present paper. It is perhaps the less necessary to go into this region, that the disciples add little that is distinctive to the general features of the Ritschlian theology. Not one of these writers holds an atonement in the objective sense; but Christ's work is conceived of as giving us the assurance of God's forgiving grace. Without entering further into this subject, I shall conclude with a very few words on the views of perhaps the least known of all these theologians—Bender of Bonn. Bender is the *enfant terrible* of the Ritschlian party, but with all their repudiation of him, I cannot but think that he expresses the real tendency and essence of the theology better than many of its more reputable representatives. He at least starts from orthodox Ritschlian ground in affirming that religion is simply a means through which man seeks freedom from the limitations and hindrances of his existence, and the furtherance of his lower and higher life-aims. But Bender makes no disguise of what this means for him. 'Not the question as to God,' he tells us boldly, 'but the question as to man, is the central question of religion. The idea of God is in the first instance only the imaginary line (*Hilfslinie*) which man draws in order to make his existence in the world comprehensible. The elevation of the mind to the Godhead in worship is only a means of help, by which man, in the battle of his existence, seeks to appropriate super-terrestrial powers to himself, in order to maintain in their integrity his selfish or disinterested, his material or ideal, interests, especially when his own powers are exhausted.'[2] Man, therefore, is the centre, not God. 'Every religious view of the world,' he says, 'is anthropocentric.'[3] Ritschl had declared that what we affirm of God in our Christian view of the world is a product of our phantasy (*unserer Einbildungskraft*). Bender takes this view of the matter quite in earnest. 'The idea of God,' he says, 'is a thought-image of our phantasy more than of our understanding.'[4] He tells us how it originates. It frames itself 'out of the need of so thinking of the world-development that the specifically human ideal of a perfectly blessed life is attainable in spite of apparent contradictions.'[5] The religious cultus is explained as a further means to the self-maintenance of man and his interests in the world. The idea of revelation obtains in all religions, and we get a psychological explanation of it, not unlike Pfleiderer's. The outcome

[1] P. 46; cf. his *Die Religion*, etc. pp. 438–9.

[2] *Das Wesen der Religion*, p. 22.

[3] P. 85.

[4] P. 105.

[5] P. 89.

is that in religion we move in a perfectly ideal world. Yet—and this is the remarkable thing—Bender holds also that we do not move in a world of *mere* ideals. He thinks the fact that we discern a moral progress in the world, and that in the religious development we find a gradual moving upwards to the perfected religious and moral ideal in Christ, with His doctrine of the kingdom of God, of forgiveness of sins, and of a providential government of the world, leaves often the hypothesis—for it really comes to no more than this—that there truly is a Power ruling us and the whole world, with whom we dare find the guarantees of the realisation of our life-ideals, and who can accordingly be the object of our faith and worship.[1] Christianity, at the same time, is accepted by Bender only in a very expurgated form. Here Ritschlianism and Rationalism perfectly shake hands. The supernatural in every form is denied. The incarnation, the miracles, the very sinlessness of Christ are set aside. Yet, just as in Pfleiderer, a fine symbolism is found in all the Christian doctrines, and these are to be retained in the cultus, if not in the judgment of reason. If, *e.g.*, 'the Church honours Christ as the overcomer of sin and evil, while it also in His individual life dramatically represents in the resurrection and ascension the process of the glorification and deification of human life, there is nothing,' he says, 'to be objected to this, if only two things are remembered'[2]—then follows the explication. The Ritschlian critics are right when they say that the first and second parts of Bender's system do not hold together, and that what we really have is only a subjective idealism. What they do *not* show so clearly is, how, starting from nearly identical premisses, they can logically avoid similar conclusions.

[1] *Das Wesen der Religion*, p. 241, etc.

[2] P. 295.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

I.

ON THE BOOK OF JONAH: A MONOGRAPH. By John Kennedy, M.A., D.D. (*Alexander & Shepheard.* Crown 8vo, pp. xii, 113.) Dr. Kennedy, who has already made some weighty contributions to the science of Apologetic, adds this as his latest and perhaps his last. But is he entitled to include a defence of the historicity of the Book of Jonah in the science of Apologetic? 'Apologetics,' says Professor Bruce, 'is Christianity defensively stated.' How does it touch Christianity to know whether Jonah is fact or fable? Dr. Kennedy's answer is that Christianity does not begin with the first chapter of St. Matthew; and that, even if it did, the references to the Book of Jonah *in* St. Matthew are such as to demand either its historicity, or else a new attitude towards the Lord Jesus Christ. So Dr. Kennedy defends the Book of Jonah. And it may be said at once that he has given us the best popular account of that side of the question we are likely now to receive.

JOSEPH SIDNEY HILL. By Rose E. Faulkner. (*Allenson.* Crown 8vo, pp. 223.) Another missionary biography, and a good one. Not in the very front rank, not a Livingstone nor a Moffat, nor even a Paton, but in the second row one of the best and pleasantest,—for Bishop Hill was a man as well as a missionary. 'His most marked characteristic,' says Bishop Stuart, 'was an incorrigible unselfishness': and it evidently followed him everywhere. Even the letters are full of it, and many of them are very happy reading. It was a sad and sudden ending, but not to him and not to Mrs. Hill,—to them neither sudden nor sad.

ANCIENT ROME AND ITS NEIGHBOURHOOD. By Robert Burn, M.A. (*Bell.* Fcap. 8vo, pp. xiii, 292.) This is the most popularly written of all Mr. Burn's books about Rome. It is not a whit less accurate than the more technical books, it is not a whit less sumptu-

ously produced by the publishers. The maps and plans are very numerous, and the illustrations, which are mostly of the best known and best worth-knowing antiquities, are carefully and artistically executed. The worth of the book, then, rests (1) on the author's fulness of knowledge and skill in catching the essential things; and (2) on the complete sympathy between the author and his publishers. It is not probable that any visitor to the eternal city will find a more useful guide, unless the visitor is already exceptionally well furnished, or wishes to study only one feature. The features are all here, but they are here not in embarrassing detail, only in clear outline and masterly summary.

THE OFFICIAL REPORT OF THE CHURCH CONGRESS HELD AT EXETER IN 1894. Edited by the Rev. C. Dunkley. (*Bemrose.* 8vo, pp. xxiii, 788.) For the cure of insomnia there is nothing, they say, to be compared with an Official Report. But it must depend on what it is the report of, and who 'they' are. 'They' may easily find somnolescent matter in the *Official Report of the Church Congress for* 1894, for the range of subject is wide enough to run beyond the interests of the most catholic of readers. But, on the other hand, 'they' must be the miserable owners of the very narrowest sympathies, if they do not light upon some things in this volume that are far too interesting to weigh their eyelids down, or steep their senses in forgetfulness.

The range of subject is wide. Listen to the following list: Cathedrals; Biblical Criticism; Temperance Work and Legislation; the Catholic Church; Apologetics and Doctrine; Elementary Education; the Care of the Poor; the Church in Country Districts; Secondary Education and Public Schools; the Present Relations of Morals, Politics, and Commerce; Sunday Schools; the Ethics of Amusements; Church Reform and Discipline; Foreign Missions of the Church; Central Church Organisation; Church Worship; the Training and Studies of the Clergy; Clerical Ministrations and Church Finance; Soldiers and Sailors; Church Work and Church Workers; the Doctrine and Dispensation of the Holy Spirit; Characteristics of Christian Ethics.

The range of subject is extraordinarily wide. Surely it was by a miracle of organisation that on all these topics papers were read and addresses delivered and speeches made within the space of a week. And yet on every one of them there is something said that was worth saying. Indeed, one cannot help seeing that many of these speakers have been saved by brevity. Give a man time enough and he will succeed in saying nothing; but confine him to ten minutes and he will be worth listening to and remembering. There are men here who would not have taken 'time enough' had it been offered them,—Sanday, Driver, Swete, Gwatkin, Ryle, Hutton, Welldon, and some more, —for there are men who cannot speak without saying something. But the rest were saved in brevity, and there is not one of these subjects, wide as their range is, but they have something said upon it which we shall consult with advantage when we have to handle it.

THE SCHOOL AND HOME LIBRARY. (*Blackie.* Crown 8vo.) Three volumes instead of two have appeared this month, for *Ivanhoe* is one of them, and it has had to be divided into two. The other is *Tom Cringle's Log.* So here is life enough for the school library, and literature enough for the home.

CHRISTIANITY AND AGNOSTICISM. By Henry Wace, D.D. (*Blackwood.* Post 8vo, pp. xxviii, 339.) Under the comprehensive title of *Christianity and Agnosticism*, Dr. Wace gathers into one attractive volume (1) his Church Congress Paper in 1888 on 'Agnosticism'; (2) the two articles which he sent to *The Nineteenth Century* in reply to Professor Huxley in 1889; and (3) four reviews contributed to the *Quarterly Review* between 1881 and 1888. Now, of all these papers the most important to-day is the *Quarterly* review of Salmon's and Holtzmann's Introductions to the New Testament. It is a well-informed estimate of the recent progress of New Testament criticism. And as we have had nothing of consequence in that science since 1886, it still stands a useful and trustworthy summary of the subject.

But the articles that created most interest at the time, and may still be read with most immediate enjoyment, are Dr. Wace's replies to Professor Huxley. There Dr. Wace has both the argument and the temper on his side; it is impossible to doubt or deny it. If he had also the language his victory would be signal and conclusive. But, alas, how much more potent over men are words

than arguments! Professor Huxley is probably as well aware as any of us that his reasons cannot stand. He modifies them, and even abandons them, with the utmost nonchalance. For he knows that a clever phrase will win him the victory any moment, and make the wisest argument worthless. 'The story of the Deluge in Genesis is merely a Bowdlerised version of one of the oldest pieces of purely fictitious literature extant.' What will all Dr. Wace's arguments do with that, for example? They will endeavour to show that just in being stripped of its immoral elements, the biblical narrative of the Deluge proves its spiritual origin. But will that obliterate 'Bowdlerised'?

Therefore Dr. Wace has done wisely in appealing to a steadier audience than the reader of the miscellaneous magazine. These essays stand the process of reprinting, which makes essays so often look foolish; and it is very probable that they will do something to convince serious men that the battle is not with the flippant and the phrase-maker,—at least not for ever.

THE QUIVER FOR 1894. (*Cassells.* Royal 8vo, pp. 952.) The *Quiver* should have been received for review earlier. It will still be in time, however, to secure attention to the wealth of healthy fiction it contains. There are many short papers of interest, especially expository papers, and many 'short arrows' that are more interesting still. For the school library or the parlour table they can scarcely be surpassed.

BENEATH THE BANNER. By F. J. Cross. (*Cassells.* Fcap. 8vo, pp. 244.) Into this unbound volume Mr. Cross has gathered many moving stories of the brave deeds done and the noble lives lived by English men and women. It is a gallery of heroes which our children will need no driving to visit, and it will help to tune their character to nobleness.

ANECDOTA OXONIENSIA. THE ETHIOPIC VERSION OF THE HEBREW BOOK OF JUBILEES. By R. H. Charles, M.A. (Oxford: At the *Clarendon Press.* 4to, pp. xxviii, 184.) 'And critically revised'—so the title-page continues—'through a continuous comparison of the Massoretic and Samaritan texts, and the Greek, Syriac, Vulgate and Ethiopic Versions of the Pentateuch, and further emended and restored in accordance with the Hebrew, Syriac, Greek, and Latin Fragments of this Book, which are here published in full.' But the greatest surprise of the work will be the revelation that Dillmann did so little for the Ethiopic text of the Book of Jubilees, or at least left so much yet to be done. Perhaps also it is a revelation of the progress that textual study has made. The method is now so marvellously searching and self-denying that it is not less than revolutionary. And Oxford deserves the credit of this revolution. What the book must have cost Mr. Charles can never be told. He himself makes no boast of his toil or restraint. But scholarship, in other lands as well as ours, will thank him for an edition of the *Book of Jubilees in Ethiopic* that one had scarcely hoped ever to see accomplished, and for a work of true scholarship that can never be set aside.

THE POETICAL WORKS OF SIR WALTER SCOTT. (Oxford: At the *Clarendon Press.* Crown 8vo, pp. 970.) The delegates of the Clarendon Press are pushing forward with their editions of the poets, which probably means that they are finding a market for them. And that is easily understood. For they are not only complete,—a feature on which stress is laid,—but also most accurately and artistically printed, and published at a moderate price. There are few editions of Scott that will hold their own against this.

THE THUMB READY RECKONER. (Oxford: At the *Clarendon Press.* Pp. 640.) It is an inch square, three-eighths of an inch thick, and (bound in leather) weighs less than an ounce. Besides the Ready Reckoner proper, you have interest tables, discount tables, British and foreign weights and measures, value of foreign moneys, and a postal guide. It is a marvel, we might almost say a miracle, of printing and publishing enterprise.

BIBLE-CLASS HANDBOOKS. FROM THE EXILE TO THE ADVENT. By the Rev. William Fairweather, M.A. (*T. & T. Clark.* Crown 8vo, pp. 210.) There never was so much interest felt in the period between Malachi and Matthew as now. It is no doubt a result of the new study of the Gospels. For that

study has made this clear, that the Jews of our Lord's day, and even our Lord Himself, were the inheritors of the immediate past, the sons not of the prophets only, but also of the Pharisees and scribes. The life and thought of the men who lived between the Exile and the Advent is thus valuable to us not for its own sake only, but even more for the better understanding of the Gospels.

Now, Mr. Fairweather has made himself master of the literature of this difficult time. He has made himself master of its spirit also. His book is as fine an introduction as one is like to find for many a day. Its titled paragraphs break up the narrative in readiness for the private study or the class, yet they do not interrupt the interest. His style also is most pleasant, an evident sign of his command of the subject and himself. If the work of our Bible-classes and Sunday schools is ever to be made as thorough as it should be made, or ever to be got on right lines, this book should be taken as the indispensable and very profitable introduction to the study of the New Testament.

HOW TO READ THE PROPHETS. Part V. ISAIAH XL.-LXVI. AND THE POST-EXILIAN PROPHETS. By the Rev. Buchanan Blake, B.D. (*T. & T. Clark.* Crown 8vo, pp. 246.) This volume completes Mr. Blake's meritorious and most successful enterprise. There is nothing in the English language that competes with these unpretending books as an introduction to the prophets of Israel; there is nothing—*not even the Bible itself*—that makes us know the prophets so easily or so well. Not even the Bible—for the Bible is here, and more. Mr. Blake's books are always divided into two parts, and the first part is the text of the prophet arranged chronologically and in paragraphs with helpful headings. In America, where Bible study of the scientific sort has more attention than here, Mr. Blake's books, we are told, have already a large circulation. It is not to be wondered at. They will circulate largely here also, as soon as the great army of Scripture students discovers them. And that their subject is the prophets is a timely thing. The higher criticism has disturbed us here and there; but it is freely allowed that the prophets have been made intensely interesting to us. And there is none of them now, with these volumes in our hands, but may become our own possession.

CHILDREN'S SERMONS. By Nathaniel Wiseman. (*Dickinson.* Crown 8vo, pp. xii, 322.) There are two things that have to be attended to in speaking to children—what to say, and how to say it. As to the former, Mr. Wiseman is probably right, for he gives the little ones neither theology which they could not understand, nor morality which they could not practise; but religion, which, coming first and staying last, has under its care all of the other two that is necessary. As to the manner of saying what he has to say, Mr. Wiseman returns upon the workable old method of filling their mouths with anecdotes. His pages abound in anecdotes; but he is very careful that the anecdote shall not run away with its application.

PHILLIPS BROOKS YEAR-BOOK. (*Dickinson.* Crown 8vo, pp. 366.) Mr. Dickinson has republished the *Phillips Brooks Year-Book* in this country in a binding uniform with the English editions of his other works. It is made up of selections from the Bishop's writings, to which is added on each page a poem from some other source. The selections are cleverly, perhaps lovingly, made. The poems are not so striking. The printing is beautiful. If we are to have Year-Books at all (*i.e.* Birthday Books), we may as well have this as any other, much rather than many others.

STUDIES IN THEOLOGY. By the Rev. James Denney, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 272.) These are the lectures which Dr. Denney delivered at Chicago last April, and which raised some commotion there. It was the lecture on Holy Scripture that mainly, perhaps entirely, raised the commotion. And we shall never know why. For Dr. Denney has written that lecture over again, and made it the only lecture in the volume that is difficult to read. The others are intensely, delightfully readable, as if Dr. Denney had rediscovered the art of making systematic theology human. Certainly it is no novelty in them that carries you on, nor any expectation of novelty to come. This is the very creed Dr. Denney learned at his mother's knee. Whatever way he may have wandered in the interval, he has now wholly come back to that, and found it credible, and there is not even a trace of any sturm or wanderjahre. This is the

merit and miracle of the book. We thought he would have been so heterodox, say all the surprised reviewers; and lo! he is as orthodox as Dr. Dryasdust. And yet there is other merit in it than that, and we shall see greater miracles. For this book is so sincere and so convincing, that it will make others as 'orthodox' as its author,—that is, as scriptural and right again.

THE BOOK OF DANIEL. By F. W. Farrar, D.D., F.R.S. (*Hodder & Stoughton.* Crown 8vo, pp. xii, 334.) The exposition of Daniel has been coming to this. Further than this it is not likely to go for some time. Canon Cheyne allows a critic to condescend sometimes to the capacities of his pupils, and will pardon him if he adopts certain positions 'for the present,' and 'from educational considerations.' Archdeacon Farrar is less lenient, at least towards himself. There are no conceivable considerations that will induce him to bate one jot, when results have been honestly got at, and may reasonably be held. So, if we wish to know what modern criticism has to say about *The Book of Daniel*, we will find it in the latest volume of *The Expositor's Bible.* And if we wish to see how wide the difference may be between two expositors of the same book of Scripture, we have but to compare Dr. Farrar's *Daniel* with Dr. Pusey's. They are only a few years apart in time; they are ages apart in attitude.

But given the attitude, and Archdeacon Farrar's exposition of Daniel is a remarkably instructive book. It does not tell us much about Daniel, for obvious reasons, but it tells us a great deal about other persons. It tells us about the fellow-countrymen of our Lord, and the life they lived some two hundred years before His coming. It tells us of their literature, as well as their daily life, their visions and their vanities. And it becomes a valuable contribution to the study of the period immediately preceding the Maccabæan, and a not less valuable introduction to the study of the New Testament itself.

ETERNAL PUNISHMENT. (*Hodder Brothers.* 8vo, pp. 72.) 'A Searcher,' who writes this book, once hoped that Annihilation would become credible to him. But he found that the meaning of the scriptural words for 'destroy, perish,' and the like, will not admit of it. And he has written the book to show that Annihilation will not do, gathering into it many useful quotations, and saving others trouble.

A SCRIPTURAL INDEX TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1873–1895. By Rev. S. G. Barnes. (Hartford: *International S.S. Index Co.* Foolscap 8vo, pp. 35.) This is a little book, but it must have cost much labour. And now it will prove of immense practical service to all those who possess even a few copies of the *Sunday School Times* of America (or even other periodicals that handle the International Lessons), whether they be preachers, teachers, or private students of the Bible.

THE PREACHER'S MAGAZINE. Vol. V. (*Kelly.* 8vo, pp. 576.) *The Preacher's Magazine* still leads in Homiletics, as a Wesleyan magazine has a good right to do. And there are new features in this year's volume,—literary and general features,—which some may grudge, but others will rejoice in. Mr. Gregory has the editor's instinct and perseverance.

OOWIKAPUN. By Egerton R. Young. (*Kelly.* 4to, pp. 162.) It is one thing to have a story to tell, another thing to tell it. It is even of more consequence to be able to tell a story well, than to have a story to tell. But Mr. Young has both. They who know him will know what is the meaning of the unpronounceable title of this book; they will also know how fascinatingly the story of this Indian missionary's career is told.

LITERARY NOTES.

The editor of *The Biblical World* (President Harper of Chicago) has been asked to advocate the preparation by Professor Thayer of an abridged edition of his *Greek-English Lexicon of the New Testament.* But he cannot see his way. He says there are plenty of small good and cheap lexicons of the New Testament (for example, Hickie's, published by Macmillan) for those who are unable or unwilling to use an adequate lexicon. But no competent or satisfactory study can be made of the New Testament in the original without at least as much information as Thayer's *Lexicon* gives. The book should not be reduced to the level of minimum Greek Bible students, even though that class is large.

The class itself must attain to the use of the present book, if they would gain confidence and respect as teachers of the New Testament.

Professor Thayer is at present engaged upon an article for Messrs. T. & T. Clark's forthcoming *Dictionary of the Bible* on 'The Language of the New Testament.'

Messrs. Oliphant, Anderson, & Ferrier have in the press a new volume by Dr. Alexander Whyte. It will contain the lectures on the municipal and military characters of *The Holy War*, and will form the third series of Dr. White's *Bunyan Characters*.

In a few days will be issued a new edition, completing the twenty-first thousand of the first series of *Bunyan Characters*; and also a new edition—the fourth thousand—of Dr. Whyte's *Appreciation of Jacob Behmen*.

Professor Orello Cone reviews Professor Stevens' new book, *The Johannine Theology*, in *The New World* for this quarter, and reviews it with favour. For, although Professor Cone dissents from very many of Dr. Stevens' positions, he willingly admires his 'rigid application of the exegetical method.' One of the results of this rigid application of the exegetical method is Dr. Stevens' able and lucid refutation of the doctrine of Beyschlag and Wendt, that only an 'ethical' Sonship of Christ is taught in the Fourth Gospel, in connexion with which they maintain that it does not teach His pre-existence. 'Criticism,' says Dr. Stevens, 'can only avoid the conclusion that Jesus possessed the consciousness of having personally existed previous to His life on earth in an essential life-fellowship with God, either by unnatural interpretations of the passages which speak of that relation, or by discrediting the historical trustworthiness of the Fourth Gospel.'

With this conclusion Professor Cone agrees. But he immediately uses it to discredit the authenticity of the Fourth Gospel. 'This exegesis,' he says, 'goes far enough to show, perhaps contrary to the author's purpose, the irreconcilability of the Synoptic and the Johannine Christologies. The "unity" of doctrine in the New Testament can hardly stand against this scientific and unprejudiced interpretation. The next logical step is to the admission that the Fourth Gospel represents a developed and unapostolic type of doctrine, unless one is prepared to discredit the Synoptic record as not based upon a genuine apostolic tradition.'

The Theology of the Epistle to the Romans.

By the Rev. Arthur C. Headlam, M.A., Fellow and Chaplain of All Souls College, Oxford.

V. RIGHTEOUSNESS BY FAITH.

Our study of the Epistle to the Romans has so far presented us with a melancholy picture. We have learnt the failure of man. We have learnt two conflicting facts:—On the one side, how man is alienated from God, how he has failed to develop his true nature, how he has fallen short of his ideal; and, on the other side, that he can in no way be satisfied with this. There is the supremacy of law demanding to be heard, coming with claims which can not be laid aside, inexorable in its character; and then there is God's declaration of judgment equally inexorable. We have learnt, too, that our own experience testifies to us that this after all is a true account of the conditions of human life, and that the struggle by which it is represented is part of the spiritual experience of every individual. We have now to learn how God, by the gospel of His Son, has provided a remedy for the disease of mankind.

We will begin with going through the passages in which this is described. In iii. 21, St. Paul lays down two propositions. The first is that there has been a declaration, a revelation of the righteousness of God independent of this great principle of law. The second, that this is not a new departure, but is witnessed to, and is the completion and the

fulfilment of, the old Jewish revelation. The first proposition he expands more fully in vers. 22–30, the second in iii. 31 to iv. 25.

This righteousness of God is further defined as follows :—

1. It comes through faith, as was stated before, but here more definitely through faith in Jesus Christ.

2. It is universal, it comes to all men ; this again we remember St. Paul had stated before, but here he is able to put it on much stronger grounds ; he has proved the universal rule of sin, and the necessary correlative of that is the universal influence of the gospel.

3. We now get a further point added. It is a free gift, it is a pure act of grace by which God justifies or accounts righteous.

4. The means which makes this possible is 'the redemption which is in Christ Jesus,' a redemption which is apparently made possible, because Christ has been set forth as a 'propitiation,' and which is specially connected with the 'blood of Christ.'

5. Its final purpose is to show the righteousness of God — a righteousness which has two sides. On the one side, it declares God to be righteous ; on the other, it declares that God justifies or accounts just the man who has faith in Jesus.

And this revelation (vers. 27–30) has a very definite result in the relations of man to God. All sense of merit, all sense of boastful self-assertion is taken away. According to the old Jewish method, a man claimed to be righteous, demanded to be held just by God, because he had exactly fulfilled the law ; but St. Paul declares two things, that this boast had, as a matter of fact, never been accomplished, no man could fulfil the law ; and, secondly, that the new method was the free gift of God to man. Man is not justified on the principles of works, but on the principle of faith. The Jews cannot adhere to their old method. God is one ; His dealings with all men are equal ; He will justify the circumcised by means of the principle of faith which is already in them ; He will justify the heathen world by that message of faith which is being preached or will be preached among them by the apostle.

And then (ver. 31), St. Paul passes to the second half of his statement. This Gospel is not something antagonistic to the old covenant, the old dispensation of law ; it really carries out the principles which were underlying that method. Let us (chap. iv. 1) take the typical case of Abraham, —Abraham who is always spoken of as the 'just' man, the one man who succeeded, in the case of the old dispensation, in obtaining this title,—and look first at the definite words of the Old Testament, 'Abraham believed God, and this was accounted to him for righteousness.' The very word used implies not merit or desert, but favour or grace. And this same word 'account' or 'impute' is used by David in a similar passage.

And look at the historical facts. This justification of Abraham had nothing to do with circumcision (ver. 9). Turn to Genesis xv. 6, and you will see that these words were spoken long before Abraham was circumcised ; circumcision came afterwards as a seal. Like the seal put on a legal document recording a contract, the seal does not make the contract—it ratifies it, makes it valid ; it is a sign of what is already done. Then again (ver. 13), it was long before the law was revealed, it was quite independent of it. And this was right and natural, for law is in its very nature, as we have seen, incapable of producing righteousness ; it causes wrath and transgression. And again (ver. 16) the universality of the promises to Abraham was the result of its being a promise conditional on faith. A promise dependent on law would have affected only those to whom the law had come, but Abraham was described as the father of many nations. And this (ver. 19) was the result of the quickening power of faith, a power which enabled him to beget a son in his old age quite apart from all natural laws. Such a quickening power will be shown equally in our Christian lives if we exhibit that faith which starts from the resurrection of Jesus Christ, and includes also acceptance of His atonement for us.

The point and object, then, of these chapters is to define clearly the meaning of the phrase, δικαιοσύνη θεοῦ ἐκ πίστεως,—a phrase which is the keynote of, at any rate, this portion of the Epistle, and to prove from the Old Testament the truth of the doctrine which it expresses. And St. Paul, as his manner is, brings out strongly the force and power of his teaching by the passages which are devoted to proving it. The word means, as we have already learnt, 'The righteousness which is an attribute of God, and for that reason comes forth to man, and which comes to him through faith.' And this will bring us at once to a subject which has been, at any rate since the time of the Reformation, one of the most fertile sources of Christian controversy.

It has been. Except in some circles it can hardly be said that it is so now. To few people among us at the present time does the controversy about justification by faith appeal as a very imminent one. If in certain circles the old watchwords are still important, it is not the case in regard to the world generally. We can see that in this way. It is not in the least true to say that the interest in religious matters or religious controversy has ceased. Any leading review is bound to recognise the large number of readers to whom such subjects appeal; but a controversy about justification by faith would certainly not be a popular item.

We are not directly concerned with modern controversy. Our purpose is to elucidate St. Paul's teaching. But we cannot altogether neglect modern teaching, based upon the Epistle, in carrying out our aim, namely, to reconstruct for ourselves St. Paul's theory of the gospel, as we attempted to do his theory of unregenerate nature.

We shall clear the ground a little by at once bringing out one difference between the meaning of the Romans and some modern speculations. For there is a fundamental distinction between St. Paul's meaning of the words righteousness, or justification, and a great deal of exaggerated modern language, and the difference is this. In this modern usage 'justification' is either used definitely of the final account which men must give, or else with distinct reference to it. It is referred to the end and goal of the Christian's life, to what is often described, by a word which again may be ambiguous, as 'our salvation.' With St. Paul it as clearly refers primarily to the beginning of the Christian life, and at anyrate to the condition of the Christians on earth.

This may be proved by a reference to the following facts:—(1) We saw that the meaning of the word 'righteousness' or δικαιοσύνη to the Jew, from whom St. Paul borrowed it, was clearly '"uprightness" before God in this life,' δίκαιος, 'just,' means the man who is righteous, δικαιοσύνη 'righteousness,' is the quality of the man who is so accounted, and δικαίωσις, δικαιόω, are the words describing the process or the action of God in accounting a man righteous. The 'just' Pharisee looked forward, of course, to the idea that there would be a future life and future rewards, but his primary thought was his state before God in this life.

And (2) let us examine St. Paul's language. He invariably looks upon justification as definitely passed, and as being the beginning of a Christian life. In ver. 1 he says, 'Having been justified by faith, let us have peace with God.' In vers. 9 and 10 he looks upon the process of justification as already passed, the process of salvation as one to come. Of course the one is a very considerable guarantee of the other, but they are distinct in their character. In one passage it is true that St. Paul uses the word quite clearly and definitely of the future judgment; in ii. 13 he tells us that the doers of law shall be accounted just, or justified, in the day when God will judge the secrets of men; but this is just one of those cases where St. Paul is not using the word in this technical sense, as is shown by the fact that he bases justification on works; and this he always does whenever he is speaking of the final judgment.

For these two reasons, from the historical meaning of the word, and from the usage of St. Paul, we arrive at the conclusion that justification is the initial act, and the initial act only in the Christian life. In fact, to anticipate a little, we shall find that the process of redemption is a long one, and we may divide it for convenience into two stages—(1) Justification, (2) Sanctification, as Protestant divines have generally done.

Justification we shall consider now, sanctification in our next paper. First, we consider the process of justification, afterwards the life of the justified, the results of justification.

Now, the first question we have to ask is what is the meaning of the word to 'justify,' *i.e.* of the Greek word δικαιόω; which is translated for us sometimes by the word to 'justify,' sometimes to 'account righteous.' Does it mean 'to make righteous' or 'to account righteous.' This distinction has been made a far-reaching one, for it has been connected with a whole cycle of controversies, as to whether righteousness is infused or imputed. Now the controversy is, as we shall see ultimately, beside the point; but the meaning of the word need not really cause us any hesitation. Δικαιόω means, quite clearly and definitely, 'to account righteous.' This is so—

1. Because it is the natural and proper meaning of the word in the Greek language.

2. It is the invariable usage elsewhere.

3. It is clearly implied by such passages as Rom. iv. 4. It is quite clear that St. Paul would not have spoken as he does there of free gift, or

grace, in imputing, if he had not meant something different to making just. It is quite clear, as we shall see, that there is a process of making righteous, or rather enabling a man to become righteous. It is equally clear that that special process in the Christian life, which is called by St. Paul δικαίωσις, and which we translate 'justification,' means accounting righteous.

Now in this process of justification there are two distinctions we must make, between what God has done for us and what we have to do on our side. We are justified by the redemption in the death of Christ Jesus, and what is demanded on our side is 'faith.'

The death of Christ—why was it necessary? Why could not God save man without this terrible sacrifice? How could he offer up the innocent for the guilty? We cannot believe in a God of wrath, accepting the death of a God of love as an atonement for the sins of mankind. The whole scheme is unreal to us, it conveys no meaning.

It is for these and similar reasons that there has been a strong reaction against the old Evangelical theology of the atonement. That that theology, at anyrate in its extreme forms, had many elements which were neither biblical nor valid, is undoubted, but the reaction has gone too far, and the attempt to eliminate from biblical theology this doctrine can only lead to much forced and unnatural exegesis. The idea of sacrifice, of propitiation, of propitiation to God, are clearly implied in this passage, and a long catena of passages from St. Paul's, St. Peter's, and St. John's epistles, from the Epistle to the Hebrews and our Lord's own words corroborate this teaching. We may not be able entirely to understand it, but we must not limit our beliefs concerning God by our own powers of comprehension.

Let us remember, first, that all such speculations as divorce and dissociate the work of the Father from the Son are erroneous. It is not God who has sacrificed His Son, or who has accepted the sacrifice of His Son, to appease His wrath. It is God who has sacrificed Himself, in the person of the Son. The Father and the Son are one; one in their action, one in their purpose, one in their wrath against sin, one in their love for mankind. If we are to realise for ourselves the Atonement, we must put aside all idea of ditheism or tritheism, and must try to realise and understand truly the Christian doctrine of the Trinity. We must not divorce one element in Christianity from the rest, and then criticise this portion of the doctrine by itself.

And then, when we try to realise and give a meaning to the Christian doctrine of the Atonement, we shall do so in all humility. If we look back through the centuries of Christian speculation, there is no more humiliating thought than the greatness of human error on this point. Each age has developed theories, and they have been found inadequate in subsequent times. The history of the theory of the Atonement is the history of human imperfection. Remembering this, let us suggest to ourselves one or two reasons which may help us to understand God's work.

Why was the Atonement necessary? In the first place, because God is righteous, absolutely righteous; and a necessary element in righteousness must be that conception of the heinousness of sin, which we call God's wrath, which we recognise shall be a part of every human character, in the form of righteous indignation against what is wrong. If sin is, as we have seen, a fact; if God is perfectly righteous; if God feels this wrath against sin, which He who is perfectly righteous must feel, in the presence of what is evil—then it was necessary for the character of God that he should show forth His indignation. It was necessary, to use human language, that he might preserve His consistency. And so, in the person of the Son, he condescended to a life of temptation and to bearing a human body; and, bearing the whole weight of human sin in His person on the Cross, He died to show His wrath against sin.

And, next, it was necessary for our sakes, and to show us what sin is. By the death of Christ our sins are forgiven, by the death of Christ all that state of rebellion into which we have fallen is, as far as God is concerned, ended.

A decree of amnesty has been set forth; we are asked to come in and accept it. Our sins are forgiven, and this has been by God's own act. But the heinousness of sin remains. And there was a danger, lest, if this had been done by a simple act of God, we might forget it. Sin is so easily forgiven, we might say, why not let us sin again; God will forgive. And so to impress upon us that God—as He is righteous and as He abhors evil—cannot forgive sins, He submitted, in the person of the Son, to the death on the cross, and all the agony, the humiliation, which that implies—intensified as

it must have been by the divine consciousness of its meaning, that He might exhibit to us all the heinousness and the blackness of sin, and yet that He might show His love in redeeming us from it.

Such speculations may help us to understand what is very difficult for us. But whether we can understand, whether we can explain it or not, the fact is truer than an explanation. At anyrate we are certain of the forgiveness of sins, and we are certain of the sacrifice that was necessary to bring about this forgiveness. And the two alike appeal to our gratitude and our love; they appeal to our highest religious instincts; they fill us with hope, for the evil of the past is gone; they fill us with a feeling of love, of that love of God which must be an element in all high religion. The reality of Christ's sacrifice nerves us to a life of sacrifice, the certainty of the victory braces us for the struggle; and, like the redeemed of Israel who returned from the Babylonian captivity, we can sing our songs of praise to God with a light heart and the joyousness of hope. We can build again the walls of Jerusalem which have been broken down, and repair the breaches in the sanctuary. We are to raise on earth a temple meet for the habitation of God.

But what is the condition by which we take to ourselves the benefits of Christ's death? How do we accept the amnesty which has been offered? By faith. It is not faith by which we are justified, it is not faith by which we are saved, but faith is the condition on which we are saved. Faith is a complicated process. It begins by the intellectual grasp of certain facts. The starting-point of our faith, the starting-point—for St. Paul always remembers his religious experiences—of St. Paul's own faith was an acceptance of the fact of the resurrection; that exhibition of the divine power had proved that He who had died upon the cross was Himself the Son of God. 'If thou wilt believe in thine heart that God raised Jesus Christ from the dead, thou shalt be saved'; and this belief in the resurrection implies more, it implies a belief that Jesus is the Son of God; it implies a belief in His work, and an acceptance of the power of His death. First of all, there must be the mental grasp of the conditions of salvation. But we do not stop here. 'With the heart,' says St. Paul, 'man believeth unto righteousness.' Faith is a change of the heart. It is not merely an intellectual assent, it is an undoubting confidence in God which makes a man repose his whole trust in Him, rest his whole life in God's promises, and live in accordance with His commands. He gives himself up to God. And then faith is progressive. 'From faith to faith.' We give ourselves up to God; we are united with Him in that mystic union which St. Paul has described as the result of his own religious experiences; and as our faith grows stronger, the union becomes closer, until it rises into love, and we learn all the religious meaning of the love of God. Our earthly friendships will serve as a type—and it is not irreverent to make them so serve—of our religious life. Is there not first a period when we acquire faith in some person. It may be a single act, it may be a number of acts, which gradually make us have a feeling of confidence in his character and disposition towards us. And when we have got that feeling of confidence, when we think we are not mistaken, we at length let ourselves go. All that natural yearning for friendship, as for love and for sympathy, breaks out. We yield to our impulses which we may have restrained, and perhaps we may gain something of the strength and happiness which the highest and truest friendship or love can give. Such is the growth of the spiritual life; and as we have greater confidence in the God to whom we have given ourselves up, so we grow in spiritual strength, and in the satisfaction of all the highest aims of our nature.

This, then, is our justification; the beginning of our spiritual life. Let us come back to that metaphor in which we tried to explain the idea of sin—Rebellion. We said that sin represented a state of alienation from God, a state of rebellion. Now, justification—the process of justification—is in the nature of an act of amnesty, a doing away with this state of alienation. God has redeemed man in Christ. Anything that had to be removed on God's side has been removed through His sacrifice, in the person of His Son. A decree of amnesty, of forgiveness, has been sent forth, and a loyal acceptance of that amnesty will be reckoned as an equivalent for an exact performance of every legal obligation.

Perhaps there are one or two objections which may be raised—(1) The idea of justification has been considered to be disastrous, because it is unreal. Christ's merits are, it is said, imputed to us. Now, that is just the sort of misapprehension which arises from reading into St. Paul what he never, as a

matter of fact, says. The only imputation is that of 'faith' for righteousness, *i.e.* the acceptance of a loyal disposition of mind for the rigorous performance of a legal code. Righteousness—the state of uprightness in the sight of God—is gained by a loyal disposition of heart and mind towards Him. (2) Again, it has been said, owing to the death of Christ and His merits, God imputes to us that which we do not possess. Now, this feeling of unreality has arisen because men have attempted to put the whole process in legal phraseology, and in the form of something like a contract, and because they have considered that faith was all that was demanded of them. We shall have to work out, in our next lecture, the subsequent Christian process; but does not, as a matter of fact, this feeling of unreality go, if we once realise that this is not the whole of Christianity, not all that it requires of mankind, but only the beginning? It is necessary to do away with that state of alienation from God, that state of rebellion in which man is, and by putting men into a right relation with God, enabling them to work out their own salvation. It looks forward to, and will end in, salvation, but it is only the beginning, not the final step.

St. Paul's theory of justification, or righteousness by faith, then, is this. Examining his own past history, and his theory of human life, he realises that there are two hindrances which had made it impossible for him, as it had been impossible for mankind as a whole, to realise the law of righteousness. One was the constant, ever-present feeling of the alienation from God, which the consciousness of sin produced; the other was his feeling of human weakness, of the incapacity of mankind to keep any law exactly and fully. To both of these difficulties the gospel of Christ, as he had realised it in his life and as he had preached it, gave a full and complete answer. On the one hand, there was now no necessary alienation from God. Anything which it was necessary should be done had been done. Full satisfaction had been given. How or in what way the death of Christ had done so it was not necessary to understand. Satisfaction had been given; mankind had been redeemed. That on the one side. And on the other, new conditions were made for man. In order that he might accept this position of being a loyal subject, which had been won for him, not an exact performance of legal obligation was demanded, but faith and loyalty. He must change his heart; be no longer in a state of isolation, or rebellion and pride. He must come to God in a spirit of humble, trusting faith. If he does so his Christian life will begin in a changed spirit, God will accept him; and henceforth he will be able to live a life of holiness and righteousness (as he had attempted under law) under new and different conditions. Justification is what makes a moral life possible.

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. v. 21.

'Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him' (R.V.).

Exposition.

The Received Text and the Authorized Version attach the twenty-first verse to this exhortation by 'for': 'For Him who knew no sin He made *to be* sin on our behalf.' The 'for' is spurious, and though it is not inept, the sentence gains greatly in impressiveness by its omission. The apostle does not point out the connexion for us: in simply declaring the manner in which God reconciled the world to Himself—the process by which, the cost at which, He made peace—he leaves us to feel how vast is the boon which is offered to us in the gospel, how tremendous the responsibility of rejecting it. To refuse 'the reconciliation' is to contemn the death in which the Sinless One was made sin on our behalf.—Denney.

Him who knew no sin.—The words are, in the first instance, an assertion of the absolute sinlessness of Christ. All other men had an experience of its power, gained by yielding to it. He alone gained this experience by resisting it, and yet suffering its effects. None could 'convict Him of

sin' (John viii. 46). The 'Prince of this world had nothing in Him' (John xiv. 30).—PLUMPTRE.

He made Him to be sin.—He, God, made the Sinless One to be 'sin.' The word cannot mean, as has been said sometimes, a 'sin-offering.' That meaning is foreign to the New Testament, and it is questionable whether it is found in the Old, Lev. v. 9 being the nearest approach to it. The train of thought is that God dealt with Christ, not as though He were a sinner, like other men, but as though He were sin itself, absolutely identified with it. So in Gal. iii. 13, he speaks of Christ as made 'a curse for us,' and in Rom. viii. 3, as 'being made in the likeness of sinful flesh.' We have here, it is obvious, the germ of a mysterious thought, out of which forensic theories of the atonement, of various types, might be and have been developed. It is characteristic of St. Paul that he does not so develop it. Christ identified with man's sin: mankind identified with Christ's righteousness—that is the truth, simple and yet unfathomable, in which he is content to rest.—PLUMPTRE.

He made.—God is the subject. 'All' is of Him in the work of reconciliation, and this above all, that He made the Sinless One to be sin. I have read a book on the atonement which quoted this sentence three times, or rather misquoted it, never once recognising that an action of God is involved. But without this there is no coherence in the apostle's thoughts at all. Without this there would be no explanation of reconciliation as God's work. God reconciled the world to Himself—made peace into which the world might enter—in making Christ sin on its behalf.—DENNEY.

On our behalf.—In verse 14 the preposition rendered in the Authorized Version 'for' means 'for the benefit of.' The nature of the case, and the context of each place must decide in what precise way the benefit is conferred. *There* the way being that of substitution, the sense 'instead of' underlies the statement; but here the idea of substitution is conveyed by another clause of the verse, and therefore in this verse 'on our behalf' is the proper rendering.—BROWN.

That we might become the righteousness of God in Him.—The 'righteousness of God,' as in Rom. iii. 21, 22, expresses not simply the righteousness which He gives, nor that which He requires, though neither of these meanings is excluded, but rather that which belongs to Him as His essential attribute. The thought of St. Paul is that, by our identification with Christ—first ideally and objectively, as far as God's action is concerned, and then actually and subjectively, by that act of will which he calls faith—we are made 'sharers in the divine nature' (2 Pet. i. 4). In actual experience, of course, this participation is manifested in infinitely varying degrees. St. Paul contemplates it as a single objective fact. The importance of the passage lies in its presenting the truth that the purpose of God in the death of Christ was not only or chiefly that men might escape punishment, but that they might become righteous.—PLUMPTRE.

In a word, it is the exchange of places that is the direct doctrine affirmed; and it goes utterly to enervate this profound theological proposition, and to empty it of the specific truth which it so clearly teaches and so forcibly conveys, if we fail to read it simply as it stands. It is the twofold exchange of places in respect of sin and righteousness severally, and the counter-imputation thereof, which undoubtedly it embodies and expresses. And it expresses this in threefold antithesis. For each clause contains an antithesis of its own—the first in terms, the second implicitly; and the clauses, moreover, are antithetical as between themselves. It is as if it read thus—

> He hath made Him that knew no sin
> To be sin for us:
> That we (who knew no righteousness)
> Might be made the Righteousness of God in Him.

μ.

The one presiding, predominant idea of the passage is, that everything is to be looked at in relation to God. Redemption has its source in Him, flows down from His heart, takes form and shape from His hand. The Christ, through whom He acts, is, 'by Him,' 'made sin'; what is thus done, as the beginning of the process, is *His* doing; and the end to be reached in man—the righteousness of the saints—is 'God's righteousness.'—ALLON.

METHOD OF TREATMENT.

THE SINLESS MADE SIN.

By the Rev. George S. Barrett, D.D.

This is a bold and startling verse. If an inspired apostle had not written it, no Christian theologian would have dared to say of the Lord Jesus that

'He was made sin for us.' And even as we read the words we instinctively try to soften their meaning. We say they mean that Christ was made a sin-offering for us, or that He bore the punishment of our sin, or that He suffered as if He were a sinner. But the apostle says none of these things.

There are three distinct assertions in this verse:

1. The apostle asserts the sinlessness of Christ. He 'knew no sin.' This is stronger than if he had said Jesus was not a sinner. It removes Him from all contact even in thought with sin. Nay, the negative employed carries Christ's knowledge of sin into the very consciousness of Jesus.

2. In asserting Christ's personal sinlessness, St. Paul uses a very strong expression: he uses an equally strong assertion in describing what Jesus became for man—'He hath made Him to be sin for us.' He does not say, 'He hath made Him to be a *sinner*.' That would have come too perilously near imputing personal guilt to the Lord Jesus. And yet the expression is even stronger than that. 'To become sin'—as if the Sinless One had become incarnate Sin, the Holy One of God transformed into the sum of human evil. What can be said to elucidate it? Very little. But (1) as not only a man but Man, as Representative of the race, He took the burden of human guilt and sin upon Him as if it had been His own. Without being made sin for us, He would not have been our Representative to God. (2) The apostasy of the race and the unspeakable guilt of its sin must have rested upon Him, not in the way of an unreal imputation, but in the deepest and most solemn reality, as being, through His own assumption of humanity, its condition and its expression before God. (3) But bearing the guilt, He must also bear its punishment. And (4) the last and most bitter penalty of sin is the complete and utter separation of the sinner from God. And Jesus passed through it. 'My God, My God, why hast Thou forsaken Me?'

3. The third statement in the text is almost as startling as the others. St. Paul does not say that Christ was made sin for us that we might be made righteous before God. He says that we might *become the righteousness of God in Him*; that is, might receive the highest moral elevation conceivable for any creature. So this is a suggestive ending to the verse. Its first half asserted the 'objective' reality of the atonement of the Lord Jesus Christ—He was made sin for us; and now He asserts as energetically that the purpose of His death was to confer on man a moral character so glorious. Whence we may learn the lesson and never forget it, that it is on the 'objective' theory of the atonement that all its moral power really depends. To resolve the death of Christ into a sublime manifestation of the love of God in Christ, and to deny it any relation to human sin and guilt, and to the majesty of the moral law, is to imperil its power over the conscience and heart of man.

Illustrations.

He made Him to be Sin.

The old orthodox view offends in some respects against Christian feeling trained in the school of Holy Scripture. Does not St. Paul call Jesus a sacrifice *for a sweet-smelling savour?* Does he not apply this expression to Him at the very moment when He is sacrificing Himself for us, and when He is being made, as the same apostle says, a *sin* and a *curse* for us? Never, certainly, was any act done upon the earth more pleasing to God than this sacrifice, which was inspired by the purest love for mankind, and the deepest reverence for the divine holiness; and never was the person of Jesus so much the object of the favour and blessing of His Father as in that moment in which He identified Himself with the *sin* of the world, in order to bear, in His own person, the whole *curse* which was attached to it, and which included even a temporary abandonment of Him by God Himself. For Jesus, as we have seen, met the first claims of God, not by satisfying, but by revealing and recognising them. The sufferings He underwent upheld the *principle* of justice and of judgment; they were an equivalent in quality, not quantity. They represented our own in such a way that we may be spared from undergoing them ourselves, if we profit by His. From this point of view the doctrine of substitution, against which so many objections have been raised, no longer presents anything to offend the moral sense.—F. Godet.

No one who has felt the power of this appeal will be very anxious to defend the apostolic gospels from the charges which are sometimes made against them. When he is told that it is impossible for the doom of sin to fall on the Sinless One, and that even if it were conceivable, it would be frightfully immoral, he is not disquieted. He recognises in the moral contradictions of this text the surest sign that the secret of the atonement is revealed in it: he feels that God's work of reconciliation necessarily involves such an identification of sinlessness and sin. He knows that there is an appalling side to sin, and he is ready to believe that there is an appalling side to redemption also—a side the most distant sight of which makes the proudest heart quail, and stops every mouth before God. He knows that the salvation which he needs must be one in which God's mercy comes *through*, and *over*, His judgment; and this is the redemption which is in Christ Jesus. But without becoming con-

troversial on a subject on which more than on any other the temper of controversy is unseemly, reference may be made to the commonest form of objection to the apostolic doctrine, in the sincere hope that some one who has stumbled at that doctrine may see it more truly. The objection I refer to discredits propitiation in the alleged interest of the love of God. 'We do not need,' the objectors say, 'to propitiate an angry God. This is a piece of heathenism of which a Christian should be ashamed. It is a libel on the God and Father of our Lord Jesus Christ, whose name is love, and who waits to be gracious.' What are we to say to those words, which are uttered as boldly as if there were no possible reply, or rather as if the apostles had never written, or had been narrow-minded, unreceptive souls, who had not only failed to understand their Master, but had taught with amazing perversity the very opposite of what He taught on the most essential of all points—the nature of God and His relation to sinful men? We must say this. It is quite true that we have not to propitiate an offended God: the very fact upon which the gospel proceeds is that we *cannot* do any such thing. But it is not true that no propitiation is needed. And it is here, I think, that those who make the objection referred to part company, not only with St. Paul, but with all the apostles. God is love, they say, and therefore He does not require a propitiation. God is love, say the apostles, and therefore He provides a propitiation. Which of these doctrines appeals best to the conscience? Which of them gives reality, and contents, and substance to the love of God? Is it not the apostolic doctrine? Does not the other cut out and cast away that very thing which made the soul of God's love both to Paul and John? 'Herein is love, not that we loved God, but *that He loved us, and sent His Son to be the propitiation for our sins.*' '*God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.*' '*Him that knew no sin, He made to be sin on our behalf.*' That is how they spoke in the beginning of the gospel, and so let us speak.—JAMES DENNEY.

He knew no Sin.

IT was Christ's own verdict upon Himself. He whose words search out very hearts, and bring to light unsuspected seeds of badness, never Himself betrays the faintest consciousness of guilt. He challenges His enemies directly: 'Which of you convinceth Me of sin?' It is the verdict of all sincere human souls, as uttered by the soldier who watched His cross: 'Truly this was a righteous man.' It is the verdict even of the great enemy who assailed Him again and again, and found nothing in Him, and whose agents recognised Him as the Holy One of God. Above all it is the verdict of God. He was the beloved Son, in whom the Father was well pleased. For three-and-thirty years, in daily contact with the world and its sins, Christ lived and yet knew no sin. To His will and conscience it was a foreign thing. What infinite worth that sinless life possessed in God's sight! When He looked down to earth it was the one absolutely precious thing. Filled full of righteousness, absolutely well-pleasing in His eyes, it was worth more to God than all the world beside.—JAMES DENNEY.

As it has been forcibly said, Christ was either sinless or sinful. Between sinlessness and sinfulness there is no middle term. The quantity of sin is not the point in question; it is its existence. Should the denier be able to make good any charge, even the least, against the moral perfection of Christ, the whole scheme of salvation vanishes like a dream, and He Himself needs redemption, instead of being a Redeemer: our faith is vain, and we are yet in our sins.—W. ROBERTSON NICOLL.

M. RENAN'S Jesus is not the one whom your friend or you have reverenced. He is a charming Galilean with a certain sympathy for beautiful scenery and an affectionate tenderness for the peasants who follow him; but he is provoked to violence, impatience, base trickery, as soon as he finds his mission as a reformer unsuccessful. The Frenchman, bred amidst pious frauds, calls him the most delightful and wonderful of men, who practices innocent artifices, resorts to thaumaturgy unwillingly, but when he does resort to it is guilty of wilful imposture beside the grave of his friend. We in England should say he was a horrible liar and audacious blasphemer. We should pronounce the Jews right in the judgment which they passed upon him. To me the book is detestable, morally as well as theologically. It has brought to my mind, as I have said in my paper on it, that wonderful dream of Richter's in which Jesus tells the universe, 'Children, you have no Father.'—F. D. MAURICE.

THE apotheosis of this man took place in His lifetime, and not as an empty imperial honour, but as a real adoration of the glory beheld in Him by a disciple who leaned upon His bosom, and among the friends who were aquainted with His whole manner of life. For Him no friend ever apologised; and no enemy convinced Him of sin. Modern infidelity must be pushed to extremities before it will venture to turn and cast any reproach upon the name which still, in the reverence of the Christian world, is above every name, full of an ideal light. But how shall the laws of a natural descent declare the generation of a seemingly sinless character? Let any one read some careful scientific statement of the laws of heredity, and then read Ullmann's classic book on *The Sinlessness of Jesus*; or, better still, read the evangelists' simple portrayal of His daily life; and either He must deny undeniable science, or overcome the weight of historical evidence, or else seek for some other than physical cause, some deeper than natural necessity, for the coming to this earth of the sinless Son of Man.—NEWMAN SMYTH.

In Him.

NOT apart from Him, but *in Him*—the apostles declare with one voice—*in* Him we have our redemption through His blood, even the forgiveness of our trespasses. God's forgiveness does not come to us independent of Christ, past Him, over His head, so that we can count Him as one of those who best knew and most fully proclaimed an unimaginable mercy, which would have been all that it is even had He never lived; it comes only in Him, and through His death for our sins. That this is the dis-

tinctively Christian position is clearly seen by those who have been brought up in other religions. An interesting illustration of this was given some time ago in India. A Hindu Society was formed which had for its object to appropriate all that was good in Christianity without burdening itself with the rest. Among other things which it appropriated, with the omission of only two words, was the answer given in the Westminster Shorter Catechism to the question, What is repentance unto life? Here is the answer: 'Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavour after, new obedience.' The words the Hindus left out were *in Christ*; instead of 'apprehension of the mercy of God in Christ,' they read simply, 'apprehension of the mercy of God.' But they knew that this was not compromising. They were acute enough to see that in the words they left out the whole *Christianity* of the definition lay; they felt that here was the barb of the hook, and as they had no intention of being caught, they broke it off.—James Denney.

I have a friend in Scotland, a convert, I daresay you will be glad to hear, of Mr. Moody during his first visit to us in 1874, who has himself been wonderfully blessed by God as an evangelist and carer for souls. He is a fishing-tackle maker and an enthusiastic fisherman, and told me once of losing his bait in a mysterious way without catching anything. The explanation was that by some accident or other the barb had been broken from the hook. It was my friend himself who made the application of this, when he said that this was exactly what happened when people preached the love of God to men, but left out of their gospel the essential truth that it is Christ on the cross, the Substitute for sinners, in whom that love is revealed. In other words, the condemnation of our sins in Christ upon His cross is the barb on the hook. If you leave that out of your gospel, I do not deny that your bait will be taken; men are pleased rather than not to think that God regards them with good-will; your bait will be taken, but you will not catch men.—James Denney.

Sermons for Reference.

Binney (T.), Weighhouse Sermons, 2nd Series, 51.
Blake (R. E.), Good News from Heaven, 10.
Budgen (J.), Parochial Sermons, i. 207.
Eaton (J. R. T.), Bampton Lectures, 143.
Giles (R. H.), Sufferings of Christ, 91.
Herron (G. D.), The Larger Christ, 45.
M'Cheyne (R. M.), Basket of Fragments, 25.
Macdonald (G.), Unspoken Sermons, iii. 209.
Maurice (F. D.), Doctrine of Sacrifice, 179.
Price (A. C.), Fifty Sermons, ix. 257.
Robertson (F. W.), Lectures on Corinthians, 341.
Spurgeon (C. H.), Sermons, vol. iii. Nos. 141, 142.
,, ,, ,, vol. vi. No. 310.
,, ,, ,, vol. xxxii. No. 1910.
,, ,, Morning by Morning, 95.
Stall (S.), Five Minute Object Sermons, 184.
Taylor (W. M.), Ministry of the Word, 82.
Watson (J.), Preparing for Home, 238.
British and Foreign Evangelical Review, xix. 365.
Christian Treasury, xxx.
Clerical Library: Three Hundred Outlines, 168.
Congregationalist, vi. 253 (Barrett).
Expositor, 3rd Series, vii. 417 (Wright).
Homilist, xl.
Penny Pulpit, New Series, iv. 25.
Pulpit, lviii, lix, lxi.

The Synoptic Problem.

By Principal the Rev. David Brown, D.D., Aberdeen.

In the pages of this and other periodicals I find from time to time articles on this subject. But when I have read them—no matter by whomsoever written—I am no wiser than before. This makes me almost weary of the title, and I have scarcely patience to glance at what is written on it. Yet it *is* a problem, and one of the deepest interest, if only it could be solved—which I believe it never will nor can be; because the facts which could alone explain the difficulties of the question are totally unknown and irrecoverably lost. That the first three Evangelists tell the same story of Christ's life, though in a different order and with omissions in one or two of them which are supplied in the other or others, is manifest on the face of them; and this gave rise to the Ammonian Sections and the Eusebian Canons, among the earliest students of the Gospel history. But, what is more remarkable, on examining the Greek text of these, the *Synoptic* Gospels, it will be seen that some events are recorded in almost identical terms in two and in some cases in all the three Gospels, and this for a great number of verses. Thus, in Mark xiii. 13–32, there is such a close verbal resemblance for twenty verses together, with the corresponding portions of Matthew, that the text of both might pass for one and the same text. And, what is more, some uncommon words occur in two of the Gospels in recording the same event.

Such startling facts have long engaged the

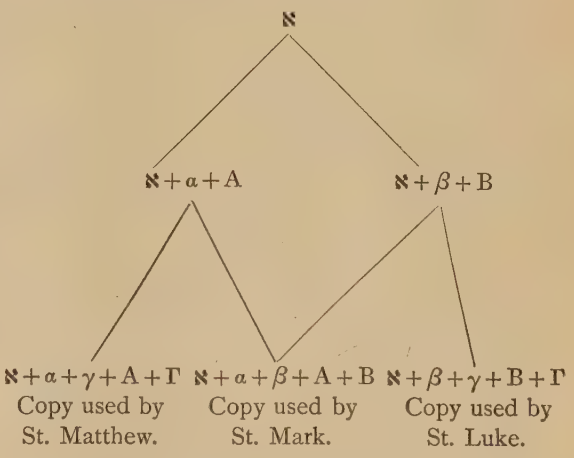
attention of critics, both in this country and on the Continent—in this country by such as Townsend and Owen. But it was reserved for the German critics to make it the subject of special study and a *problem* to be solved.

In the year 1750, J. D. Michaelis, the most learned Oriental scholar of his day, issued his *Introduction to the New Testament*, which was translated into English (in a 4to volume), and which I read very long ago; but, so far as I remember, it contained very little on this problem. But in successive editions this was greatly enlarged, until in 1788 the *final* edition was published, containing his latest additions and corrections; and in the year 1823 Herbert Marsh, afterwards Bishop of Peterborough, published a translation of this great work. Mr. Marsh had spent some years in Germany prosecuting his own studies in theology. Among other subjects of New Testament criticism the Synoptic problem attracted his special attention. Every article and monograph he carefully read on this subject, taking notes of the grounds on which each theory was supported. But finding none of these satisfactory, he determined to study the subject for himself. This issued in an elaborate dissertation on the origin of our first three Gospels, extending to nearly three hundred pages. He first states the problem to be solved: Either the succeeding Evangelists copied from the preceding one or two, or all three copied from a common document. On the former supposition, we must hold that one of the three copied from the other two, or that these two copied from the other. This could be done in six different ways—six ways of shuffling the cards, so to speak. Each of these has had its advocates. But since we have no evidence of the *time* when each of the Gospels was published, all arguments founded on this are manifestly precarious. The first critic who proposed a common document was *Leclerc*. But it was taken no notice of for more than sixty years, when Michaelis revived it, yet but partially, in the third edition of his *Introduction* (1777), for in his fourth edition he changed his opinion. He supposed that Matthew wrote his Gospel in Hebrew (or Aramaic), and that his Greek translator used the same Greek document as Mark and Luke used; and that this would explain the *verbal harmony*, while the divergences might be explained by supposing that some of the many pre-existing narratives of the life of Christ, referred to in Luke's preface (i. 1, etc.), were made use of.

Other modifications continued to be advocated, till, in 1794, Eichhorn, in the fifth volume of his *Universal Library of Oriental Literature*, contended that only one document was used, but that there were various editions of it, and that this would explain both the verbal harmony and the divergences.

Marsh at length comes to his own theory. To prepare the way for this, he first gives examples of *verbal harmony* in all the Synoptists in forty-two sections, occupying about seventy pages. Next follow examples of verbal agreement, in sections common to Matthew and Mark. Then passages common to Matthew and Luke. Lastly, passages peculiar to each of the three Gospels.

Result.—Then follow a complicated series of letters—Hebrew, Greek, and Roman, which need not be produced here, and then the following diagram representing these facts:—



How many German critics have accepted this solution of the Synoptic problem I do not know, but in this country, so far as I am aware, it seems absolutely unknown. In fact, among the many recent attempts to solve the problem, to which I referred at the outset, this solution of Bishop Marsh is never referred to, and seems to be unknown.

But what is more surprising, Mr. Rushbrooke in his elaborate work, in three parts 4to, called *Synopticon*, reproducing the theory of Mr. Edwin A. Abbott in his article 'Gospels' (*Encyclopædia Britannica*, 9th edition), gives, in parallel columns, the same three divisions of the text as Bishop Marsh, only in different *colours*, instead of Marsh's letters, and tells us that this is done *for the first time*, showing

that he is not well up in the literature of his subject.

From these facts, it will be seen, I think, that this Synoptic problem has occupied the attention and close study of critics for a whole century, and at this date we are no nearer a solution in which there is a general acquiescence; the best proof of which is that, every now and then, as I said at the outset, we are getting new solutions, or rather old ones, the writers of them not knowing that their theory is old.

Am I not right, then, in saying that the problem never will nor can be solved, because the facts which, if known, would explain everything are irrecoverably lost?

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Resurrection and Life.

'I am the resurrection and the life.'—John xi. 25.

Three times Christ raised the dead. Once from a deathbed; once from the bier; and once from the tomb. In this third instance death touched a personal friend. This is another of Christ's most precious utterances spoken to single individuals. All our needs are but varieties of our greatest need, which is Christ. In what way did Christ's words satisfy Martha's need? and how do they satisfy ours? These words revealed—

I. Christ's Sublime Confidence of His own Power.—They are words of eternal life. They claim to do what only God can do. Jehoram exclaimed, 'Am I God to kill and to make alive.' Paul said it was not incredible that *God* should raise the dead. This is one of the great 'I am's' of Christ. All the titles He thus assumes reveal His power. 'Vine,' 'Bread of Life,' 'Light of the World.' It is a kingly utterance, and has more meaning than the empty boasts of earthly kings. (Louis XIV. said, 'I am the State,' '*L'Etat c'est moi.*')

II. That Resurrection and Life are Inseparable from Christ.—This means more than that Christ was He who first taught it. The fact itself would not have been but for Christ. 'The Son quickeneth whom He will.' 'In Christ shall all be made alive.'

III. That Christ is the Example of Resurrection and Life.—This truth Martha could not realise then, nor would she until Christ was raised from the dead. Death is the separation of spirit and body: resurrection is the reuniting of the same. The particles of which the body is composed are not necessarily the same; it is the spirit which gives them their form and appearance. The resurrection life is bodily life as well as spiritual. When Christ was raised, He said, 'A spirit (only) hath not flesh and bones as ye see Me have.' But identity remains so that the risen body is recognisable, 'Behold Me that it is I Myself.' Yet the body possesses new powers. 'It is sown a natural body, it is raised a spiritual body.' 'Flesh *and blood* cannot inherit the kingdom of God, nor doth corruption inherit incorruption.'

IV. That the Christian has in Christ a Present Realisation of Resurrection and Life.—On earth Christ's life was eternal. He had uninterrupted fellowship with the Father; He did the Father's will; He was full of peace and joy, such as the world could neither give nor take away. By fellowship with Him Christ imparts that life to His disciples. That life is in the bud now, and needs the sunshine of heaven to bring it to perfection and full beauty. There must be resurrection because there is life. Dead trees do not blossom when spring returns. At death the river of life flows underground, and is hidden, though its flow is not interrupted. Christ here brought it to the surface again for a time.

IV. The Consequences of this Possession to the Christian.—(1) Death becomes insignificant. 'To none is death so little of a change as to those whose life has been one long unbroken confidence in God' (F. W. Faber). (2) We know that our friends are not lost to us. Lazarus is still 'our friend' though 'he sleepeth.' Cemetery is but Greek for 'sleeping-place.'

Seeking a Kingdom.

'Seek ye first His kingdom, and His righteousness.'—MATT. vi. 33.

THESE words are one half of a contrast. The Gentiles seek after eating, drinking, and clothing. Disciples are enjoined by preference to seek the kingdom of God. Too much thought and energy are spent, even by Christians, on contrivances to secure worldly welfare.

I. THE KINGDOM SOUGHT.—By the 'kingdom of God' or 'of Heaven' three things are meant, which are yet but one thing. The kingdom of God is wherever God has dominion. Before that dominion can be anywhere else it must be—(1) In the Heart. Paul says: 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' Christ says it 'is within you.' (2) In the World. As hearts are ruled by Christ, human laws and social customs will come to be governed by the law of God. Scripture contemplates a time when Israel's ideal kingdom shall be realised for the whole world. (3) In Heaven. There the kingdom exists in its completeness. Heaven is a more congenial clime, where are no hindrances to God's rule over the heart, and where nothing that defileth enters. The peopling of this kingdom is the end of the Saviour's mission. Then 'He shall deliver up the kingdom to God.'

II. THE PLACE OF THE SEARCH IN THE CHRISTIAN'S LIFE.—This the pearl for which all others are exchanged. This 'first' has no second. It really means 'alone.' The rest must be left to God. If the Tempter cannot secure first place he is content with the second, knowing that he thus ruins all. In Solomon's judgment the pretender would have been satisfied with half a child, knowing that the other half would be valueless. The Tempter is willing that we should seek God, but not with the whole heart. The true disciple says: '*One* thing have I desired of the Lord, *that* will I seek after.'

III. THE RIGHT METHOD OF CONDUCTING THE SEARCH.—(1) By fixing our desires on the kingdom. Christian told Prudence that he was kept on pilgrimage partly because his thoughts waxed warm about whither he was going, and because he would fain be with those that continually cry, Holy, holy, holy.

Ah me! ah me! that I
In Kedar's tents here stay;
No place like that on high;
Lord, thither guide my way.

(2) By Prayer. Prayers are the sails of the soul set to catch the heavenly breezes. (3) By Righteousness of Life. Not merely righteousness of outward acts, like that of Pharisees, but of heart. Heart righteousness alone is in line with God's purpose and dominion.

The Saviour of the Lost.

'The Son of Man is come to seek and to save that which was lost.'—LUKE xix. 10.

THE story of Zaccheus is the story of redemption in miniature. The rounding of a dewdrop is accomplished in accordance with the same laws as those which operate in the rounding of a sun. So the plan of God for the salvation of the world is also seen in the saving of a soul.

I. THE LOST.—The man had lost his soul. Zaccheus was one of those who had gained much of this world, at the expense of his soul. And 'what shall it profit,' etc. The house of Israel had lost a member of its family. Zaccheus was one of the lost sheep of the house of Israel. He was an outcast from the community. The Church of Christ is the house of Israel for these days. For how many of the lost is it to blame? *God* was the greatest loser. What He lost we cannot conceive. Most of us would count the sacrifice of an only son as greater than the sacrifice of one's own life. The value to God of the lost may be estimated by the efforts made to save.

II. THE SAVIOUR.—He calls Himself the 'Son of Man.' Yet He was the incarnate God. He laid aside His majesty that He might win our love. Hector, departing for his last battle, held out his arms to embrace his little one, who, terrified at the burnished helmet and waving plume, clung to the nurse's neck, crying. No sooner did the warrior lay his helmet on the ground, than the child, smiling through its tears, leaped into the father's arms. Though God's power is exerted on behalf of the lost, He will not terrify them by the display of it. Sinners fear God's majesty. None but hypocrites and proud ones ever feared Christ. Zaccheus will make haste to meet Jesus.

III. THE SEARCH.—England once had lost its

king. He was imprisoned in a foreign castle. His minstrel found him by playing under the castle wall a tune the king loved. Then the nation paid the ransom. It is by such reminders of our true home that the Son of Man finds the lost. So He awoke forgotten memories, and quickened desires that were nigh unto death in the heart of the Samaritan woman, and the rich publican. It was the Father's will that He should lose none that had been given to Him.

All-round Christians.

'Abstain from every form of evil.'—1 Thess. v. 22.

Paul sums up his numerous exhortations with this: Prove all things; hold fast to all that is good; abstain from all that is evil. The text does not mean, Abstain from what appears like evil; but, Abstain from evil, whatever may be the appearance which it assumes. God is anxious for realities not for appearances.

I. Evil is One, though its Appearances are Many.—Evil is chameleon-like in its form, according to the person whom it seeks to allure. To the depraved it appears as gross sin. To the best it will even assume the appearance of an angel of light. Mephistopheles was a polished gentleman.

II. The Avoidance of some Forms of Evil is Easy.—To some sins we are not inclined, and those who are guilty of such we do not hesitate to condemn. A sullen person is not fiery, nor a spendthrift avaricious, and he would scorn to be so. It is easy to avoid sins to which our temperament or circumstances do not expose us.

III. The Form of Evil from which we do not Abstain is Sufficient to Ruin us. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' 'Whosoever shall break one of these least commandments . . . shall be called the least in the kingdom of heaven.' Goliath was invulnerable except in his forehead. Ahab was smitten between the joints of the harness. Achilles' only weak place was his heel, and here the arrow of Paris pierced him.

IV. God values Effort more than Attainment. All have sinned, but 'God knoweth our frame.' The same effort will produce greater or less advance according to the powers which oppose us. Any particular stage of holiness is more easily reached by some than by others. God looks at the heart.

V. Christ is our Model.—His character was perfectly rounded. He exhibits the virtues of every class, and each in its perfection. 'He had done *all* things well,' said those who knew Him. 'He was tempted in *all* points, yet without sin,' said another.

VI. Christ is our Sufficient Helper.—'Who is sufficient for these things?' Because Christ has tested every resource of the Evil One to its utmost limit, 'He is able to succour them that are tempted.' Paul proved it for himself, and testified, 'I can do all things through Christ which strengtheneth me.'

The Lesson of Obedience.

'Take My yoke upon you, and learn of Me.'—Matt. xi. 29.

It is strange that such gracious words should only be recorded by Matthew, and especially surprising that Luke should omit them. Bruce suggests that Luke has expanded them, since in their place he has substituted Christ's teaching to the lawyer in the Parable of the Good Samaritan, to Martha concerning the one thing needful, and to the disciples in the lesson on the model prayer. In the text are combined the two ideas of a lesson to be learned, and a burden to be borne.

I. The Burden to be Borne.—A yoke is an ancient form of harness. It is not worn for its own sake, but because it makes burdens easier. The device of the yoke implies a burden. The burden-bearers are those called the 'weary and heavy-laden.' There are two burdens which all have to bear. (1) Sorrow. 'Only the heart knoweth its own bitterness.' Even little children have their peculiar sorrows. In later life, 'sorrows still increase.' Old age brings loneliness. (2) Sin. All have sinned. The necessity for holiness is increasingly felt, while the possibility of attaining it becomes increasingly remote. Sometimes such burdens seem heavier than one can bear.

II. The Example to be Copied.—None ever bore such burdens as Christ. He was the Man of Sorrows. He bore the sin of the whole world. And He *learned obedience* by the things which He suffered. Christ does not teach by precepts only. The Pharisees 'say and do not.' Christ teaches

us to do nothing which He has not first done. His 'learn of Me' means, 'See how I do, and imitate Me.' Especially are we to imitate Him in His meekness and lowliness. When He washed the disciples' feet, He said, 'I have given you an example, that ye also should do as I have done.'

III. The Lesson to be Learned.—To submit to the yoke is to subdue self-will. The lesson is one of meekness and obedience. With all He bore, Christ was yet most blessed. If we learn of Him we shall be happy under burdens, because we have learned how to bear them. He came to do His Father's will. We have to learn to walk with Him. Yokes were for the purpose of harnessing two oxen together in the plough. Thus we have fellowship with Him who is our true 'Yokefellow.' Unless we are responsive, the yoke will chafe and the burden prove heavy. If we yield He bears the burden. But this lesson has to be learned, and there is no royal road to learning. Discipline is often but a slow process. But we can make it a pleasant one.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

II.

STUDIES IN THE CHRISTIAN CHARACTER. By Francis Paget, D.D. (*Longmans.* Crown 8vo, pp. xxxvi, 258.) Dean Paget is steadily working his way to the front place among living preachers. And again we are compelled to consider if we know what preaching is. Its intention, we will all admit, is to convince us of sin, and to build us up in our most holy faith. And these sermons fulfil that intention in surpassing degree. Yet they are of no kith or kin with the sermons of the apostles. We cannot conceive St. Peter or St. Paul addressing his hearers as Dean Paget addresses his. And all that we have been taught to admire and imitate in apostolic or any other preaching (at least till Newman came) is far removed from this as the east is from the west. For example, there is a sermon on 'The Sanity of Saintliness.' We cannot conceive any of the popular preachers we know, from St. Peter downwards, using even that title; we cannot conceive any of them choosing that subject; we cannot conceive any of them employing sentences that now and again almost cover a page of printing, and make it absolutely certain that the preacher read a close manuscript and scarce once lifted his eyes to look his hearers in the face. Yet that is a true sermon. It is surprisingly searching. It both pulls down and builds up. It shakes the very heart, to use a phrase which Dean Paget himself quotes from another, till it is brought into contrition, and then opens the gates of heaven to the broken spirit. It is a true sermon. It does what our sincerest sermons strive so hard to do.

'Studies in the Christian *Character*' Dean Paget calls his book. That is to say, leaving the first principles of Christ he goes on unto perfection. And as he goes we see that this way is neither a primrose path, nor yet the road that leads to the castle of Giant Despair. It is hard enough to tread, since new heights climbed only reveal new heights to climb. Yet it is not solitary nor sad. To 'Be ye perfect as your heavenly Father is perfect,' is added 'I and My Father are one,' and this text also, 'If a man love Me he will keep My commandments, and My Father will love him, and we will come unto him and make our abode with him.'

JUDAISTIC CHRISTIANITY. By Fenton John Anthony Hort, D.D. (*Macmillan.* Crown 8vo, pp. xii, 222.) It is probable that Mr. J. O. F. Murray of Emmanuel College, who has edited this volume, and is responsible for the titles of its separate lectures, is responsible also for the title of the book. It is a well-chosen title. For Dr. Hort held that not only did Judaism and Christianity actually exist for some time side by side, but that was the expressed intention of our Lord Himself. The two courses of Cambridge lectures, therefore, cover a period that has no well-defined termination, but has a distinctly-marked character. It is the period in which the old order is gradually giving

place to the new. And one cannot help feeling that such a time of transition was peculiarly attractive to Dr. Hort's mind. He loved not fixed boundaries; he had no pleasure in clear-cut distinctions; statements that knew no qualifications were unattractive to him. The students who attended Professor Hort's classes did not rush in with open notebook to snatch his judgments, commit them to memory, and reproduce them in the examination room. They came not to hear judgments nor to gather facts. They came to learn to think. And now that these lectures have been printed and published, it may be that impatient readers will ask themselves at the end of a lecture what they have actually found. The answer is that they have found the use of a faculty, which is more profitable than the gathering of many facts.

The volume is a history of earliest Christianity, covering the ground of Lechler's *Apostolic and Post-Apostolic Times* (which Dr. Hort was accustomed to commend as 'the only comprehensive book accessible in English, which it seems worth while to mention'). Its greatest immediate value is the 'subtle and masterly investigation of the character and sources of the false teaching attacked in the Epistle to the Colossians and in the Pastoral Epistles—questions,' continues the editor, 'on which, at least in England, Bishop Lightfoot's conclusions have perhaps too readily been accepted as final.' But its greatest permanent value is the example it offers of the spirit and method in which investigations should be made.

CHRISTUS IMPERATOR. Edited by Charles William Stubbs, D.D. (*Macmillan.* Crown 8vo, pp. ix, 215.) When Dr. Stubbs, who is now the Dean of Ely, was the vicar of Wavertree, he summoned eight men who were capable preachers to tell his parishioners that Christ is, or ought to be, the emperor over all the work of men's hands. First Dr. Stubbs himself preached a sermon (a 'lecture-sermon' he calls it and all of them) on 'The supremacy of Christ in all Realms.' Then each of the eight chose one realm, or had it chosen for him—History, Philosophy, Law, Art, Ethics, Politics, Science, Sociology—and Dr. Stubbs closed the series with a lecture-sermon on poetry. The idea is not new nor notable, except in its comprehensiveness. In fragments it has been often done before. But the worth of the volume into which these ten lecture-sermons are now collected lies just in the completeness of the idea. Even the sermons are none of them supremely notable in themselves, but they all work towards the fulfilment of a plan; and fulfilling it, they impress the mind with the conception, which *is* notable and very noble, that there is no department of thought or work that ought to lie outside the Saviour's sovereignty—or indeed *can* lie outside, if it is true thought and lasting work.

ESSAYS AND ADDRESSES. By Phillips Brooks. (*Macmillan.* Crown 8vo, pp. vii, 529.) 'The collection of Essays and Addresses here presented comprises all of which any record at all satisfactory has been preserved of Bishop Brooks' public utterances outside of the pulpit.' So says the American editor, knowing, no doubt, that he speaks the truth. And it is a collection that no author or editor need be ashamed of. Not a few of these essays are utterances that must be taken account of by every diligent student of their subject. Take, as examples, 'The Teaching of Religion'; 'The New Theism'; 'Orthodoxy'; and 'The Teachableness of Religion'; these among the Religious Essays. And among the Literary: 'Coinage'; 'Dean Stanley'; 'Martin Luther'; and 'Biography.'

And yet the value of the book is less in its contributions to thought than in its revelation of a thinking mind. In these Addresses we get nearer Phillips Brooks than one who never heard him speak can elsewhere hope to come. His sermons, with all their brilliance, kept his audience always at a distance from himself, the distance of the study and the pen. In the Addresses there is less surprise of thought and less majesty of language, but there is more of the quickening spirit.

MELVEN'S REPRINTS. (Inverness and Nairn: *Melven Brothers.* Edinburgh: *Menzies & Co.*) Messrs. Melven of Inverness and Nairn have entered upon a most praiseworthy, and we believe a most promising, enterprise. They have resolved to republish a few selected examples of religious works of former days that may be read at a sitting. The works will mainly be associated with the north of Scotland, as is very appropriate. And, indeed, it is altogether most appropriate that such an enterprise should proceed from the city of Dr. Carruthers, and it deserves the utmost encouragement. The two following are now ready, and

both are by Fraser of Brea: (1) *Faith in God*; and (2) *General and Special Notes for Ordering my Speech, Behaviour, and Practice.* They are printed in a fine large type, so that they will be as practically useful as they are bibliographically interesting; and they are published at the price of one penny a-piece.

The same publishers issue some pamphlets of consequence, as (1) *Blind Saunders: A Sketch of the Life of Alexander Mackintosh, Fisherman, Nairn*; (2) *Blessing and Blest: the Work and Wages of the Christian Worker*, by the Rev. John Macpherson, Findhorn; (3) *Abiding in Christ*; and (4) a few Devotional Cards and Leaflets.

WILLIAM LAUD. By William Holden Hutton, B.D. (*Methuen.* Crown 8vo, pp. xi, 240.) Mr. Hutton believes that the fit time has come for a revised estimate of Archbishop Laud, and he believes that the fit audience has come to receive it. And we, when we have read his book, will hasten to add that the fit person has been found to do it. First of all, the book is written with literary skill, and yet it is not a mere literary venture. Its art has the art to conceal itself. You read it easily, you read it pleasantly, but you read it not as literature but as history. That is the surprise of it. An open and avowed glorifying of Archbishop Laud we could have easily understood and discounted. Written with literary grace we might have even enjoyed it. But this is historical work. Mr. Hutton strives to be accurate if not wholly impartial, and he carefully cites his authorities on every page.

Now it is not so much about Laud that one is puzzled. It is about the writing of history. We have heard it called the most difficult of all the sciences. But surely it is not yet worth the dignity of that name. If this estimate of Laud is historical, and if our previous estimates of Laud were historical, then you may make out of history, as out of figures, anything you will.

THE METROPOLITAN TABERNACLE PULPIT, Vol. XL. (*Passmore & Alabaster.* 8vo, pp. xi, 624.) 'He, being dead, yet speaketh'—in the most literal way. For still Mr. Spurgeon's sermons are published every week and read by their thousands, and still the substantial yearly volume is sent forth. This year's volume seems more bulky than usual, perhaps because in addition to the usual sermon there is given also an exposition for every Sunday in the year. And these expositions recall Mr. Spurgeon more even than the sermons—the quick perception, the felicitous utterance, the scriptural devotion that were his as a man, and gave him much of the unique position he held outside his pulpit. Nevertheless it is as a record of pulpit work that this volume has its significance. It is the fortieth in unbroken yearly succession and wide acceptance.

THE DURATION OF THE AGES. By Bernard Piffard. (*Passmore & Alabaster.* Crown 8vo, pp. 79.) Christ's First, Second, and Third Comings; the various Interregna; the Reign of Antichrist; and the Reign of Christ Himself—these are the topics. And the discussion of them is unusually and most commendably brief. But the author is prepared to enter into correspondence with any dissatisfied reader—only the correspondence must be by post, not in these pages.

THE BOOKS OF THE BIBLE. THE GOSPEL ACCORDING TO ST. LUKE. Edited by the Rev. A. E. Hillard, M.A. (*Rivington, Percival, & Co.* Fcap. 8vo, pp. 142.) This is the first volume of a new edition of the Gospels and the Acts of the Apostles for schools. The publishers hope to continue the series throughout the other books of the Bible also—at least, those that are commonly used in schools. This volume seems to give the series a good start. First there are three introductory chapters on 'St. Luke and his Gospel,' 'Palestine in the Time of Christ,' and a 'Synopsis of the Life of Christ.' The text which follows and occupies the bulk of the book is illustrated by short historical and other notes, evidently chosen and set down by a man who has done good teaching in his time. And, finally, there are some interesting and useful appendixes and indexes. Workmanlike throughout, it is possible for an ordinary pupil to master the book in a short time, and by mastering it to know this Gospel fairly well.

SOME TITLES AND ASPECTS OF THE EUCHARIST. By E. S. Talbot, D.D. (*Rivington, Percival, & Co.* Post 8vo, pp. v, 90.) Mainly by means of a simple scriptural study of words, the words that gather around the Supper,

Dr. Talbot succeeds in pressing home to his hearers' consciences its claims and its privileges. The sermons are strikingly real, no rhetoric, no art; the theme is too sacred for that, its demands too paramount. There is no rhetoric except the rhetoric of the heart; but that is felt everywhere, a pleading presence which cannot be passed by.

BIBLICAL PROPER NAMES. By the Rev. Henry George Tomkins. (*Sandford.* 8vo, pp. 38.) Mr. Tomkins, the author of the *Life and Times of Abraham* and the *Life and Times of Joseph*, is an accurate and enthusiastic student of the Monuments. In this pamphlet he has offered the results of a painstaking study of the light which the Monuments throw on the proper names in the Bible. It is a difficult subject. Many of the most attractive 'results' are scarcely results, but only happy guesses yet. Mr. Tomkins' work has been checked and supplemented, however, by other scholars, so that the pamphlet is a really valuable contribution to Semitic learning.

LA VALEUR DU NOUVEAU TESTAMENT. Par Ernest Martin, Professeur à l'Université de Genève. (Paris: *Schlachter*, 5 Rue de l'Éperon. 1895. Pp. 124.) Readers of French will, we think, find no little delight as well as profit in this veritable *multum in parvo*, written in beautiful literary style, and outwardly most attractive to the eye. Its ruling idea has the charm of freshness. It aims at taking us, by a new avenue of approach, behind the hackneyed and the vague in our thoughts about the New Testament, the literature which communicates a real knowledge of Jesus Christ; with the result that we may at once reach the end and perceive the transcendent *value* of the means. For 'the New Testament is the picture of the first appearance in this world of the faith in Jesus Christ, a picture traced by those who first found in Jesus a new moral life.' Such, apart from all details, is its significance. Starting from this, our author groups the books according to the angle, as it were, at which they make known the Christ. Thus the Synoptic Gospels depict 'the object of faith as simply *set before* the conscience, namely, Jesus'; the Acts and Apocalypse present faith in its outward *activity*; the Epistles unfold the contributive *experiences* of faith, or its doctrines; while it is in St. John's Gospel that faith exhibits its *witness* to its object after having *appropriated* it—the Christ. We do not cite these heads, or indeed the work itself, for the sake of their precision of statement, but for their suggestiveness. This is the note of the book. It is seen even in the statement: 'The New Testament has an incomparable value, because it contains Jesus Christ. The two words here united are not a simple name; they express a judgment as to Jesus, the conclusion of an experience of which he is the object.' Again, 'Faith is born when the conscience unites itself to Jesus Christ, but none can invent Jesus Christ.' It is the unique glory of the New Testament that it, and it alone, does this and therewith renews the world.

THE GOSPEL OF BUDDHA. By Paul Carus. (*Sonnenschein.* Crown 8vo, pp. xiv, 275.) Dr. Carus has gone through the Buddhist canon, in its English translations, and has gathered out of it the passages that most strike a western mind, a mind trained, it may be well to say, on Christianity and Christ. So the book serves two great purposes—one scientific, one apologetic. It is the easiest possible way of getting a simple knowledge of what Buddhism is, and it is the best possible way of comparing Buddhism at its noblest with Christianity.

STUDIES IN BIBLICAL AND ECCLESIASTICAL SUBJECTS. By the late Very Rev. Theophilus Campbell, D.D. (*Elliot Stock.* 8vo, pp. 275.) The late Dean of Dromore's son has here gathered together fourteen essays or papers by his father, of which ten are biblical and four ecclesiastical. They suffer, all of them, from the want of the author's own hand in revision (see an ugly mixture on page 81, and sundry mistakes throughout), but they are of ability enough to rise above details of proof-reading. Dean Campbell must have had a strong drawing towards the accurate study of Scripture, and certainly he had some of the expositor's gifts. Free from prepossession to a considerable extent, he waits and works patiently till the truth comes, and then 'expresses it with much caution—with no idea that he is suffering from inspiration.' Moreover, the subjects of study in the volume are modern—Inspiration, the Church as the Keeper of Holy Writ, the Rock, the Covenant Obligation of the Lord's Day, the Transfiguration, and the like. They are modern, that is to say, of special

emphasis to-day, though some of them have never lacked interest, and never will.

RELIGION IN COMMON LIFE. (*Elliot Stock.* Crown 8vo, pp. viii, 168.) It is a Course of Sermons delivered by various preachers at St. Martin-in-the-Fields, London. The Vicar edits the volume, and himself contributes four of the sermons. Among the rest may be found Mr. Buckland, Dean Pigou, Archdeacon Sinclair, Principal Wace, and Archdeacon Farrar. So they are not men who are unfamiliar with the practice of religion. They have tried it, even among the poor, and found what it can do, and why it does no more. They have all sympathy with the poor, but it is not sentimental. They know and do not hide it, that if Christ is to lift the pauper off his dunghill, the pauper must be *willing* in the day of Christ's power. But there are other problems of practice here besides those of pauperism. There are problems that we all have to touch,—have touched already and had our fingers burned perhaps, as the problem of amusements. And a wise man knows that it is not much that can be said on these things, and wisely refrains his speech.

CROMWELL'S SOLDIERS' BIBLE. (*Elliot Stock.* Crown 8vo, pp. v, 16.) Mr. Elliot Stock has here given us a facsimile reproduction of *The Soldiers' Pocket Bible*, with the date August 3rd, 1643. It is even bound in an imitation of the original rough leather with the original strong sewing. As for the book itself, Viscount Wolseley says: 'In my humble opinion, the soldier who carries this Bible in his pack possesses what is of far higher value to him than the proverbial Marshal's baton; for if he carries its teaching in his head, and lets it rule his heart and conduct, he will certainly be most happy, and most probably eminently successful.' So it is more than a most interesting relic of history.

THE GOSPEL OF THE KINGDOM. (*Elliot Stock.* Crown 8vo, pp. 92.) Five sermons preached at Holy Trinity, Sloane Square, on behalf of the Christian Social Union. So they are social and Christian—and sensible. The preachers being Canon Wilberforce, Dr. Fry, Canon Scott Holland, the Dean of Ely, and Prebendary Eyton, there is abundance of sympathy and enthusiasm, without the scent of faddism. These are workable theories; let us try to get them worked.

TALKS WITH BUNYAN. By the Rev. Douglas Thompson. (*Elliot Stock.* Crown 8vo, pp. xii, 152.) The influence of Dr. Whyte's *Bunyan Characters* is very manifest, and Mr. Thompson frankly acknowledges it. Still, this is not Dr. Whyte, but another man's honest findings after Dr. Whyte has shown him some ways of working. It is an unassuming book, but not superficial; above all, it is an earnest ambassador for Christ using this means of entreating us in Christ's stead to be reconciled to God.

GOOD READING ABOUT MANY BOOKS. Mostly by their Authors. (*Fisher Unwin.* Fcap. 8vo, pp. 264.) It is Andrew Lang who says that the publishers' catalogues may be had for nothing, and they are mighty fine reading. It is impossible to assert that this unique catalogue may be had for nothing, but it is easy to say that it is mighty fine reading, and that to less bookish people than Mr. Andrew Lang. The authors tell the story themselves for the most part. And here, for example, is a sentence from the things that John Oliver Hobbes (that is, Mrs. Craigie) says of her books: 'I have never yet called one of my sketches a novel. . . They are philosophical fantasias. I hesitate over the word philosophical; but after all I am a student, and I have earned the right by much hard labour to apply an occasional polysyllable to my efforts. They may not be valuable, but they were executed with a conscience. They do not contain one unconsidered line, and if I have ever had a quick thought, I have expressed it with much caution—with no idea that I was suffering from inspiration.'

And the writers are here as well as their sayings. It is a unique catalogue. You will read it—and then the books.

HISTORY OF DOGMA. By Dr. Adolph Harnack. Translated by Neil Buchanan. (*Williams & Norgate.* 8vo, vol. i. pp. xxii, 364.) The books are few in any science that must be mastered before one knows the science. Assuredly, in the science of theology, Professor Harnack's *History of Dogma* is one of the indispensable. To many a one, even to many an Englishman now, it it has been epoch-making. It has been a revela-

tion of what the science of theology may become to us, and even of what science, modern science, truly is. For there are no prepossessions here. There is only the open mind, the rigid self-discipline, the patient toil. And it is not merely before the labour is begun that the mind is open. After the toil and the insight have secured their results and made their positions strong, Dr. Harnack is willing to open the questions again, reconsider them in detail, and change his mind wholly in regard to them.

This openness of mind is not popular here. It is the more to be desired that Harnack's *History of Dogma* may win its way amongst us. We wish things settled. We are too anxious to have things settled, especially things in theology. We wish them settled and left alone, though we know that the foundation is not always steady beneath them. It is not Protestant, however; it is not Pauline; it is not Christian. Truth's like a torch, the more it's shook it shines—though it needs abundant courage to shake it. Harnack has that courage in abundance. And though we may be sometimes bewildered by his movements, we gain infinitely when we acquire his method.

Let Harnack win his way. He himself rejoices that in this excellent translation he has been enabled to speak to Englishmen; we have more cause for rejoicing than he.

VIA, VERITAS, VITA. THE HIBBERT LECTURES. By James Drummond, M.A., LL.D., Litt.D. (*Williams & Norgate.* 8vo, pp. xiv, 331.) This is the last of the Hibbert Lectures. And could Principal Drummond have chosen a grander or more appropriate subject for the concluding course than 'Christianity in its most simple and intelligible form'? He could not. And more than that, we are bound to say that with one omission he could not have done better justice to his noble subject. Some of the earlier courses may have cost their authors more immediate preparation, and may have added more to our knowledge of special departments of thought. But there is no course of Hibbert Lectures that ever made so wide an appeal or touched its great audience quite so closely. With one serious exception, there will be widespread approval of what Dr. Drummond finds to be essential to Christianity, and much pleasure in his statement of it. For, brief as the book is for so great a subject, it is easily intelligible on every page, the work of a literary artist as well as a trained theologian.

With one serious exception. For Dr. Drummond does not think that either the Incarnation or the Resurrection of the Lord Jesus Christ is essential to Christianity. A serious exception, surely. No doubt we had no right to expect it, the book being written by Principal Drummond. But what right has Principal Drummond to cut Christianity away from its roots?—and these undoubtedly *were* the roots out of which early Christianity grew, for he himself acknowledges it. What right had he to cut the flower of Christianity away from its roots and offer that as the perfect plant? We thank him for stripping off the weakening and suffocating climbers; we can even admire the flowers as he has so daintily arranged them in his vases, but we cannot call the ideas of Christians Christianity; we must have more than the words of Jesus, or even His works on earth; we must have the Prince and the Saviour who gives repentance and remission of sins.

PAMPHLETS:—

1. *How To Get On.* By Clement Clemance, B.A., D.D. (Elliot Stock.)

2. *The Equipment for Work.* By A. B. Tucker. (Edinburgh: St. Giles' Printing Company.)

3. *The Late Principal Morison.* By the Rev. A. Stewart, B.D. (Ayr: Robert Neil.)

4. *The Land of the Morning Calm.* By the Rev. W. T. A. Barber, M.A. (Kelly.)

LITERARY NOTES.

Messrs. T. & T. Clark have in the press a work by the Rev. H. A. A. Kennedy, M.A., D.Sc., Callander, on *The Sources of New Testament Greek.*

The book is a study in biblical Greek attempting to estimate the influence of the LXX. on the New Testament vocabulary. The subject is treated in close connexion with later Greek as a whole, and more especially with the colloquial Greek of the period in which the LXX. and the New Testament were compiled. The investigation seeks to prove that in place of a predominating influence of the LXX. on the New Testament, the element common to them is rather the 'popular' language in which they were written.

The first book review in *The Biblical World* for January is written by Professor Ernest Burton, of Chicago University, the author of *The Moods and Tenses in New Testament Greek*. The book is Professor Godet's newly-translated volume, *The Epistles of St. Paul*. Evidently Professor Burton has read his book carefully. He emphasises one important feature thus: 'Godet maintains on the basis of the Epistles (with which Acts, of course, agrees) that the appearance of Jesus to Saul in connexion with his conversion was real, and in the first instance objective; the revelation of Jesus in him was the sequel to the objective appearance. He holds that in these initial experiences of his Christian life the essential features of Paul's gospel and mission were already made clear to him. Godet thus takes, as against Sabatier and others, the same view with respect to the development, or rather non-development, of Paul's theology which Professor Bruce maintains in his recent volume on *The Pauline Conception of Christianity*.'

And then he gives the following useful list of errata:—Page 182, line 29, *read* fully; page 197, line 19, *read* ἀπὸ; line 30, *read* ἐμοί; page 378, line 20, *read* Tholuck; page 534, line 22, *read* Gebhardt; page 546, line 6, *read* regard; and page 547, line 17, *read* these.

Messrs. Bliss, Sands, & Foster announce a collection of biographies of prominent living statesmen and rulers, entitled *Public Men of To-day: An International Series*. The general editor is Mr. S. H. Jeyes.

Contributions and Comments.

The Septuagint and the Massoretic Text.

Ezekiel i. 13.

In The Expository Times of last month the Rev. W. E. Barnes, B.D., of Cambridge, has an interesting note on this passage, in which he expresses the opinion that the reading of the Massoretic Text is superior to that of the Septuagint, though most scholars have followed the latter. Probably Mr. Barnes has the feeling, shared no doubt by many others, that the renderings of the Septuagint are often adopted much too lightly. On the other hand, it must not be forgotten that in Ezekiel the readings of the Septuagint are in so many cases superior to those of the Hebrew, that any particular instance deserves careful consideration.

The rendering of Mr. Barnes given last month may be adopted as the basis of remark:—

Massoretic Text.	Septuagint.
And as for the things which resembled living creatures, their appearance was as coals of fire burning, like the appearance of torches. It (the fire) walked among the living creatures, and the fire had brightness, etc.[1]	And in the midst of the living creatures was an appearance as of coals of fire burning, as the appearance of torches turning about in the midst of the living creatures, and the fire had brightness, etc.

[1] The Massoretic accents point thus: their appearance was as coals of fire, burning (plur.) like the appearance of torches.

Here the Septuagint says *one* thing, namely, that between the living creatures there was the appearance of coals of fire burning, as the appearance of torches, etc.; while the Hebrew says *two* things, namely, that the living creatures were like coals of fire, and also that there was a fire between them which had brilliancy and sent out lightning flashes. I daresay Mr. Barnes would not deny that the Hebrew expresses this double sense very awkwardly, and that the verse is not easy to construe grammatically. The sense which he puts upon the Hebrew is that there was a fire between the living creatures, and that its reflection lighted them up, making them like coals of fire and torches—they did not shine with a brilliancy belonging to their own natures. With this last point, however, may be compared ver. 7, where it is said, of their limbs at least, that 'they sparkled like the glance of burnished brass' (Dan. x. 6).

(1) Mr. Barnes favours the Hebrew, therefore, because it furnishes an answer to the question which he thinks would occur to the spectator: Are the living creatures of earth or of heaven?—a question left by the Septuagint unanswered. But now, would such a question really occur to anyone? Hardly at anyrate to Ezekiel, who begins by telling us that he saw 'the heavens opened,' and that he had 'visions of God.' *He* would not be in doubt to what sphere the living

creatures belonged. But granted that he or anyone else put the question supposed, would the Hebrew give a conclusive answer to it? According to Mr. Barnes, it means that the creatures did not shine with a brilliancy of their own, but were lighted up by the fire between them; but might not creatures of the earth be lighted up by a divine fire?

(2) The interpretation put by Mr. Barnes upon the 'fire' in the midst of the cherubim is strange. He regards it as the 'symbol of God.' Is this probable in view of what follows? The prophet immediately goes on to give a description of his vision of God. Over the heads of the living creatures was a crystal firmament, above the firmament a throne, and on the throne a Being encircled with a glory like the rainbow in the day of rain. Here is a vision of the Deity and His place in the whole manifestation; that anything else should be a symbol of Him is improbable. Indeed, to suppose the fire between the living creatures to be a symbol of God, would lead to consequences little short of grotesque. In ch. x. 2 it was said to the man clothed in linen, 'Go and fill both thine hands with coals of fire from between the cherubim, and strew them upon the city'; and, in x. 7, 'the cherub put out his hand unto the fire that was between the cherubim, and took and put it into the hands of him that was clothed in linen, who took it and went out.' Such words preclude the idea that the fire was a 'symbol of God.' But more: it is to be noted that what is called 'coals of fire' in ver. 2 is called 'fire' in ver. 7—the two are identical; and this justifies the inference that in ch. i. 13 the 'coals of fire' of the first half of the verse and the 'fire' of the second half are also identical, and that the 'coals of fire' forms no description of the living creatures themselves.

For (3) the comparison of the living creatures to 'coals of fire,' or to 'torches,' has something unnatural in it. The term 'coals' is used either literally, as Ps. cxx. 4, 'coals of juniper,' and often; or figuratively of the fireballs of the thunderstorm, as Ps. xviii. 12, 'hailstones and coals of fire.' And in Ex. xx. 18, 'torches' is used of lightnings. In Dan. x. 6, the *eyes* of the angel are compared to torches (or lamps) of fire,—a very fine comparison,—but to compare an angel himself or one of the cherubim to a torch (or lamp) would be less suitable.

(4) The Massoretic Text is certainly awkward. It reads in the Revised Version: 'As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; it went up and down among the living creatures,' etc. What is the *it* which went up and down? Manifestly, from what follows, it is the fire; but no reference has yet been made to a fire, only to the appearance of the living creatures. Mr. Barnes is obliged to supplement thus: 'It (the fire) walked,' etc., and to explain that the living creatures were bright from its reflection. But where is there the faintest hint of such a meaning? Mr. Barnes supplies, in fact, the thought necessary to make any sense out of the Hebrew, virtually reading: 'As for the likeness of the living creatures, their appearance was as coals of fire,' etc. [owing to the reflection on them of a fire in the midst of them]; 'it went up and down among them,' etc. This is scarcely natural exegesis.

The Septuagint gives a sense which is clear and pertinent, and consistent both with itself and with ch. x. 2, 6, 7; and probably it has here, as in many places of Ezekiel, preserved the true reading. It may be a question what the fire between the cherubim signified. Ezekiel's vision is no doubt a somewhat composite one. There may be reference in it to Isaiah's vision (ch. vi.), with its altar and coals (comp. Rev. viii. 5), but it is mainly based upon the theophany of the thunder-cloud, with its lightnings and fire. In Rev. iv., which is an imitation of the present passage, the lightnings proceed from the throne of God; and the 'sea of glass' no doubt corresponds to the firmament of crystal of Ezekiel.

A. B. Davidson.

Edinburgh.

The First Trial of Christ.

An article in *The Critical Review of Theological and Philosophical Literature* for July gives a summary of the contents of Professor Spitta's latest volume. One of the most interesting things in it is a proposed rearrangement of the text of John xviii. 12–28 in the following way—12, 13, 19–24, 14–18, 25*b*–28 (25*a* being omitted as an addition by a copyist). This rearrangement is

said to make the narrative consistent with itself and with the Synoptists. Annas, it is said, no longer appears to be called 'high priest,' and Peter's denials accompany the second trial, in the palace of Caiaphas. These are the chief improvements claimed; there are others of less importance.

The following objections, however, force themselves on one's notice:—

(*a*) Annas appears to be called 'high priest' in Spitta's text, quite as much as in the *textus receptus*; for the words ὁ οὖν ἀρχιερεὺς of ver. 19, following immediately on ver. 13, must refer, not to Caiaphas, but to Annas, if read naturally.

(*b*) Even if we give up this argument, and accept Spitta's explanation (which, by the way, is held by a large number of commentators even without any rearrangement of the text), viz. that ὁ οὖν ἀρχιερεὺς refers to Caiaphas, and that vers. 19–23 describe an informal examination of Christ by him, held for convenience in his father-in-law's house, we are not free from difficulty: the announcement of ver. 24, ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα, reads most awkwardly as the conclusion of an inquiry held by Caiaphas himself. What scholar can believe that the writer of the Fourth Gospel would so write?

(*c*) Most students of this Gospel will also, I believe, agree with me, if I affirm that the last words of ver. 13, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου, and the whole of ver. 14 are so closely linked together as to form almost a single thought, and that there is therefore grave reason for suspecting a rearrangement of the text which introduces a long episode between them. Let anyone read John xi. 49–51, and note how intimate the connection is, in the Evangelist's thought, between the words ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου and the prophecy of ver. 50. See Maurice or Westcott, *ad loc.*

Spitta's rearrangement of the text is thus unsatisfactory. But that the difficulties presented by the common text are so great as to suggest some dislocation, I believe few candid students will deny. Ver. 24 is a well-known *crux*; ver. 28 strikes one as a very strange consequence of ver. 24, and yet οὖν can refer back to nothing else; the commentators are divided into two opposing hosts on the question whether ὁ ἀρχιερεὺς of ver. 19 be Annas or Caiaphas (strange ambiguity in such a writer, on a simple matter of fact! The following decide for Annas:— Chrysostom, Augustine, Euthymius Zigabenus, Neander, Stier, Meyer, Renan, Alford, Reynolds, and many more; for Caiaphas:—Erasmus, Luther, Calvin, Grotius, Bengel, Tholuck, Keim, Godet, Maurice, Wordsworth, Westcott, and many more); and the difficulty of reconciling the apparent meaning of John's words, *that Peter denied Christ in the house of Annas*, with the account of the Synoptists, *that the denial took place in the house of Caiaphas*, has driven orthodox writers to declare that Annas and Caiaphas lived in the same house, an idea completely contradicted by the natural meaning of John's words (vers. 13 and 24). These difficulties are so great as to make it exceedingly likely that our text is corrupt. We shall, therefore, scan the several parts of the narrative more closely.

I. All critics agree that in the Fourth Gospel we find not only materials which have been selected with great care, but also each incident so set in the narrative and commented on, as to suggest to the mind of the thoughtful reader the moral and spiritual truth involved in it. The more carefully the Gospel is studied, the more clearly do these features appear. Words are never introduced without a purpose: if Martha is described as 'the sister of him that was dead,' after her relationship to Lazarus has been more than once clearly stated, it is not difficult to perceive the reason. We may thus be certain that the detailed account of Caiaphas, and the recapitulation of his unconscious prophecy, given in xviii. 13–14, are not there without reason, but must have originally formed the introduction to some very important incident. Indeed, since the prophecy of Caiaphas, as originally uttered (xi. 49, 50), was a scornful declaration that the only way of getting rid of Jesus was to hand him over to the Romans, no matter how distasteful the proceeding might be, we may reasonably conclude that it would not be reintroduced in chap. xviii. in such a solemn manner, unless it were to be a sort of *keynote* to some action of his for the furtherance of the policy he had proposed. We should thus expect that in the original text of the Gospel a trial under the presidency of Caiaphas, or some other definite action by him, had followed these verses.

II. Commentators are divided on the question

whether ὁ ἀρχιερεὺς of vers. 15, 16, 19, 22, refers to Annas or to Caiaphas. Now, both Luke and Josephus (Luke iii. 2, Acts iv. 6, *Ant.* xviii. 5, 3) call Annas ὁ ἀρχιερεὺς during the high-priesthood of Caiaphas. Evidently Annas received the title in ordinary conversation long after his deposition, and Luke and Josephus have followed popular usage. But (1) can we believe that the writer who twice lays such emphasis on Caiaphas' being high priest *that year*, and who perceives that God worked through him *because he held that office* (xi. 51), would speak of another man as ὁ ἀρχιερεὺς almost in the next sentence after that in which he had called attention to the position and the words of Caiaphas (xviii. 15 following xviii. 13, 14)? Such inadvertences might occur in an artless chronicler, but hardly in a writer who perceives that every detail of the history he is treating is full of moral significance, and who carefully selects as his material precisely those incidents which exhibit most clearly the latent symbolism. Then (2) every one will grant that the high priest of xviii. 10 is Caiaphas: Annas has not up to this point been even mentioned in the narrative. But if the high priest of ver. 10 be Caiaphas, then the high priest of ver. 26 is also Caiaphas; and ver. 26 must surely carry vers. 15, 16, and 19 along with it. Thus I conclude that ὁ ἀρχιερεὺς of ver. 15 can be no other than Caiaphas.

We may add to this, I believe, that Caiaphas held the trial in his official capacity as high priest. This conclusion seems to be demanded both by the close connexion between the trial here described and the incident of xi. 47–53, and by the frequent emphasis laid on the office in chap. xviii. The scene described in vers. 19 ff. would then be a fragment of the trial described by the Synoptists.

We are thus led by the well-known qualities of the writer's style to conclude that ὁ ἀρχιερεὺς of these verses can be no other than the high priest in office, and that he is regarded as acting in his official capacity, and as carrying out the policy he had previously laid down. The narrative of vers. 19 ff. is thus the important incident which we guessed must, in the original narrative, have followed vers. 13 and 14.

III. But, as the text stands, ὁ ἀρχιερεὺς of ver. 15, and therefore also the same words in ver. 19, cannot be construed to refer to Caiaphas without doing violence to the natural meaning of the words. Many of the greatest commentators have been guided by their instinctive feeling for the writer's meaning to conclude that it is Caiaphas, and not Annas, that is referred to; but they do not profess that the words naturally bear that interpretation.

Further, if Caiaphas be the person referred to in these verses, one cannot understand what ver. 24 means: Ἀπέστειλεν οὖν αὐτον ὁ Ἅννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα, coming, as it does according to the hypothesis, after the narrative of Peter's denials of Christ *in the palace of Caiaphas*, and the account of the examination of Christ by Caiaphas *in the same place* (ver. 15). This difficulty has driven commentators to the hypothesis that vers. 19 ff. describe an informal examination of Christ held by Caiaphas in the house of Annas, and that ver. 24 is all the reference we have in this Gospel to the trial in the house of Caiaphas described by the Synoptists. If that be true, then Annas is ὁ ἀρχιερεὺς of vers. 15 and 16, while Caiaphas is ὁ ἀρχιερεὺς of vers. 13 and 19; Peter is made to deny Christ in the house of Annas; and the confusion is worse than ever. Another hypothesis, however, is started to get rid of this difficulty, namely, that Annas and Caiaphas occupied a sort of double house, which could be spoken of as belonging to one or other indifferently. Now let anyone read in ver. 13, ἤγαγον πρὸς Ἅνναν πρῶτον, and then ver. 24, Ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα, and consider how very far this supposition is from the natural meaning of these words. And this hypothesis involves a curious dilemma besides:—If the house was double and belonged to both, to whom did the writer intend the words εἰς τὴν αὐλὴν τοῦ ἀρχιερέως to refer?—if to Annas, then there is the old difficulty of ὁ ἀρχιερεὺς being used of one man in vers. 15 and 16, and of another in vers. 13 and 19; if to Caiaphas, then one can see no meaning in the words, πρὸς Ἅνναν πρῶτον of ver. 13.

Thus all attempts to explain the text as it stands are forced and unnatural.

IV. Let us now gather together, and grasp firmly, all the points that are clearly true. These are—(α) that vers. 13 and 14 are the introduction to some important incident, in which Caiaphas is the chief actor; (β) that vers. 19 ff. describe that incident; (γ) that ὁ ἀρχιερεὺς is Caiaphas throughout; (δ) that the text of vers. 12–15 cannot natu-

rally bear the meaning which is clearly demanded by the narrative, namely, that ὁ ἀρχιερεὺς of ver. 15 is Caiaphas; (ε) that ver. 24 is incomprehensible as it stands.

Now, the writer of the Gospel is no mean master of expression. We cannot believe that he would have written sentences involving so many obscurities as are involved in the common text. We therefore conclude—(1) that something is wrong with the text of vers. 12–15, and (2) that, since the text of vers. 12 to 14 bears all the marks of accuracy and integrity, the fault is probably an omission between vers. 14 and 15. Now we have found ver. 24 incomprehensible, as it stands; can it be that ver. 24 is the sentence which seems to have dropped out between 14 and 15? Let us see.

V. Clearly this arrangement of the text disposes of all the difficulties we have hitherto found in the narrative. Ver. 15 now follows naturally; ὁ ἀρχιερεὺς is Caiaphas throughout; Peter's various denials and the examination of Christ all take place in the house of Caiaphas; the unwieldy boulder (ver. 24) having been removed, the whole narrative from ver. 19 to ver. 28 now reads smoothly and naturally. But new difficulties may have arisen: do vers. 12, 13, 14, 24 make a consistent continuum? Clearly they do. These verses fit into each other very naturally. Note that δεδεμένον in ver. 24, which in the ordinary text looks rather meaningless, has now become significant: in ver. 12 we are told that they bound Jesus; we are now told that Annas sent him to Caiaphas δεδεμένον, *i.e.* without loosing him.

VI. Now these are great advantages; but I should not feel convinced that we have here hit upon the original text, were it not that the whole narrative from ver. 12 to ver. 33 has, through the correction, not only become comprehensible, and consistent both with itself and with the Synoptics, but *has also clearly assumed the true Johannine tone throughout.* This will, I believe, be evident to all careful readers; I append a few suggestions.

Vers. 12, 13, 14, 24.—It may very conceivably have been Annas who made the bargain with Judas, and who made all the arrangements for the arrest. He was undoubtedly powerful in Jerusalem. He was still styled 'the high priest,' and still honoured, as the real high priest according to the law, by the populace. We can thus easily see sufficient reason why Christ should be carried to Annas first. The words ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς seem to intimate that his relationship to Caiaphas (and perhaps also his seniority, a very powerful consideration among the Jews) gave him additional importance in the eyes of the people, and helped to determine the action of the captors.

But Annas, though very willing to do all he could for the ruin of Christ, saw that it would be wisest to allow Caiaphas to act as judge. (1) He had been the original instigator of the policy of handing Christ over to the Romans. He could be trusted to carry the business through with firmness. (2) Besides, the trial would have to be conducted according to legal form, and therefore before the high priest actually in office. He therefore sent Christ, bound as he was, to the house of Caiaphas.

The incident was brief, and led to nothing. It is therefore omitted by the Synoptists. But John mentions it to show that Annas, the most influential priest of his age, the man regarded by the populace as the rightful high priest, was fully responsible for the death of Christ, since the prisoner fell into his hands and he delivered him up to Caiaphas. Besides, he possibly stands here as the representative of the mass of the priests, and of their attitude to Jesus, in the characteristic Johannine way.

Vers. 15–27. Professor Spitta seems to consider it a blemish that the narrative of Peter's denials is broken up into two parts, and the examination of Christ inserted between them. On the contrary, the whole passage bears all the marks of the vivid memory of a eyewitness, who heard the first denial as he left the gate, and saw the fire as he crossed the courtyard to the scene of the trial, and who, after he had beheld the shameful incident narrated in vers. 19–23, went out again to the courtyard only to hear the second and third denials.

This most dramatic passage expresses with the utmost vividness the tragic sadness of the situation: Christ, interrogated by the high priest about his disciples, refuses to say anything that might incriminate them, while down in the courtyard one of these disciples, interrogated about Christ, denies Him altogether!

Vers. 19–23. I believe these verses to be an account of a portion of the trial of Christ before Caiaphas, more fully described by Mark (xiv. 53–65) and by Matthew (xxvi. 57–68), but perhaps only indirectly referred to by Luke (xxii. 54, 63–65). According to all the Evangelists, it happened in the house of Caiaphas (Matt. xxvi.

57, 58; Mark xiv. 53, 54; Luke xxii. 54; John xviii. 15); the time was night, some time before cock-crowing (Matt. xxvi. 27; Mark xiv. 68; John xviii. 27); and the denials of Peter took place in the same house, and during the course of the trial (Matt., Mark, Luke, John). At first Caiaphas may have been alone; but gradually priests and Sanhedrists arrived, until there was a large company. The process may have been long; many questions may have been asked, and many answers given. The Synoptists tell us—and the same thing is implied in some words recorded in the Fourth Gospel (xix. 7) as having been used at the trial before Pilate—that Caiaphas and the Sanhedrists and priests who had assembled in his house declared that Christ deserved death for blasphemy. Such a declaration had great significance to the Jews, but it could form no ground of accusation before a Roman judge. So John, in his account of the trial, omits that and other interesting facts, to concentrate our attention on *the real method of murder*, namely, the course of thought in the mind of the high-priestly politician, who knew his own mind, and gauged well the real forces of the time. Caiaphas perceived that the only way to get rid of Christ was to get the Romans to crucify Him. But, if that was to be done, some plausible political reason must be found. Consequently, he tries to get Christ to confess to some esoteric teaching, which might be twisted into a charge of Messianic sedition against Rome. Christ, however, was too prudent to be entrapped; nothing was elicited. Quite in keeping with this is the fact that at first they laid no definite charge before Pilate (xviii. 30), and that, when pressed for an accusation, they called Him a Messianic rebel (xviii. 33, xix. 12), but had no evidence of seditious conduct to offer in support of the charge (xviii. 38, xix. 4, 6).

If this section be understood as I have explained it, then all the following passages follow each other in logical order, and explain each other—xi. 49–51; xviii. 12, 13, 14, 24; xviii. 19, 23; xviii. 29–32; xviii. 33–35; xix. 11*b*. And if, as Maurice believed, John viewed the high priest in xi. 47–53 not only as prophesying that Christ was to be a sacrifice for Israel, but as being also himself the sacrificer, then there can be no doubt that he would not omit the trial in which, so far as the high priest's authority went, the victim was actually marked for death. This view is almost demanded by Christ's own words in xix. 11. Pilate and Caiaphas are there both regarded as regular authorities appointed by God; but Caiaphas, because as high priest he stood nearer God than the civil authority (Pilate), is said to be guilty of a greater sin in delivering the victim to the Roman than the latter in actually putting the victim to death. And then all the passages in the Gospel in which Christ is regarded as the true Passover (i. 29, 36, vi. *passim*, xviii. 28, along with xix. 28–37) are made still more significant, if He who was first called 'the Lamb of God' by the priestly baptizer was not only crucified at the time of the feast, but was also sacrificed by him who was the high-priest *that year*.

VII. I therefore conclude that ver. 24 originally stood after ver. 14. I can offer no hypothesis to explain how it dropped out of its place. But if we suppose that, by an early copyist's error, it was omitted, and was afterwards written in the margin, I believe we can readily account for the phenomena presented by the MSS. In one Syrian text (mentioned by Godet, *ad loc.*) the words actually stand in the margin. If a copyist found these words in the margin, and failed to follow the thought of vers. 12 to 14, he would naturally expect a trial to follow what is stated in ver. 12, and thus, in the absence of sure indications, would insert the marginal words after ver. 23. Then we can readily forgive the copyist who, once the words had established themselves in the text after ver. 23, tried to make the narrative a little easier by changing the οὖν into δὲ, or by omitting it altogether, and also the translators who, for the same reason, construed ἀπέστειλεν as a pluperfect. The insertion of the omitted words in or after ver. 13 probably arose from some copyist trying to add the marginal note about Annas to the text as near as possible to the place where Annas is mentioned.

But, since no full critical apparatus is obtainable here in Calcutta, I will hazard no more textual remarks.

J. N. Farquhar.

L.M.S. College, Calcutta.

Printed by Morrison & Gibb, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Supremacy of St. Peter is a toothless tyrant. We laugh when the Keys are shaken in our face. But the true interpretation of Scripture has always an interest for us, and we are concerned to know if our Lord really gave St. Peter this supremacy. So the subject ever comes up again, and will keep coming up till we bow to science, and a scientific study settles it.

Within the last few weeks it has come up from several quarters, and some things worth noticing have been said about it. Principal Drummond in his Hibbert Lectures touches the subject. It is in his first lecture. He is considering what is the essential character of Christianity, and what is meant by the Christian Church. And he says, 'It is certainly remarkable that in three of the Gospels the word "Church" does not occur, and in the remaining one it is used only on two occasions.' One of these occasions is the passage in question: 'Thou art Peter, and upon this rock I will build My church' (Matt. xvi. 18). And inasmuch as that passage is omitted in the parallel accounts of the same incident, Principal Drummond thinks it is exposed to the suspicion of a later date; 'for we can hardly suppose that two of the Evangelists would deliberately omit a saying which constituted the very basis of ecclesiastical authority.'

But Dr. Alfred Resch is bolder than Principal Drummond. In the *Critical Review* for the current quarter, Professor Marshall has a most interesting article on Resch's new volume. One item in it was mentioned last month, and the promise made that another might be mentioned now. This is the other. For Dr. Resch quotes several passages that are found in all our great manuscripts and all our critical editions, but which he considers to be nevertheless 'lacking in originality and the insertion of a later redactor,' and this is the first passage of that kind which Professor Marshall refers to.

Principal Drummond thinks that the words, 'Thou art Peter, and upon this rock I will build My church,' are exposed to the suspicion of a late date, because they are found in St. Matthew alone. Dr. Resch believes that they were not at first found even in St. Matthew. He would not reject the whole verse, certainly, but he would cast out the words round which all the controversy has gathered; the words, 'Thou art Peter,' and 'this.' He would therefore read simply, 'I say unto thee, that on the rock I will build My church.'

Dr. Resch gives two reasons for his bold suggestion. The one is that St. Paul cannot have known of the prerogative assigned to St. Peter, or he would never have spoken of him as 'seeming to be a pillar,' or 'withstood him to the face.' And the other, that in the entire literature of the second century, the verse, as we have it,

is not once quoted, its oldest witnesses being Tertullian and Origen.

Thus Principal Drummond and Dr. Resch agree in rejecting the disputed passage as a late addition to the sayings of our Lord. But Dr. Drummond is well aware how reluctantly in this country we recognise the right to cut the Gordion Knot of a theological difficulty in that way. So he quotes the opinion of Professor Bruce, in a footnote, that the saying 'is far too remarkable to have proceeded from anyone but Jesus.' This is the opinion also of Dr. Denney, who next may be summoned in. He sees no difficulty in treating the words as genuine. 'The occasion suggested the idea quite distinctly, and, as Beyschlag has acutely remarked, the magnificent ideal with which the Church is here spoken of, the poetic figures, the high attributes and functions assigned to the representative of her faith, authenticate the Word as genuinely Christ's' (*Studies in Theology*—Hodder).

Dr. Resch casts out the words by a process of historical criticism. By a process of literary criticism Dr. Denney keeps them in. 'Who but Christ was capable of saying, Thou art Peter, and upon this rock will I build My church, and the gates of hell shall not prevail against it? Who but Christ was capable of saying, I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven? That is obviously, almost palpably, Christ's anticipation, Christ's ideal of the Church; it is the grand style of the Master; no ordinary man who saw the form in which the Church actually became historical could have spoken of it in this lofty strain.'

Now it will be observed that all these writers, though they differ on other points, agree in this, that they make St. Peter the rock on which the Church is supposed to be built. Dr. Denney, it is true, describes 'the paltry papal interpretation, in which the whole soul and originality of the words are lost,' as 'beneath contempt.' Still it is only when we come to the last writer who need be mentioned now, the late Dean of Dromore, that we find it earnestly contested if that is the proper reference of the words as they stand.

Dr. Campbell's volume of *Studies in Biblical and Ecclesiastical Subjects* (Elliot Stock) was mentioned last month. The third paper in it is entitled 'The Rock,' and its argument may be given in a few sentences. 'Peter' does not mean a rock. It means a stone, the detached portion of a rock, movable, unsteady, most unsuitable for a foundation. To say nothing of the Greek scholar, no mere English reader should ever have made this mistake, for we are expressly instructed by St. John (i. 43) that this name given by our Lord to St. Peter meant a stone. The passage is, 'Thou shalt be called Cephas, which is by interpretation a *stone*, Cephas being the Aramaic form of Peter.'

These words therefore, in Dr. Campbell's judgment, were not the expression of a signal and solitary grandeur conferred on St. Peter. They were the very opposite. 'By the marked contrast which our Lord draws between the stone and the rock, He seems to me to indicate this as His design,' that just as St. Paul received a thorn in the flesh to buffet him lest he should be exalted overmuch through the abundance of his revelations, so there was the danger that St. Peter would be uplifted by his magnificent and unexpected revelation, and to humble him the Lord reminded him that he was but an unsteady stone, while the Church must be built upon the Rock.

And the Rock was none other than Himself. It was Himself as the Christ the Son of God, the Living One. For Dr. Campbell believes that the stress of the statement lies in its last word in the Greek—*living*. As the Father hath life in Himself, even so hath He given to the Son to have life in Himself. For what end? That He might give eternal life to as many as Thou hast given

Him. And thus the Church is built—the living stones upon the Living Stone—into a spiritual house.

The chapter of most immediate usefulness in the Dean of Lichfield's recently published volume on the *History of Marriage* (Longmans) is that which he calls 'A Critical Examination of a Much-vexed Clause.' It is Lev. xviii. 18: 'And thou shalt not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her lifetime.' Its present importance springs from the circumstance that it is the only passage in the Bible that seems directly to handle the question of marriage with a deceased wife's sister. And the reason of its great vexation is that it is hard to tell whether it allows such marriage or condemns it.

Jewish commentators, from the beginning even until now, have with one voice declared that this verse permits marriage with a deceased wife's sister. Christian expositors with almost equal unanimity have decided that it condemns such marriage. And Dean Luckock, much to his own sorrow, thinks the Jews have the best of the interpretation. An able reviewer in the *Guardian* suggests that Dr. Luckock has missed some of the Christian evidence. In particular, it is pointed out that he has not considered the opinion of Dr. Kalisch, 'a high authority on such a matter,' that the verse in question has no right to its place in the Law of Moses, the whole scope and aim of which it manifestly contradicts; that it is a late interpolation in short, Moses having written no more than the words, 'You are forbidden to take to wife two sisters.'

Now it may be true that the Dean of Lichfield has overlooked some of the evidence, even on both sides, and they who know its accumulation will scarcely blame him. But it does not seem likely that he has overlooked Kalisch. For he acknowledges that his interpretation of this verse contradicts the general aim of the chapter in which it is found. He also quotes, as Kalisch does, the plain Mohammedan precept on the subject, 'Thou shalt not take to wife two sisters,' and admits the relevancy of it, for Mohammed confessedly based his marriage laws on Moses. But to know Kalisch's suggestion is one thing, to accept it is another. For Dr. Luckock, like the rest of us, takes to the suggestion of interpolation only when he cannot help it.

He takes the passage as it stands. He accepts the Jewish interpretation that it permits marriage with a deceased wife's sister. He admits that it thus gainsays the whole tone of the legislation around it. And he comes to the conclusion that it is another of those things which Moses allowed for the hardness of the people's hearts, but it was not so at the beginning, and it must not be so now.

A great congress of philologists was held in Philadelphia recently, and Professor Batten gives an account of the proceedings in *The Biblical World* for February. Seven great societies assembled. All were philologists, but each was interested in a different philological field, and the experiment was watched with some anxiety. Nevertheless, all went well. Even the joint-meetings were successful. The Aryan listened complacently to the Hebrew grammarian, and the enthusiast in dialects became interested in the advocate of spelling reform.

From Professor Batten's report it would seem that to some of us the separate meetings of the Exegetical Society would have been of most interest. For there Professor Barton, for example, discussed the meaning of that phrase in the song of Deborah (Judg. v. 14) which our Authorized Version gives as 'the pen of the writer.' It is a hotly contested translation, one of the sweetest bones of contention between the Higher Critic and the Archæologist. For the Higher Critic cannot allow that there were pens at so early a date as this, or scribes who could make use of them. And so you find in, say, that excellent little Primer

of Judges which Dr. Black edited for the Cambridge Press, that 'all modern interpreters agree in rendering the phrase, "the marshal's staff." The word denoting a writer or scribe (*sôpher*) also denotes a kind of military officer, as in 2 Kings xxv. 19; Jer. lii. 25, where we read of "the principal scribe of the host," or rather of "the scribe, the captain of the host," who mustered the people.' And so, even the Revised Version has changed the familiar rendering into 'the marshal's staff.'

But a persistent champion for the oldest rendering is found in Professor Sayce. He spends three pages of his latest work, *The Higher Criticism and the Monuments*, in defending it. Criticism, he says, has contradicted its own primary rule of interpreting the words of the text in accordance with their natural and ordinary signification, and has endeavoured to transform the 'pen of the writer' into a 'marshal's baton.' But neither philology nor archæology will permit the change. 'The word *sôpher*, or scribe, defines the word *shebhet*, or rod, with which it is conjoined. What is meant by the rod of the scribe is made clear by the Assyrian monuments. It was the stylus of wood or metal, with the help of which the clay tablet was engraved or the papyrus inscribed with characters.'

What Professor Barton had to say on the subject we are not told. We are only told that he agreed with Professor Sayce, and held that the common translation, 'the pen of the scribe,' was the correct one.

Another paper, perhaps the most thorough and exhaustive of any of the papers read before the Exegetical Society, was that of Professor Schmidt of Colgate University on *Maran-atha* (1 Cor. xvi. 22). But we have not even a hint of his conclusions. We are more favoured with Professor Thayer, the well-known New Testament lexicographer. He is the president of the Society whose sittings we are discussing, and of which the full title is: 'The Society of Biblical Literature and Exegesis.' At the second separate session, then, of this Society, Professor Thayer 'gave an elaborate and learned note' on the expression, 'Thou sayest,' of our Lord in answer to His judges, and argued that it did not mean an emphatic 'I am,' as is so frequently and so confidently asserted, but simply the admission of a fact which has been stated by another.

Finally, it may be noticed that Professor Morris Jastrow, jun., of the University of Pennsylvania, read a paper in which he argued that many of the Hebrew proper names ending in Jah and Jahu are not compounds with the divine name, but that the Jah is simply an ending. Abijah, for example, could not be 'the father of Jah,' or 'Jah is my father,' since no Semite would put a child in that relation to the Deity.

'If I am not mistaken,' said Professor Sanday at the late Church Congress, 'Mr. Illingworth's Lectures will be found to mark the beginning of a new phase in the religious thought of our time,—a phase in which philosophy will once more take its proper place in supplying a broad foundation for other branches of theological study, and at the same time quickening them with new life.' A book about which Dr. Sanday can say that, is surely worthy of attention. Has Mr. Illingworth's Bampton Lectures received their due measure of attention yet?

No doubt the subject is at present but moderately attractive to us. We are all so busy with social Constitutions, as Carlyle would say, and with trying to get them to march. We have no time for philosophy. Besides, we are still a little suspicious of it. Has it not failed us already times without number, and even turned its back upon us? And especially have we not a lingering recollection that the thing is unlawful, being actually condemned in Scripture? What does Mr. Illingworth call his book? *Personality, Human and Divine!* The subject is not attractive, nor the title.

Yet Dr. Sanday has not misjudged. To the student of the Bible and to the preacher of the gospel this book has present practical worth. Perhaps beyond all the books that had the year 1894 stamped upon them.

Personality, Human and Divine. For the real question to-day between believer and unbeliever is, as Professor Iverach has cleverly put it: Is God knowable? Not God as a 'Power not ourselves that makes for righteousness.' Interesting as a literary phrase, that is utterly useless as a shelter from the storm. It is a personal God we need, a God with whom we can enter into personal communication. And so this is the thing which above all else we must be assured of, that the personal God we do have is not a mere projection of our own selves, a mere creation of our own desires.

The Agnostic says He is. He repeats the ancient utterance of Xenophanes that 'the lions, if they could have pictured a god, would have pictured him in fashion as a lion; the horses like a horse; the oxen like an ox;' and triumphantly concludes that man, with no more justification, inevitably considers Him a magnified man. And the plausibility, and therefore the malignity of the fallacy, says Mr. Illingworth, consists in the fact that it is half a truth. We do think of God as a magnified Man; we cannot think of Him otherwise; nay, it is as a magnified Man He makes Himself known to us. The fallacy is half a truth.

And, therefore, in order that we may know God, we must first know man. To know God as a Person, we must know man as a person. And Mr. Illingworth gives his first lecture to an account of the slow process by which man, thinking about himself, came at last to see that there are three constituent elements in his personality. These three constituent elements, once seen, are clear enough. But they are made surer to us by the searching analysis of the second lecture. They are these: (1) self-consciousness; (2) the power of self-determination; and (3) desires which irresistibly impel us into communion with other persons. In other words: Reason, Will, Love.

These three constituent elements of personality seem clear enough. But it may be well to say that in gathering them together (which he does in his first lecture) and in analysing them (which he does in his second) Mr. Illingworth makes some very useful contributions to old, and we had almost thought worn-out themes. On the freedom of the will, for example. For the second constituent of personality is the power of self-determination, which simply means that man has freedom to will and to do of his own good pleasure. But 'the freedom of the will,' says Mr. Illingworth, 'does not mean the ability to act without a motive, as some of its opponents still stupidly seem to suppose. But it does mean the ability to create or co-operate in creating our own motives, or to choose our motive, or to transform a weaker motive into a stronger by adding weights to the scale of our own accord, and thus to determine our conduct by our reason. For instance, I am hungry, and that is simply an animal appetite; but I am immediately aware of an ability to choose between gratifying my hunger with an unwholesome food because it is pleasant, or with an unpleasant food because it is wholesome, or abstaining from its gratification altogether for self-discipline or because the food before me is not my own. That is to say, I can present to my mind, on the occasion of appetite, pleasure, utility, goodness, as objects to be attained, and I can choose between them. Nor is it to the point to say that I am determined by my character, for my character is only the momentum which I have gained by a number of past acts of choice, that is by my own past use of my freedom; and even so I am conscious that at the moment I *can* counteract my character, though morally certain that I have no intention so to do.'

That is what we mean by free-will. And it is a fact of my own consciousness, corroborated by the like experience of all other men. When Bain

compares it to a belief in witches, as being a fact of consciousness as long as it is believed, his misapprehension of the point is almost ludicrous, says Mr. Illingworth. For the sense of freedom is an immediate part of my consciousness. I cannot be conscious without it. I cannot tear it out. Moreover, upon this sense of freedom all law and morality depend. And, last of all, and most impressively, 'the sense of freedom has maintained itself, from the dawn of history, against a spirit far more powerful than any which philosophy can raise—the spirit of remorse. What would not humanity, age after age, have given to be free from remorse? Yet remorse still stares us in the face, overshadowing our hearts with sadness, and driving its countless victims into madness, suicide, despair, and awful forebodings of the after-world. Men would have exorcised it, if they could. But they cannot. And remorse is only a darker name for man's conviction of his own free-will.'

Dante's use of the Divine Name in the 'Divina Commedia.'

By Eleanor F. Jourdain.

In the *Divina Commedia* we find that the conclusions of the philosophy of Dante's day and the doctrines of the Christian Church are placed side by side and considered to be simultaneously tenable; for Dante admits no antagonism between reason and faith. In accordance with this view his conception of God unites what the Church teaches us as to the mystery of the Holy Trinity, with what Pagan thought has gained by speculation into the Infinite. Learning from Aristotle, Dante distinguishes between the relative and absolute sides of Perfect Virtue, and thus he thinks of God, considered absolutely, as Perfect Holiness: considered relatively to man, as Perfect Justice. But he teaches, too, that we can only conceive of this Perfect, or Divine Justice, as manifested in Power, Wisdom, and Love, the attributes which are traditionally connected with the three Persons of the Holy Trinity. This belief of Dante's has a direct bearing upon the leading idea of the *Divina Commedia*.

It is comparatively seldom, and only, I believe, in the *Paradiso*, that God is referred to in the absolute sense, as, *e.g.*, 'the first and Unspeakable Holiness.'[1] For the most part the allusions to the Deity are from the point of view of his relation to man: Divine Justice governs the three kingdoms, Hell, Purgatory, and Paradise. But each kingdom is represented as being under the special influence and control of one person of the Holy Trinity. The spirits in Hell see God revealed to them as Power, in Purgatory chiefly as Wisdom, in Paradise as Love. There are, however, many indications in the poem that, though the vision of the spirits in Hell is strictly limited, in Purgatory and Paradise it gradually widens, and towards the end of Dante's journey the whole relation of God to man is more clearly revealed.

The evidence for these points lies principally in the use of the Name of God by the actors in the poem; though whether every detail of their practice is the result of deliberate intention on Dante's part, or only of a poetical instinct of consistency, it is hard to decide.

I.

In Hell the spirits of sinners are, presumably, forbidden to mention God by name. Vanni Fucci,[2] the only spirit who utters the word, uses it in blasphemous defiance of God's power. As a rule the Deity is referred to in periphrasis, not only by the shades themselves, but even by Dante and Virgil in their presence. Thus Francesca and Paolo are implored by Dante to come and speak to him 'if Another deny it not';[3] Odysseus describes the whirlwind which seized and sank his ship, 'as it pleased Another.'[4] And Virgil, in the presence of the defiant demons who bar the

[1] *Par.* x. (The English equivalents for the Italian passages referred to in this paper are taken for the most part from Butler's *Divina Commedia*).

[2] *Inf.* xxv. [3] *Ibid.* v. [4] *Ibid.* xxvi.

entrance to the city of Dis, speaks of God as 'Such an One'—'By Such an One is it granted.'[1] In the same way, referring to Christ's descent into Hell, he says '*He* came.'[2] Even Beatrice, since in the allegory of the poem she represents divine Love, is not spoken of by name in presence of the shades. Virgil, when he is with Dante in the circle of the Violent, says of her, 'Such an One separated herself from singing Alleluia who committed this duty to me.'[3] When, however, they are not in the presence of the shades, Dante and Virgil constantly speak of God by name. More than this, we find them separated from the sinful spirits among whom they pass by their perception of the fuller relation of God to man implied in the term 'Divine Justice,' which they alone are allowed to use.[4] This expression, 'Divine Justice,' is nearly always a recognition, not only of God's Power, but also of his Wisdom and his Love. So, on one occasion, Dante appeals to the Justice of God—'Ah Justice Divine . . . wherefore does our sin so bring us low?'[5]

But in addressing the spirits and the officials of Hell, Dante, Virgil, and the one angel who appears momentarily on the dark scene, all speak of God—without reference to His Wisdom and His Love—as a Power,[6] terrible in the movements of His unquestioned Will. 'Wherefore kick ye at that Will whose end can never be cut short . . . ?'[7] says the angel who comes to open the gates of the City of Dis. So Virgil, fearing lest Minos should hinder his journey onward, says: 'Thus it is willed in that place where to will is to have power to do.'[8] To Pluto, again, he says: 'Our journey to the depth is not without cause: it is willed on high.'[9] The spirits themselves acknowledge this, and recognise God as Power. In the whirlwind of Hell the cries of the sensual sinners blaspheme the 'Divine Power.'[10] Francesca da Rimini sorrowfully admits that no prayer of hers can move this Power, this 'King of the Universe.'[10] To the gluttonous, God is 'the Power that is their foe.'[11] To the warrior Farinata, in the place of the burning tombs where the heresiarchs lie, God is again a Power, 'the supreme General.'[12] The demons who pursue Dante and Virgil down to the Sixth of the Evil Pits are obliged by the 'Will of Providence,'[13] Dante notes, to remain in the place appointed for them. The alchemist Grifolino relates how he has been condemned to his circle by Minos, 'to whom it is not permitted to err,'[14] thus recognising God as the Power that lies beyond and above the dread judge Minos.

During the whole of the journey through Hell we have no mention on the part of the spirits of the Second or Third Persons of the Trinity, nor of the attributes of Wisdom and Love. Even Virgil only mentions Christ twice, and then not by name. This occurs when the poets are passing through the circle where are the souls of those who lived before Christ came into the world. '"Tell me, my Master, tell me,"' says Dante, '"has any ever issued thence, either through his own merit or that of Another, so that thereafter he was in bliss?" And he who understood my shrouded speech, made answer: "I was new in this state when I saw come hither a Mighty One, crowned with a sign of victory."'[15] And in another place he alludes to the descent of Christ into Hell.[16] In each case the attribute of Power is strongly insisted upon. Dante, on one occasion, passing through the Second of the Evil Pits where the simoniacs are immured, invokes the Wisdom of God, but here again the notion of Power is superadded. 'O highest Wisdom. . . how great Justice does thy Power distribute!'[17]

II.

In the second kingdom—Purgatory—the spirits are not forbidden to use the Name of God. Not only Dante, his guides Virgil and Beatrice, and Cato the Warden of Purgatory, but also the shades who are doing penance, speak of God by name. Even below the entrance, Belacqua, a spirit who has not yet summoned energy enough to knock at

[1] *Inf.* viii. [2] *Ibid.* xii. [3] *Ibid.* xii.

[4] There is one instance in which a subordinate official in Hell, the Centaur Nessus, is permitted to use the name of God, and to refer to Him as 'Divine Justice' (*Inf.* xii.). To him, with the other centaurs, is entrusted the punishment of contumacious sinners in the circle of the Violent, and it is quite in accordance with Dante's view that an official should have privileges distinct from the sinners under his control.

[5] *Inf.* vii.

[6] The three words usually translated 'power' are *potenzia*, *virtù* (having this simpler meaning rather than the moral significance attached to our word 'virtue') and *possanza*. The latter word is generally used when Christ is spoken of as sharing in the attribute of power.

[7] *Inf.* ix. [8] *Ibid.* v. [9] *Ibid.* vii.

[10] *Ibid.* v. [11] *Ibid.* vi. [12] *Ibid.* x.
[13] *Ibid.* xxiii. [14] *Ibid.* xxix. [15] *Ibid.* iv.
[16] *Ibid.* xii. [17] *Ibid.* xix.

the door, and prepare to undergo his purification, and whose lazy movements and indolent speech provoke Dante to a smile, speaks of one of the guardian angels as the 'Bird of God.'[1] And the spirits whose bodies were slain by violence, and who only repented in their last hour, are able to tell us that they issued forth from life 'reconciled to God.'[2]

As the Mountain of Purification is especially the province of God the Son, the Redeemer, we find Him frequently mentioned by name. The spirits who have given way to wrath implore the meek 'Lamb of God'[3] to grant them peace and mercy. On other occasions Christ is mentioned by name, not only by Beatrice[4] and by Dante,[5] but also by the repentant spirits.[6] The expression 'Divine Power,' so frequently used in Hell, is never used by a dweller in Purgatory. The words occur occasionally,[7] but are used by Virgil, who has come through Hell. It is Virgil, too, who alone makes use of the expression, 'The Eternal King,' thus referring to God in terms which recall the notion of Power. Such expressions are replaced in the *Purgatorio* by a series of words which show that the idea of God as Supreme Wisdom is present in the minds of the spirits. Thus we find continually 'the Righteous Will,' 'the Heavenly Councils,' and other similar forms. 'Of a righteous will is His made,'[8] says Casella the singer. 'God in His grace has willed,'[9] says Nino. Statius speaks of the 'blessed Council' and 'true Court'[10] of Heaven, and Forese of the 'Eternal Counsels.'[11] 'Divine Love' is once mentioned by Dante, but he is speaking of that Love as abiding in Paradise.[12] One remarkable expression appears for the first time: the application to the Deity of the epithet, 'The Highest Good.'[13] But it is not used by a spirit in Purgatory. Matilda, who has descended from Heaven, is speaking of the Terrestrial Paradise. 'The Highest Good. . . gave him (man) this place as a pledge to him of eternal peace.'[14] And Beatrice uses very much the same expression. When her presence convicts Dante of having fallen from his ideal, she reminds him that once his love for her was leading him to love 'that Good beyond which there is naught to aspire unto.'[15]

[1] *Purg.* iv. [2] *Ibid.* v. [3] *Ibid.* xv.
[4] *Ibid.* xxxii. [5] *Ibid.* xxi. [6] *Ibid.* xx., xxvi.
[7] *Ibid.* iii., vi. [8] *Ibid.* ii. [9] *Ibid.* viii.
[10] *Ibid.* xxi. [11] *Ibid.* xxiii. [12] *Ibid.* xxvi.
[13] *Il Sommo Bene.* [14] *Purg.* xxviii. [15] *Ibid.* xxvi.

The comprehensive term, 'Divine Justice,' is only used in Purgatory by Statius[16] and Beatrice.[17] Statius is perhaps marked out in this way because, usually second only to Virgil in Dante's estimation, he is here represented as a Christian, and therefore superior to him.[18] In Purgatory he fills for a time the office of a guide, and explains to Virgil and Dante the laws which govern the advance of the purified spirits from terrace to terrace of the mountain.

III.

In examining Dante's use of the Divine Name in the *Paradiso*, we must remember that Purgatory is the fore-court of Paradise, and that all the spirits who are undergoing purification are destined finally to ascend into Heaven. We are therefore not surprised to find anticipated in the *Purgatorio* some of the characteristic words of the *Paradiso*, though in the latter poem new words appear implying a closer relation with God. The difference between the expression used is, indeed, in most cases, one of degree rather than of kind. But it is clearly suggested in the *Paradiso* that at the root of God's dealings with humanity is His love for man. Thus the words recalling the view of God as Power almost entirely disappear from the pages of the *Paradiso*. In the few cases in which they still occur they are used by Dante, who, as we must remember, has passed through Hell on his way to Purgatory and Paradise, or by Beatrice, with the special intention of identifying the Christ who suffered for love of man with God the Power who rules the world. Thus, when the vision of Christ surrounded by the saints dawns on Dante's eyes, Beatrice says: 'Here is the Wisdom and the Might which opened the ways between Heaven and Earth, whereof there was so long desire.'[19] On another occasion, and with a reminiscence of this passage, the same epithet is applied to Christ. And again, when on hearing one of the famous invectives against the Pope, Beatrice's face changes, Dante says: 'Such eclipse I believe that there was in Heaven when the most High Power suffered.'[20]

It is only in the *Paradiso* that we find a complete invocation of the Holy Trinity.[21] Throughout this part of the poem, too, we find frequent mention

[16] *Ibid.* xxi. [17] *Ibid.* xxxiii.
[18] See Butler's edition of the *Purgatorio*.
[19] *Par.* xxiii. [20] *Ibid.* xxvii.
[21] *Ibid.* xiv. and xxvii. (though Hugh Capet in *Purg.* xx. had mentioned Christ and the Holy Spirit by name).

of the Three Persons by name, not only by Dante and Beatrice, but by the spirits of the blessed. The name of Christ occurs several times,[1] though not so frequently as the name of the Holy Spirit. The expression 'Divine Justice,' including the whole relation of God to man, is used by Dante when he calls upon the image of the Eagle to solve his doubts, since, by the Eagle, 'Divine Justice is apprehended without a veil.'

But words signifying that God is Love, is the Highest Good, crowd upon the pages of the *Paradiso*, and show that in the knowledge of God's Love the spirits rest in perfect content and bliss. 'In His Will is our peace,'[2] is one of the most beautiful expressions of this rest in God, but there are many others. In Beatrice's words, God is the 'Highest Good,' the 'Divine Goodness,' the 'burning brightness of Love'; to Dante He is the 'Highest Good,' 'Eternal Joy,' 'Love which rules the Heavens,' 'the Primal fire of Love'; to the spirits God is the 'Highest Good,' 'Infinite Goodness,' 'sweet and sacred Love,' and again 'Love'; till all the varying notes are attuned to this music, and, in the end, Dante, with the blessed spirits in Paradise, feels his own desire and will 'swayed in eternal measure by the Love that moves the sun and all the stars.'[3]

[1] *E.g.*, *Par.* xiv., xix.

[2] *Ibid.* iii. It will be observed that the expression 'The Will of God,' although it occurs in all three divisions of the poem, is identified in the first with Power, in the second with Wisdom, and in the third with Love.

[3] *Ibid.* xxxiii.

The Parables of Zechariah.

By the Rev. James Stalker, D.D., Glasgow.

IX.

THE PARABLE OF THE CHARIOTS (Chap. vi. 1–8).

This is the eighth and last of the parables of Zechariah. It is generally supposed that the entire series of visions was presented to the mind of the prophet in a single night. He speaks of being awakened out of sleep to find that a new vision is before his eyes; and probably we are to suppose him falling into a slumber after each, and then waking, refreshed, to face the next; unless, indeed, these transitions be merely the machinery of the literary artist, to frame the successive pictures, and so render them more distinct and arresting.

We do not understand the prophet at all unless we realise what must have been the state of his mind before the series of visions commenced. He was thoroughly absorbed with the condition of his native land. The grandeur of its destiny had taken possession of him; but at the same time he was profoundly and tremulously conscious of all the impediments. The numbers of the returned exiles were slender and their resources small; worse still, there were few among them inspired with any intensity of patriotism or largeness of ideal; and worst of all was the dread arising from the designs of the surrounding tribes, which might at any moment combine to attack them or, by secret information and whispered insinuations, bring down on their heads the irresistible power of Babylon. These mingled elements of depression and fear, of faith and hope, were struggling in the mind of the young prophet, till, in the silence of an inspired night, when the hour was ripe, God, with a touch, reduced the confusion to peace, and out of the chaotic elements of his thoughts evolved the series of visions, in which the prophet saw how the divine love and wisdom were behind all the disturbed forces of the time, and were able to construct from them a future of glory for his country.

It may be worth while, at this point, to recall the succession of the visions, as this is the best introduction to the final parable.

First, there was the vision of the Horsemen, coming in from all points of the compass, after traversing the earth, on the behest of Jehovah, for the purpose of ascertaining the state of the world. Their report was a gloomy one—that the power of the enemies of God's people was strong and stable. This was only the echo of the view entertained by the prophet and his contemporaries of the situa-

tion. But the vision closed with a divine declaration that this peace would be broken, because God was about to shake the whole world and so inaugurate a new age.

Then followed the vision of the Carpenters, in which the brutish strength and cruel violence of the enemies of Israel were represented by four pushing horns. This was only an imaginative equivalent for the trepidation with which the returned exiles contemplated the political forces arrayed against them. But the vision disclosed the forces by which these were to be met—the four carpenters, who were to fray them and cast them out.

Next followed the vision of the Wall of Fire, in which the prophet was permitted to see the city which they were building, and which looked so small and mean, expanding to such an extent that no wall could contain it, and no wall was required, because God Himself was to be both the wall which formed its circumference and the temple which formed its centre.

These three first visions may be said to have exhausted the political situation; the two that followed related to the religious condition of the community.

The fourth vision was that of the High Priest, who appeared clothed in filthy garments and standing at the bar in the position of a criminal. This was only too accurate a representation of the guilty state in which all the more sensitive consciences of the community felt themselves to be, on account both of their own sins and the sins of their fathers. But Jehovah's command to strip off the filthy garments and substitute for them robes pure and priestly, was an intimation that sin had been removed and perfect pardon granted.

The fifth vision—that of the Golden Candlestick—was the counterpart of the fourth; for it was a promise that to the repentant community was to be granted not merely the negative blessing of forgiveness, but the positive blessing of the Holy Spirit, whose reviving energy was to burn brightly in every department of the national life, and to be maintained from an inexhaustible source, as the lamps of the golden candlestick were fed from the living trees.

Thus the first five visions covered the political and religious state of the community; but another pair of parables were required for the moral situation. Certain vices and abuses which had been allowed to infect the community were eating out the strength of its manhood and womanhood, and preventing the mind of God from resting with complacency on His people. These corrupting and blighting influences were to be carried forth, in order that there might be scope for the free play of divine grace; and this process of removal was represented in the sixth and seventh visions—that of the Flying Roll and that of the Ephah.

Such was the magnificent programme of the prophet's dreams. It might be looked on as a programme of reform, to which he was summoning his fellow-countrymen to give their thought and energy; and this undoubtedly it was intended to be. But, in accordance with the spirit of Old Testament prophecy, it was conceived by Zechariah not as a programme submitted to man, that he might take it up and accomplish it, but as the work of God. To the modern politician man is the factor that counts, but to the ancient prophet the supreme agent was God; to us beneficent change is reform, to the prophet it was salvation.

From this point of view it is not difficult to understand the eighth vision. It describes the going forth of the divine energy to fulfil the programme sketched in the preceding visions. With its chariots sent away in different directions it resembles the first vision, in which horsemen are introduced as coming in from all quarters of the world to report to Jehovah what they have seen. And, indeed, the connexion is close. The first vision describes the messengers of God reporting upon the state of the world at the close of an era which has terminated; the eighth describes the divine agents going forth to shape the new era just beginning. It does not seem, however, to be implied that the messengers who come into the presence of God in the first vision and those who go out from it in the last are identical; for the colours of the horses in the two visions are not alike. Perhaps the difference is meant to draw attention to different offices which the messengers of heaven fulfil. As modern science teaches us that in the human constitution there is one set of nerves by which information is conveyed to the brain from the outside world, and another by which the purposes of the brain are transmitted to the organs of action, so the prophet conceived the universe as furnished with two sets of invisible

powers, by one of which all events were made known to the divine mind, while through the other the divine purposes were carried into effect. Or perhaps the prophet varied the colours of the horses merely from the consciousness that the Almighty has multitudes of agents whom He can employ in His work.

Let us now, however, look more closely at some of the details of the vision.[1]

I. The place from which the divine messengers issue is noticeable: 'There came four chariots forth from between two mountains; and the mountains were mountains of brass;' and, before they thus issued forth, they had been 'standing before the Lord of all the earth.'

Much ingenuity has been displayed in endeavouring to determine which two mountains these are from between which the chariots appeared. As Jerusalem is, in Scripture, the city of the Great King, it is supposed that it must have been from the holy city that the messengers went forth. Accordingly, two of the hills on which Jerusalem was built —Zion and Moriah, for example—are supposed to be intended, or the reference is taken to be to the rocky walls of the valley of Jehoshaphat, which is intimately associated in Scripture with the judgments of God. But the fact that the mountains seen by the prophet were of brass proves that the scene is ideal. No earthly mountains, that can be pointed out on the map, were those which the prophet saw; rather were they the pillars, lofty and massive as mountains, which guarded the entrance of the divine palace; and between them, no doubt, in the prophet's mind there was also a gigantic gateway of brass, within which the chariots stood, till their hour arrived. Perhaps the recollection of the gigantic entrances of the palaces of Babylon suggested this imagery to the prophet. At all events the suggestion caught hold of the religious imagination, and in the apocryphal writings between the Old Testament and the New we find descriptions of the abode of God as a palace, in which everything is on a grandiose scale as to size and grandeur.[2] But the prophet's idea is the stability of the divine purpose. Behind walls which no earthly power can penetrate or wisdom overleap He has prepared His designs, to be revealed in due time; and it would be as easy for the hand of a mortal to overturn a mountain of brass as for any combination of human strength or skill to frustrate the will of the Eternal.

II. The messengers themselves are worthy of note. They are described as four chariots; and they are drawn by horses of different colours—red, black, white, and grisled. No charioteers are mentioned; and some suppose that none were seen by the prophet, or rather that God is Himself the charioteer. The interpreting angel explains the chariots thus: 'These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth;' but the more literal rendering is 'four winds'; and, as the wind is frequently in Scripture spoken of as the chariot of God, the meaning is supposed to be that God is going forth Himself in His chariots. It would, however, be an awkward mode of speech to describe even God as riding forth in four different chariots at the same time, and, as the four spirits are said, before they issue from between the brazen mountains, to be 'standing before the Lord of all the earth,' it is most probable that we are to conceive the chariots as driven by angels, whose function it is to execute the divine decrees in the different quarters of the globe.

Though angels are the invisible messengers of God, they act through visible means, and it has been thought that these four chariots portended the appearance on the stage of history of the four world-powers — the Babylonian, the Persian, the Greek, and the Roman—with which the fortunes of the people of God were to be intimately bound up. Others have considered this reference too remote, and maintained that the going forth of the four together indicated that the events which they signified were to take place simultaneously.[3]

The colours of the horses have been taken by some to indicate the different forms of fortune by which nations or individuals are made happy or miserable, rewarded or punished. The horses of the first chariot were red, and this colour denotes slaughter; those of the second were black, and black points to calamity in general; the white colour, on the contrary, of the horses of the third

[1] Ewald gives this as the scheme of Zechariah's visions:—

1 2 3
4 5
6 7
8

[2] See the remarkable description of the divine palace in the Book of Enoch, ch. xiv.

[3] Marti presses this point.

chariot signifies victory and gladness; while the mixed colour of the horses of the fourth chariot points to mixed fortune, partly good and partly bad.

This may, however, be too definite; the different colours may be introduced merely in a general way to indicate the variety of means which God has at His disposal for carrying out His purposes. The broad lesson is that all the forces of the universe, invisible and visible, belong to Him, and He can never be at a loss for agents and instrumentalities. Even the wrath of man is made to praise Him, and those who are in rebellion against His will have unconsciously to act as His servants.

III. The last point to be noted is the action of God.

The horses 'sought to go, that they might walk to and fro in the earth.'[1] They were impatient to be off, like high-mettled steeds, which paw the ground and champ at the bit; but God restrained them. He has His exact moment, and, till it arrives, He does not move.

So far from lacking agents to do His will, He has everywhere to exercise restraint on the forces of the world. This is evident in the physical world. Who has experienced a storm such as sometimes convulses the sea or terrifies the inhabitants of the land without feeling that a hand was keeping the elements in check, and that, if it let go, everything would rush down into ruin? In the more terrific manifestations of the powers of nature only a little more would be required, and all that man has laboriously created might be swept off the face of the earth, and man himself with it. The materials are stored in abundance in the recesses of nature by which the whole frame of things might be rent in pieces; and what the Scripture says about the earth and the things that are therein being burnt up is easy to believe. Who that through the windows of history has looked into the heart of man, or by introspection has looked deeply into his own heart, has not trembled to think what might happen if the restraints placed by Providence were removed, and the passions of men allowed unrestricted scope? The possibilities of human nature are immeasurable; and they are in the hands of Him who in secret fashions the substance of everyone and breathes into each, as he enters the world, his own pinch of the breath of life.

The other point to be noticed in the action of God is His satisfaction with the work of His messengers when it was accomplished: 'Then He cried upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted My spirit in the north country.' The north country in the prophets means Babylon; and God was sending His messengers to Babylon to execute the purpose, often announced, of punishing her for all the misery which she had inflicted upon His people. This is said to have given His spirit rest.

The rest intended is that of the artist in his work accomplished. It is the glory of mind to set before itself an end, and to find the means for its accomplishment; and, when this is achieved, it rests in it. The more intricate the means, and the more arduous the labour, the greater is the satisfaction with the final result. The musical composer carries the minds of his hearers through one stage after another of his theme; he encounters difficulties, but he surmounts them; he introduces discords, but they are resolved into an ampler harmony; and at the close he gathers all up into one final effect in which the mind is brought into the mood of delighted and exultant rest. In the same way the poet follows his hero through adventures and dangers; at the critical points the soul of the reader is distracted with uneasiness and harrowed with terror; but at last every knot is disentangled and every discord reconciled; and the action winds up with a conclusion in which the mind enjoys æsthetic satisfaction.

God's poem is the world; He is the supreme artist. Chequered is the world's history; innumerable are the forces which enter into it, and they meet and clash in bewildering opposition; the whole often seems a hopeless mass of confusion; but it belongs to God; He will straighten it out; and the end will satisfy Him and all rational beings. 'We are God's poem,' so says St. Paul; in the English Bible it is, 'We are His workmanship'; but this is the literal rendering. What a mass of confusion life seems to be! within, what imperfections; without, what contradictions! But, however great a failure the past may have been, and however hopeless we may be of ourselves, if we only commit our life to God, He will take it in hand, and out of its errors and discords He will evolve a result fine, musical and perfect.

[1] In ver. 8 this is attributed only to the bay horses; but there is obvious confusion in vers. 6, 7, 8; and the impatient fretting to be off belongs probably to all. So Wellhausen reads.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

I.

MORALITY AND RELIGION: Being the Kerr Lectures for 1893–94. By the Rev. James Kidd, B.D. (*T. & T. Clark.* 8vo, pp. xiv, 458.) Two volumes of the Kerr Lectures have been issued, and either is sufficient to give the new lectureship a place in the very front. Professor Orr delivered and published the first series under the title of *The Christian View of God and the World*, and students of theology are only beginning to discover its worth, and are blaming the reviewers for not speaking more enthusiastically about it. Let them repair their loss now. Mr. Kidd's volume is not one whit behind Professor Orr's. Its grasp of the subject reveals a wide-read student of religion and philosophy. Its penetrating and fearless criticism of the masters therein reveals an acute thinker.

His subject is Religion and Morality—these two separately and these two combined. At first one thinks of the debating club, its perennial topic ever thrashed, ever producing barren straw. But in quite recent years men have been giving themselves to this subject of the relation between religion and morality, what they are and what they have to do with one another, with new and altogether unexpected results. We are almost ready to admit that it is the greatest subject of study today, and that there cannot be a greater.

Now Mr. Kidd is in closest touch with modern thought. He is no creature of his age. He goes back to the earliest sources and examines them for himself. His work is a study in Biblical Theology. He is no mere creature of his age, but he is its close fellow-worker. He is in constant contact with the thought of our time. It is the theology of the Bible made to stand the stress of present questioning, and influence the religious life of the hour.

And then one comes to see, if one has not seen it already, that this is the greatest truth of our time. In all time it can be said that truths like this

> In manhood darkly join,
> Deep-seated in our mystic frame.

Religion is itself and morality is itself, and the one is not the other. Yet religion is nowhere without morality, and morality naught without religion. It is the truth of all time. But does it not seen as if it were given to our age to make it current coin? We have not reached it in its fulness yet. We still find our very pulpits divided into two—the religious and the moral, the preacher of righteousness without a root, and the preacher of religion without its inevitable and greatly to be desired fruit? No doubt we all know better than that. We know, but we do not. It is because we have not had the whole truth driven home to us with the force of irresistible never-to-be-forgotten conviction. But now that is what Mr. Kidd's Kerr Lectures will do.

Plainly he has lived this thing, and kept it back from utterance till now. It is wonderfully complete. It is one of the finest unexpected apologies for the Faith one could light upon. We feel that the religion which can be this to men, can meet them and make them this way, is not of man's invention.

THE MESSIAH OF THE GOSPELS. By Charles Augustus Briggs, D.D. (*T. & T. Clark.* Post 8vo, pp. xv, 337.) If Professor Briggs has had to suffer for his convictions, he has at least the joy of having them. And with the persistence born of faith in a good and winning cause, he proceeds to commend to us that reading of prophecy which is so dear to him. He does more. He commends his work as expository and surprisingly fertile in thought to those who have no sympathy with his critical views, and never hope to have. It may be that the day will come when Professor Briggs will be counted slow and steady, as they say Professor Robertson Smith is counted already. It may be. We need not wait to see it. Even now it is both possible and very pleasant to read Professor Briggs' works on Messianic Prophecy, and find them true to prophecy and deeply interesting to us. The latest volume comes closest home, *The Messiah of the Gospels*—it is an untrodden

field if you count out one able book in English, Professor Stanton's *Jewish and Christian Messiah*, and it is one of the most attractive fields any man could dig in. Let us stand beside him. He has assuredly found treasure here, and he will impart of it.

A HISTORY OF THE COUNCILS OF THE CHURCH. By the Right Rev. Charles Joseph Hefele, D.D. (*T. & T. Clark.* 8vo, vol. iv. pp. 498.) Bishop Hefele's *History of the Councils* is known wherever there is any interest felt in the Councils or in Church History. For it is the authority, and is like to remain so for many a day. It is just such a work as a German scholar at his best and noblest can do for us, and then no one else can do it so well. This is the fourth volume. It covers the period from A.D. 451 to A.D. 680, a less familiar and perhaps less brilliant period than those that go before. But who will study it and them and say it was less momentous? Is it not the house-to-house canvass that saves the election, and not the showy public meeting? These Councils are scattered and insignificant in comparison with others. But they covered more ground and touched all sorts and conditions of men.

THE CHRISTIAN WORLD PULPIT. (*Clarke & Co.* Vol. xlvi., 4to, pp. 412.) There is no periodical that gives itself to the record of pulpit work with so much energy or so much success to-day as *The Christian World Pulpit.* For twenty-three years, you observe, it has lasted and held its own. It holds its own more than ever now. For no striking sermon seems to miss its net. And there is no respect of persons. They who know *The Christian World Pulpit* best will acknowledge that there is no swifter way of judging the ability and character of modern preaching than the regular reading of its impartial pages.

THE CONGREGATIONAL YEAR-BOOK, 1895. (*Congregational Union.* 8vo, pp. 550.) This is not a volume that much can be spoken about, but it is all the more necessary to mention it. For men are apt to forget, and some may not even know, where the whole reliable information about the Congregational Churches of England and Wales may be found. Moreover, this year's edition deserves that its portraits should be specially commended.

THE STUDENT'S CHAUCER. Edited by the Rev. Walter W. Skeat, Litt.D., LL.D., Ph.D., M.A. (Oxford: At the *Clarendon Press.* Crown 8vo, pp. xxiv, 732, 149.) Professor Skeat and the *Oxford Press* have done great things for Chaucer, but this is the most meritorious of them all. This edition will win its way and make disciples everywhere. How beautiful are the printing and the paper and the binding; how faultless is the text, how complete and practical the glossary. The glossary, indeed, is both glossary and grammar, and all that is needful for the full and easy comprehension of the author. And doubtless Chaucer deserves it all, though he never expected to receive the half of it.

AN EXPOSITION OF THE ACTS OF THE APOSTLES. By the Most Rev. Dr. MacEvilly. (Dublin: *Gill.* Royal 8vo, pp. vii, 278.) Although the pope's recent encyclical on the study of Scripture was received by Protestants with surprise at its childishness, it seems to have given an impulse to the study of the Bible among Catholics. That is not to say that the Catholic Archbishop of Tuam's Commentary on the Acts is one of its results. Dr. MacEvilly is carrying on a scheme which he had projected long before the encyclical 'Providentissimus Deus' was heard of. But it will certainly have the effect of strengthening his hands, and multiplying his readers. And therein even the staunchest Protestants do rejoice—yea, and will rejoice. For there is no enterprise in which they have so much confidence as the reading and exposition of the Bible. Dr. MacEvilly's Commentary has some faults. Once and again he seems to deny his own better judgment, and accept translations and comments which he would never have made for himself, as when he translates Acts ii. 32: 'Do penance, and be baptized,' instead of 'Repent, and be baptized.' But the work is a scholarly work, faithful and true almost always, quite felicitous occasionally, and it cannot but advance the good time coming. Its freshness of view, and even its very faults, will make it a profitable study to those among ourselves who can use it wisely.

THE GREEK TENSES IN THE NEW TESTAMENT. By the Rev. P. Thomson, B.D. (Edinburgh: *Gardner Hitt.* Crown 8vo, pp. 318.) If this volume had been published a month

earlier it would certainly have been included in the 'Reply' as to the best sources for the understanding of the Greek Tenses in the New Testament. It consists of three parts. First, a very short sketch of the characteristics of New Testament Greek; secondly, a longer chapter on the force of the tenses, clearly expressed and cleverly illustrated; and thirdly, a rendering of the Four Gospels, with special reference to the tenses. The last part is the book; but to appreciate it you must come through the first two parts, and especially the second. Then the value of the new renderings, which are scattered across the pages and forcibly arrest the attention by their thick black type, is felt. They are not always literal grammar-school translations, and it may be that the revisers dared not render a simple imperfect into 'proceeded to teach,' or a present infinitive by 'to go on casting out'; but there can be no doubt of the value of such renderings for enabling an Englishman to catch the exact thought of the writer. The exact thought. For Mr. Thomson will not have it that the New Testament writers employed a language which might be made to mean anything or nothing as you please. 'When they wished to narrate a fact, or to convey a meaning, there is good ground for holding that they employed the tense appropriate for the purpose, and that they employed it just because of such appropriateness.' That is his position. And he has made that position to stand.

CHILDHOOD IN LITERATURE AND ART. By Horace E. Scudder. (Boston: *Houghton, Mifflin, & Co.* Crown 8vo, pp. 253.) It is a very pretty subject, and a most pleasing book about it. Nor is it a plaything with which to while an hour away. With all its lightness and pleasantry it is a valuable contribution to the science of literature. Indeed, it would be hard to find a more profitable method of studying literature than the choice of some limited topic as this, and its pursuit through every flowery field from Homer to Hawthorne. And what a wonder it brings to light. That the great ones of the earth should not have discovered children till some seventy years ago; that 'there was a time, just beyond the memory of men now living, when the Child was born in literature.' That does not mean that no mention of the Child is found in earlier literature. There was many a swallow before this summer came. Even the Hebrew prophet saw that the joy of a city was the boys and girls playing in the streets thereof. The search only becomes the more fascinating on account of the rarity of the treasure, and the treasure more worth the carrying home. It is altogether a right pleasant and thoughful book. Surely facility will be given for its circulation in this country.

SANCTIFICATION. By the Rev. Edward Hoare, M.A. (*Hunt.* Small 4to, pp. 176.) We have just risen from noticing a volume of posthumous sermons by Canon Hoare. This is a smaller book and altogether unpretentious, but it will carry his name longer. Already it has run into many thousand copies, and brought strength to many thousand hearts. For Canon Hoare's own great strength lay here. This is the subject he knew. He was a specialist in this department. On sanctification at least he spoke with authority, and not as a scribe; for it was not he that spoke, but the Master that spoke within him.

BOOKS FOR BIBLE STUDENTS. THE SWEET SINGER OF ISRAEL. By Benjamin Gregory, D.D. (*Kelly.* Fcap. 8vo, pp. 274.) This volume does not seem to come so naturally within the scope of the series which Mr. Gregory is so skilfully editing, but it is a happy thought happily accomplished. Eight psalms illustrative of David's character and history are selected for exposition. And the exposition consists of (1) a new translation; (2) a historical and biographical introduction; (3) a devotional commentary; and (4) a rhythmic paraphrase. So in the fertile soil of the Psalter the hand of the diligent still maketh rich.

MY CLASS FOR JESUS. By Lillie Montfort. (*Kelly.* Fcap. 8vo, pp. 160.) It is a Sabbath-school teacher's outspoken expression of what Sabbath-school teaching ought to be. Put it into the hands of your teachers and it will send half of them out of the school, and double the efficiency of the remaining half. 'A counsel of perfection!' says the honest superintendent who cuts his coat according to his cloth. Yes, a counsel of perfection, like the Master's, 'Be ye perfect as your Father.' And is any other counsel worth hearing or possible to follow?

THE CHRISTIAN AGE. Vol. XLVI. (*Lobb & Bertram.* 4to, pp. 416, xvi.) One of the rarest accomplishments is the art of making extracts interesting. And it is well that it is so. But the editor of *The Christian Age* has attained to it, and even brought it to perfection. He ranges through the literature of the day, especially the American literature, and with a literary instinct that never slumbers he seizes upon the things that are both worth saying and have been said well. So *The Christian Age* is a delightful repository of exposition and illustration. And this volume, which contains the numbers issued last half-year, will be as acceptable a gift as a hard-working pastor or teacher is likely to receive.

THE FINAL PASSOVER. By the Rev. R. M. Benson, M.A. (*Longmans.* Fcap. 8vo, vol. ii. part i. pp. xii, 457.) It is hard in these hurrying days to find time for any meditation on the Passion; but how rare to find time for the writing of six thick and well-packed volumes. Mr. Benson has published four already. The second in order of events he has made the last in order of execution, and has divided it into two parts. It handles its most touching and precious theme with abundant reverence and fine feeling. The comments on the text are brief and sensible; the self-examination is unsparing. The work is almost finished. It will form such a companion to the devout application of the Passion as we have not hitherto looked for outside the Church of Rome.

TALKS WITH MEN, WOMEN, AND CHILDREN. By the Rev. David Davies. (*Sampson Low;* also *Alexander & Shepheard.* Crown 8vo, pp. xiv, 464.) Let a hearty welcome be given again to Mr. Davies' *Talks.* This is the sixth yearly volume. And though it is less in bulk than some of its predecessors, it is more in beauty. For there are illustrations for the first time, and great artistic initial letters to every 'Talk.' The sermons themselves are as fresh and evangelical as ever; for this is a well that never runs dry. Even the children's sermons, with which it is the fashion to be more fantastical and to fetch texts and topics from afar, even the children's sermons show no falling away from their first happiness and simplicity.

THE KESWICK LIBRARY. JOHN THE BAPTIST, FORERUNNER AND MARTYR. By the Rev. J. Elder Cumming, D.D. (*Marshall Brothers.* 32mo, pp. 112.) It is a surprise to receive a monograph on John the Baptist as a volume of the 'Keswick Library.' We thought 'Keswick' had left the first principles and gone well forward unto perfection. And certainly Keswick teaching is not thrust upon John or anywhere into this booklet about him. It is an extremely simple, natural, practical consideration of the manner of man John was, and the manner of work he did.

MEMOIRS OF THE REV. JAMES FRASER OF BREA. With Introductory Note by Alexander Whyte, D.D. (Inverness: *Melven Brothers.* Crown 8vo, pp. xii, 303.) This is not a book of the month, but of all time. It is one of two volumes which Messrs. Melven have recently issued. And the two are the first-fruits of a series of reprints of works of devotion and religious history illustrating the life of the Highlands. The newer and smaller reprints of the same firm were noticed last month. The whole belong to one series and one most laudable enterprise. How rich a feeder of the spiritual life is this volume, for example. As an *edition* of the *Memoirs* also, it is full and acceptable.

THE COVENANTERS IN MORAY AND ROSS. By the Rev. M. Macdonald, D.D. (Inverness: *Melven Brothers.* Crown 8vo, pp. xii, 226.) This is the other volume of Messrs. Melven's series. It is not a reprint strictly, but it is in close touch with the spirit of the series. As with *Fraser of Brea* it is biography, here it is history that is made to yield most helpful spiritual lessons, and bring to light most wonderful providences. There is an excellent map provided of the earthly journeys that were made, but the heavenly road which these men travelled was the most real and the most enduring.

Wellhausen's Latest Work on Hebrew History.[1]

By the Rev. John Taylor, D.Lit., M.A., Vicar of Winchcombe.

The volume before us is intended to be a supplement to the famous Prolegomena, by which its author started a new epoch in Old Testament criticism some twenty years ago. It is a complete, though for the most part rapid, sketch of the history of the chosen people, from its first beginnings to the destruction of Jerusalem by Titus. It traces the course of that history almost exclusively on the human side, not ignoring the marvellousness of the spiritual developments which fall to be portrayed, but nowhere admitting the miraculous, save in so far as the contact of the human mind with the divine must be so called. There is no need to say that it is a model of lucidity and a monument of learning. One rises from its perusal feeling that the outlines of the story have seldom, if ever, been drawn by a stronger, steadier hand. And the results, both of his own special studies and of those which other men have prosecuted, are worked into the texture with an ease which betokens mastery.

Perhaps it will be of most service to the readers of this paper if we give somewhat copious extracts, almost unencumbered with comment, illustrative of the quality of the book.

Amongst these a leading place may well be assigned to the vigorous summaries in which Wellhausen embodies his estimate of notable Scripture characters. Here, for example, are the words in which he takes leave of David[2]: 'In many quarters his personal character has been very unfavourably judged. This is mainly due to his having been canonised by the later Jewish tradition, which made him out to be a Levitical saint and pious hymn-writer. That tradition is not supported by our finding him treating conquered foes savagely, and unhesitatingly using any pretext to deprive the male members of his predecessor's family of the power of harming him. But when we take him for what he was, an ancient king in a barbaric age, our verdict is softened. To a rashly adventurous disposition he joined a tender susceptibility; even when he wore the crown, he retained the charm of a superior yet childlike personality. A veritable pantheon of heroes gathered round him; nowhere else in the Old Testament do so many notable persons figure as in the history of David. Doubtless he departed from the simplicity of Saul; he did not remain on his farm in Bethlehem or rely on the support of his clansmen, but kept a brilliant court in Jerusalem, surrounded by a bodyguard of mercenaries. He himself seldom went to the wars; his faithful servants would not suffer it; but, on the other hand, people came to him for justice from all the tribes of Israel to Jerusalem. His conduct in the matter of Uriah, if the narrative is to be trusted, speaks for him, rather than against him; not many kings would have shown public and deep repentance when reproached with their guilt. The least honourable part of his conduct is the weakness he exhibited with regard to his family and his tribe. He cannot be made responsible for the last will and testament, the execution of which he is said to have enjoined on his successor from his deathbed: that is a wrong done to his reputation by a later writer, who thought he was doing him honour. Similarly is it unjustifiable to attribute to him the murders of Abner and Amasa, or to make him answerable for Saul's overthrow, and say that he had conspired for this with the priests.' No doubt there are points in this summary to which exception will be taken, but there can be no question that it is the work of a critical historian, not a partisan. Contrast the bitter, reckless charges which Renan hurls at David's memory.

As a companion picture, one is tempted to give the whole of the sketch of Elijah,[3] but there is only room for a portion: 'To him Baal and Yahveh mean a contrast of principles, of the ultimate and deepest practical convictions: both could not be in the right and live side by side. For him there were not various Powers, in various regions, equally entitled to worship: there was but *one* Holy and *one* Mighty Being, who revealed Himself, not in the life of nature, but in those laws of human society apart from which it cannot stand, and in the moral demands of the spirit. He did not look

[1] *Israelitische und Jüdische Geschichte*, von J. Wellhausen. Berlin, 1894.

[2] P. 44.

[3] P. 53.

on the conflict of the deities, in the manner which had grown customary, as a conflict of nationalities. Quite independently of Israel, the God of Israel had His own eternal nature. He was not identified with His people and their transient wishes and aims.' This supplies a much more probable explanation of the impression which Elijah unquestionably made on Hebrew imagination and Hebrew history, than Stade's suggestion that the kernel of truth in the Elijah stories consists simply in the fact that a brave and good man denounced Ahab's unjust treatment of Naboth. Wellhausen believes with Stade that much legendary matter has gathered round this great name, but he has a more correct feeling for the work the prophet wrought and the personality implied by that work.

From another passage an even more complete notion may be gained of Wellhausen's way of treating the history of the central doctrine of religion.[1] '*Yahveh the God of Israel* signified that the tasks which the nation had to perform, at home and abroad, were regarded as holy. It certainly did not mean that the Almighty Maker of heaven and earth had, before everything else, made a covenant with this one people that they should acknowledge and honour Him. Yahveh did not begin by being the God of the universe and afterwards become the God of Israel: to begin with, He was the God of Israel, and became the God of the universe very much later. If Moses had taught the Israelites a lofty doctrine of the Deity, he would have given them a stone instead of bread: it is in the highest degree probable that he let them go on thinking of Yahveh's nature as their fathers had thought, except as to His relation to men. He did not occupy himself with theoretical truths, for which there was not the least demand, but with practical questions, which the times proposed definitely and urgently. The religious starting-point of Israelite history is distinguished by its conformity to rule, not by its singular novelty. Amongst all ancient peoples the Deity is concerned with the circumstances of the nation, and religion becomes the motive force in justice and morals;—amongst none with such purity and power as the Israelites. There was no inquiry as to what Yahveh was in His own inner nature. The emphasis fell entirely on His government of the world of humanity, whose ends He adopted as His own. Religion did not make man partaker in the life of the Deity, but reversely, the Deity partaker in that of man: thus, in truth, not limiting, but emancipating life. Its real strength lay in its so-called particularism, the relation of Yahveh to the circumstances of Israel. As God of the people, Yahveh became the God of justice and righteousness; as God of justice and righteousness, He became the highest, and, eventually, the only Power in heaven and earth.' In other words, the idea which the people entertained of their God was gradually clarified and enlarged. A more moral and more intelligent generation had a more moral and intelligent view of Him. The day has happily passed when such a doctrine of development was regarded as dangerous. We who believe that in His own nature He is the same yesterday, to-day, and for ever, have yet learned that He revealed Himself to the fathers in many portions and many manners.

It is a real pleasure to set down the noble words in which some of our author's own thoughts on religion are expressed[2]: 'I am not a mere part of the mass, a product of nature and civilisation, as science proclaims in a tone which implies that this would be a subject of triumph. In the centre of my being I touch eternity. I must indeed win this centre for myself and set it forth. Above all, I must *believe* in it; believe that I am not consumed in the mill in which I am driven round and crushed; believe that *God* stands behind and above the mechanism of the world, that He can act upon my soul, can raise it up towards Him, and help it to become its own true self, that He is the bond which holds together an invisible and eternal communion of spirits. Faith in Liberty and faith in God is one; it is faith alone that gives us both. But faith need not be troubled; it is certainty.'

The brief account of the rise of the Scribes is an excellent piece of historical writing. Their appearance with Ezra, the difference between their beginnings in Babylonia and Jerusalem respectively, the nature of their activity and the change which gradually came over their position, are clearly traced. 'In itself their name contains no reference to the Law; it simply denotes literates or learned men; they approximated closely to the *wise*, who also flourished then. We must not confound them with the Pharisaic rabbis; the older scribes were not jurists, and had no official position; they

[1] P. 17.

[2] P. 321.

were the guardians of culture and literature. But the culture of the age was altogether of a religious complexion, and the interest in literature was determined by sacred tradition. The study of that tradition, the Midrash, was the true work of the scribes, whereas the *wise* originally drew their wisdom from experience and observation, on the streets and in nature. Because of their studies the scribes were also the teachers of the people, but in a perfectly free, unforced way. The synagogue was not the immediate sphere of their activity; in still later times anyone might read and teach in them, priests and Levites alone having a certain privilege.' In a subsequent page the co-ordination of the scribes with the elders and priests in the Sanhedrim is ascribed to the period of Alexander Jannæus.

As another specimen of good work on a small scale the note on the word Gennesaret is worth mentioning. After pointing out that at 1 Macc. xi. 67, Gennesar is the original form, he adds: 'It is also found in the Targum, in the Jerusalem Evangeliarium, and in Codex D of the New Testament. Gennesareth seems to have originated from contamination with Chinnereth or Nazareth. *Ge* is certainly גיא; *Nesar*, according to Halévy, is Galilee, and *Nazarene* is Galilæan.'

The beginnings of Christianity fall within the chronological limits of this work. Hence we find an extremely interesting chapter entitled 'The Gospel,' in which Wellhausen's views of the nature and work of our Lord come clearly to light. Much of what he says is worthy of close attention. Christ's teachings make a fresh appeal to us when set in another light than we are accustomed to, and seen with other eyes than ours. And Wellhausen is by no means deficient in reverent appreciation of them: 'Jewish scholars assert that everything which Jesus has said is also to be found in the Talmud. Yes, *everything, and a great deal more.* How did He even make a beginning of the work of discovering the true and abiding, in the midst of this chaos of legal learning? Why has no one else done it? And if the Talmud ascribes a saying of Jesus to the Rabbi Hillel, is it certain that the Talmud is right? Can nothing have passed from the Gospel into the Talmud and have sailed there under a false flag?' On the other hand, he looks on our Lord's person as merely human. Jesus stands towards God as a child to his father, but 'He is conscious of this relation to God, not because His own nature is unique, but because He is a man; He always emphatically uses this most universally applicable specific name to designate His own individuality.' The note on this is too important to be left out: 'Seeing that Jesus spoke Aramaic, He did not call Himself ὁ υἱὸς τοῦ ἀνθρώπου, but *barnasha.* That, however, signifies *the man*, and nothing else: the Aramæans have no other term for expressing the idea. In Dan. vii., also, it is by no means the name of the Messiah, and the Jews never interpret it thus: it simply stands there as a comparison, in the *status absolutus*, not *emphaticus*; the heathen kingdoms appear in animal forms, and, in contrast to them, the future Jewish kingdom in human form. But the primitive Christians could not understand Jesus calling Himself simply man. They looked upon Him as the Messiah, and, accordingly, made out of *Barnasha* a title of the Messiah, and rendered it, not, as they ought, by ὁ ἄνθρωπος, but quite wrongly by ὁ υἱὸς τοῦ ἀνθρώπου (but Paul does not); the Syrians followed them as nearly as was possible (*breh d'nasha*, instead of *barnasha*). If the mistake is also found in a portion of the Book of Enoch, that is a sign that this portion has been subject to Christian influence; for it is utterly incredible that Jesus read this book and adopted this error from it. No doubt it is extremely peculiar to say *the man*, instead of *I*; but it would be no less striking to say *the Messiah*, instead of *I*. The two are equally difficult.' Admitting, as we must, that the grammatical rendering of Dan. vii. 13, is 'a son of man,' we may yet ask whether there was not time and opportunity for that to become specialised as a title of the Messiah in the interval between the Maccabees and the Christian era, and whether its appropriation by Jesus did not *ipso facto* point to its being used in a special signification. And, at anyrate, it is something to find Wellhausen actually insisting on the fact that Christ regularly claimed this name, in the face of some recent Dutch inquirers who believe they have proved that He never used it of Himself.[1] To this may be added that the doctrine of His mere humanity will always seem to many of us irreconcilable with the works which the teachers of that doctrine continue to ascribe to Him: 'An individuality arises out of the chaotic mass, a man out of the rubbish which the pigmies have heaped up. He finds the fountains

[1] *Theol. Tijdschr.* 1894, p. 652.

under the heaped-up offscourings; He makes plain the quintessence of the results of the experience of centuries. He sets aside the accidental, the caricature, the decayed, and in the focus of His individuality collects the eternally valid, the divine-human. "Ecce homo"—a divine marvel in such a time and such surroundings.' If so, we must ask Wellhausen's own question, 'How did He this?' 'Why has no one else done it?'

It scarcely needs saying that the three hundred and fifty pages of this book bristle with details that provoke discussion, favourable or adverse. Amongst the many points on which welcome light is thrown, we may mention the origin of prophecy in Israel, the beginning of the substitution of Aramaic for Hebrew, the relation between the psalms and public worship, the significance of the community as such, the low value ascribed to sacrifices. On the other hand, it would be easy to criticise. Even so accomplished a scholar as Wellhausen is scarcely entitled to say of the tetragrammaton: 'Its etymology is perfectly plain, meaning He moves through the air, He blows.' Whatever our individual opinion may be, it seems but courteous to acknowledge that the question is still an open one. And probably the opinion will long hold its own, that the word Yahveh may best be explained as signifying 'The Giver of Life.' Equally bold, may it not be said, unduly bold, is the assertion that Ps. lxviii. was written for the triumphal ceremony of which we are told in 1 Macc. v. 54.[1] Canon Cheyne, in his Bampton Lectures, expressed his belief that it has become comparatively easy to understand this psalm as a historical product, and went on to say: 'It was written either towards the close of the Exile, or during one of the dynastic wars between Egypt and Syria for the possession of Palestine; either in the sixth century . . . or the third. . . . Pre-Exilic the poem cannot be; and, I may add, Maccabæan it cannot be.' Wellhausen has a perfect right to his own view, but the cautious reader will remember that there are others. How many others, as to this sixty-eighth psalm?

It remains but to add one word. If the *Israelitische und Jüdische Geschichte* be translated into English and widely read amongst us, our orthodoxy will be deeply pained by finding its fundamental principles quietly ignored, but no offence can possibly be felt at the *spirit* in which the history is written. We shall all learn much from it. We can supply for ourselves what is lacking. And if, as is almost certain to be the case, the chapter entitled 'The Gospel' is unfairly made use of to prove that criticism necessarily tends to mere Unitarianism, those of us who know better will recall with pleasure the charming sermonettes which have recently appeared from the pen of a German, a professor, a critic. Dr. Rudolf Kittel's 'Aus dem Leben des Propheten Jesaja,' written to show how the assured results of theological science may be applied to our instruction and edification, breathes a more evangelical spirit than many of the pulpit utterances to which Englishmen listen with pleasure and profit.

[1] P. 212, note.

Is the Old Testament Authentic?

By the Rev. J. Elder Cumming, D.D., Glasgow.

III.

The new critics have been, and still are, much at variance in their views on important, and sometimes on essential matters. To a certain extent this was to be expected; but when it is remembered that many of their judgments on the books of the Old Testament are founded *on internal evidence*, it is clear that the fact of their disagreement with each other greatly shakes confidence in these opinions. These divergences have been kept largely in the background, and one of the most effective characteristics of Dr. Driver's book is the art with which they have been so much ignored. It may be well, therefore, to present in a short compass the various *theories* maintained by the new critics, as abridged from a full account of these in Dr. Cave's *Inspiration of the Old Testament* (London: Memorial Hall, Farringdon Street).

Omitting the earlier views of Astruc and Eichhorn—

I. Ewald affirms the existence of *two documents*

which have both been edited, of which the first dates from the time of the Judges, and the second from that of the early Kings. Traces of the two are discernible in the Pentateuch and in Joshua.

II. Hupfeld affirms *three documents* and an *editor*; the Book of Deuteronomy dating from the time of Josiah.

III. Wellhausen affirms *three* codes: The *priestly* (an *Elohist*), *The Deuteronomist*, and *The Jehovist*. The two latter date from the time of Josiah, the first from the closing days of the Exile.

IV. Robertson Smith and Kuenen, modifying the conclusions of Wellhausen, affirm that there are no fewer than *six documents*—(1) an *Elohist*, dating from time of Ezekiel, to whom are due *the Ten Commandments* and Exodus xx.–xxiii. and xxxiv.; (2) *a Jehovist*, after the time of Rehoboam; (3) a *Deuteronomist*, in seventh century B.C.; (4) an *author of Leviticus* (vii.–xxiii.), who, however, was probably Ezekiel; (5) a *second Elohist* of the priestly order; and (6) an *Editor*, about B.C. 444.

These views, then, divergent in almost every question which has been raised, and assigning dates for the 'documents' which underlie the history of the Old Testament, varying from the generation after Moses to the time of Maccabees, are now still farther developed into those of Canon Cheyne, followed at a certain distance by Dr. Driver and Professor Ryle, which not only take the Maccabæan age as the basis of some of the books, but threaten to make it the *point d'appui* of all the Psalms, and one hardly knows how much more of the structure of the Old Testament.

For it has been not obscurely intimated that more lies behind. Expressions have been used by Canon Cheyne, which appear to mean that he has *already arrived at* much farther and more startling conclusions, which in the meantime he does not think it wise to make known, lest he should unduly shock a public and (we presume) a Church, not yet prepared for them. If this be not his meaning, to what unhappy looseness of expression are we to attribute the following? 'So long as this theory (Dr. Driver's is in question) was advocated in a semi-popular work, it was possible to hold that Dr. Driver adopted it *from educational considerations*. There is, *of course*, no competent teacher, who does not sometimes have to condescend to the capacities of his pupils' (*Expositor*, March 1892).

Writing of Isaiah xxiv.–xxvii., of which Dr. Driver says, 'It may be referred most plausibly to the early post-Exilic period,' Canon Cheyne adds, surely with a singular cynicism (more like Wellhausen's than hitherto), 'Well, perhaps it may—*for the present*!' Whatever we may deduce from these strange expressions, besides a not too great respect for his and Dr. Driver's readers, no one aware of the drift of recent critical efforts can fail to see that the same style of treatment, applied to the New Testament, will produce results equally startling. And, indeed, the process is well begun; and we are within measurable distance of the supposed discovery of documents, Judaistic, Hellenistic, Aramaic, and perhaps Gnostic; and of an editor, or editors, for the Four Gospels, the Acts, the Apocalypse, and other books. The same reckless speculation, the same contempt for *Harmonistik*, the assumption that when a sacred writer did not mention a fact it was because he did not know it; the all but universal preference of a hint or a doubt in a secular historian to the testimony of a sacred writer; the same underlying opposition to the miraculous; the same patronage of the sceptical, and self-satisfaction in the heterodox which have distinguished the bulk of the new critics, and they will leave us as little of the New Testament as they profess to have done of the Old.

For, with regard to the Old Testament, what do they profess to have done? How many of the books are left us, as they are or were? The *Five Books of Moses* and that of *Joshua* are compilations, drawn up on the basis of divergent and very inaccurate tradition, by an editor (who took great liberties with his documents) from eight hundred to one thousand years after the events described! *Judges* is 'not, strictly speaking, history, but rather the "philosophy of history"' (Dr. A. B. Davidson, *Expositor*, Jan. 3, 1887).

The first *Book of Samuel* is made up of two often inconsistent narratives, and the *second* book likewise contains some of the latest writing in the Old Testament embodied in it. Of *Kings*, both I. and II., it is asserted that they 'date from a time' when many of the names were forgotten, and that some of the narratives were suggested by statements in the prophetical books. *Chronicles* is one of the latest, and it is written for a purpose, with little regard to accuracy. The *Book of Jonah* 'like that of *Esther*,' is '*a solar myth*.' *Isaiah* and *Zechariah* are collections by various authors—the former by three or four, the latter by two—of

widely varying dates, loosely pieced together. Psalms—Yes; the Book of Psalms is far too spiritual to have been written in any part by David, and *therefore* by far the greater part of it was written in the late post-Exilic, or more probably in the Maccabæan age, we know not by whom. In fact, with the exception of Amos and perhaps Hosea, there is hardly a book of the Old Testament which is admitted to be at once genuine and authentic, the production of the author whose name it bears, and of the age at which it professes to have been written. What is left to us by the new critics is *not* the Old Testament! It is the rags, the fragments, the *disjecta membra*, the mythical stories of the Jews who came back from Babylon! Part of it was foisted on a Jewish king to terrify him into action. Part of it was written just after the reign of Antiochus Epiphanes, and pretends to have been a prophecy of his action, and to have been written before. Most of it was put into the lips of men who had been dead for five hundred years—a species of spiritual ventriloquism! As it stands, it is one great piece of deception, no doubt with good intentions, but of deception all the same. And *this* is the Book of which Jesus Christ declared—'THE SCRIPTURE CANNOT BE BROKEN.'

While the dissection of the sources and structure of the books of the Old Testament has advanced, as we have stated, many of the writers who have laboured in the cause of the New Criticism maintain that there still remains untouched all the vitality and 'inspiration' of the Book as a whole, and that they have done nothing to invalidate its claims to be a medium of conveying to us spiritual truth. In a word, they declare that *the teaching* is there as it was, unaffected by the question when was it originally given. Says Professor Ryle, who shows much natural anxiety on this subject: The reader's 'conviction that a book is rightly regarded as Holy Scripture will not be shaken, because it proves to consist of elements whose very existence had been scarcely imagined before the present century' (p. 1). '*Everywhere throughout the history of the literature*, as well as in the actual pages of God's holy word, *we recognise the* invisible presence and the constant operation of His Holy Spirit' (p. 12). 'They will be the product of the usual methods pursued by authors in that age and country, the Divine Spirit penetrates their message with life; it quickens their teaching with power, but it does not supersede,' etc. (p. 13). 'The three stages under which we recognise the guidance of the Holy Spirit in preparing for us the revelation of the word contained in the Old Testament' (p. 17). These are extraordinary terms to be used of the processes which have been described in the preceding pages, and of the literary subtleties and arts, the alterations and the 'editing,' to which the books of the Old Testament are said to owe their present shape. And it is surely a matter fitted to elicit immediate questioning, that the Holy Ghost is referred to in these questions as '*it*' and not '*He*.' What are we to infer from this?

Dr. Driver uses language hardly less strong, but as usual more careful. 'Criticism in the hands of scholars does not banish or destroy the inspiration of the Old Testament, *it presupposes it*; it seeks only to determine the conditions under which it manifests itself' (Pref., p. 19).

Canon Cheyne is less cautious but, also as usual, much more precise. He gives us some ideas of what he *means* by inspiration in a remarkable passage (*Expositor*, April 1892, p. 266): 'If Dr. Driver had only been a little clearer on the subjects of inspiration and of the growth of the Canon, how much simpler would have been his task, especially in dealing with the Hagiographa. *Of course, the Chronicles are inspired*; not as the prophecies of Isaiah and Jeremiah, BUT *as even a sermon might be called inspired*, i.e. *touched in a high degree with the best spiritual influences of the time*.' The writer of Chronicles 'omits some facts and *colours others*, in perfect good faith (!) according to a preconceived religious theory, to edify himself and his readers. . . . We dare not say that he had any greater skill than his neighbours in sifting the contents of these records, even if he had any desire to do so' (!) (p. 262).

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. vi. 1.

'And working together with Him we intreat also that ye receive not the grace of God in vain' (R.V.).

Exposition.

Working together with Him.—The pronoun may be referred grammatically either to God or Christ, but the general tone of the context, and St. Paul's language elsewhere (1 Cor. xii. 6; Eph. i. 11, 20; Phil. ii. 13), are decisive in favour of the former.—Plumptre.

We intreat.—Here, as in ver. 20, and in i. 3–6, this verb has the triple meaning of entreaty, exhortation, and consolation; and is here put forward as the chief part of the apostle's function.—Stanley.

Also.—The 'also' shows that he does not rest content with merely *entreating* them, but adds to the entreaty an exhortation emphasised by a self-sacrificing ministry.—Farrar.

That ye receive not.—There is an emphasis on the 'ye' from its position at the end of the clause in the original. It seems as if St. Paul had in his mind some others who *had* received the grace of God in vain, and these may have been either the Israelites referred to in the prophecy quoted in the next verse or the Judaisers. So far as these latter insisted upon the works of the law, they did nullify God's grace (Gal. iii. 2, 3).—Waite.

The grace of God.—Some, restricting the grace to the offer of reconciliation, which, as made to Gentiles, who are not the primary heirs of the promises, is peculiarly a *grace*, would render: 'that ye may not *have accepted* the grace of God in vain,' that is, that their subsequent conduct should not be such as to make void their previous reconciliation, which would be questionable Greek. There is no reason why the grace should not comprise the grace of God's spirit working in men after reconciliation, and enabling them to fulfil all that was implied in their acceptance of reconciliation through Christ's death (vers. 14, 15), namely, the mortification and crucifixion of the flesh. It was exactly this that the heathen Christians were not practising. This extended sense of grace also gives a more pointed meaning to the apostle's co-operation with God. God worked by inward grace, the apostle by outward exhortation.—Waite.

In vain.—That is, 'without effect.' You must not only accept the teaching of God's Word, but must see that it produces adequate moral results. It must not, so to speak, fall 'into a vacuum.' 'He,' says Pelagius, 'receives the grace of God in vain, who, in the new covenant, is not himself new.' If you really are in Christ, you must show that you have thereby become 'a new creation' (ch. v. 17). The branches of the true Vine must bear fruit. (For the phrase, 'in vain,' see Gal. ii. 2; Phil. ii. 16.) What the grace of God is meant to effect is sketched in Titus ii. 11, 12.—Farrar.

Method of Treatment.

THE GRACE OF GOD.

By the Rev. Robert Scott, D.D.

There is a strong contrast between the two Epistles to the Corinthians. The first Epistle was written to rebuke the body of believers in Corinth, and bring them to a knowledge of sin and to an amendment of life. The second Epistle, which came a few months later, and after the apostle had heard of their repentance, was written to comfort them, and to warn them against falling into the same sins in time to come. This is the meaning of the text. It contains three things: a gift received; the danger of misusing it; and the office of the writer as a worker with God.

1. They had received the grace of God. They had all received it. Even the heathen have a measure of light vouchsafed to them, a measure of mercy, and they are bound to use it. But God was in Christ reconciling the world unto Himself. There is a special trust committed to every child of God, to every baptized person to whom the admission to the privileges of the covenant has been granted, a trust which he has actually in possession, and for the right use of which he is responsible to his conscience and to his God. It is a talent given us to use, and if we use it not we are receiving the grace of God in vain.

2. The danger of misusing the gift. What can

the grace of God avail if, when we receive it, we seek not to cultivate it? What can the word spoken profit, if it be not mixed with faith in them that hear it? In the Parable of the Sower we see in how many ways the word of God may be made of none effect. If we are to receive not the grace of God in vain it must bring forth fruit in our lives, and that abundantly, but of ourselves we cannot do it. The very desire to bear fruit is the prompting of the Holy Spirit. And if we are to receive the grace of God to a right use, we must come constantly to the throne of grace for new supply and new strength.

3. The office of the apostle as a worker with God. This was not the privilege of the apostle only. It is not the privilege only of those who are ordained to the ministry of the gospel. Every believer by his life and language and influence can make the excellence of the gospel known, and so become a fellow-worker with God. We are workers together with God when we strive and pray to use His gifts aright, to live for His glory, to help our fellow-men to come nearer to Him.

Illustrations.

Working together with Him.

On the keystone of a bridge over a stream in a beautiful Scottish parish, we have read the words, 'God and We.' The tale is interesting. A girl in danger of perishing in a storm, when the stream was in flood, vowed that if God would save her life, and help her in the future, she would build a bridge over the dangerous chasm. Her prayer was heard. She lived to build the bridge, and to leave an endowment for the poor of the parish. The inscription on the bridge gives the secret of success. It is not 'God' alone, that would mean human idleness; or 'We' alone, that would mean human presumption. It is not even 'We and God,' that would be human pride; but 'God and We' gives the scriptural way of success. 'Fellow-workers with God,' yet depending on Him.

If we conceive God's plan as a vast sphere filling immensity and occupying eternity, then my work is a little section, or segment of that infinite work, lying over against me and bearing my name, and even the date of the present year.—Adolphe Monod.

I have seen two plots of ground near together, both the same for natural strength and quality, yet quite a contrast to look at. One well favoured, covered with fruits or flowers, pleasant to the eye, a suggestion of Eden. The other waste and wild, full of weeds and rubbish. Why that contrast? The same sun shone there, the same rains fell there, the same dew distilled there. Why, I ask, the contrast? The answer is clear. With one there had been co-operation with God; God and the gardener had worked together. To the other the grace of God had been given in vain. 'See that ye receive not the grace of God in vain.'

Onward and upward, whatever the way;
Gloomy or glad, through darkness and day;
Vow'd to the end, be it distant or soon,
Under the banner of Christ to march on;
Strong in His armour to war against ill,
With a will, with a will,
Onward and upward.

Fierce in the heart is the battle of life;
Bitter the wounds—yet not hopeless the strife;
Groans in the darkness, and cry upon cry;
Yet there is One who will not let us die,
Heading the march as we war against ill,
With a will, with a will,
Onward and upward.

W. Hubbard.

Let us not think of this service as something distant and difficult to attain, or as demanding large gifts or uncommon powers. True service lies at our very door. It is simply doing the next thing that ought to be done, and doing it as unto the Lord and not unto man. Thank God for the greater readiness with which brethren and sisters around us are now responding to the call for personal service in the foreign field; but let us not forget that there is service no less pleasing and acceptable to Him in the home, in the parish, in the counting-house, in the committee-room. In each and all of these we may be fellow-workers with God. To stay where God, in His providence, has placed me, and instead of changing my work or my sphere, to change the spirit with which I occupy that sphere, or do my daily work—that is what the Master calls service.

Dr. Pierson tells a story of a good woman who had all the work of the household resting upon her. There was one part of the daily routine of duty which she found especially irksome, and that was the washing of the dirty dishes, and especially of the blackened saucepans. This always made her inwardly chafe and complain of her lot. On Sunday the doctor had preached on that text about abiding in that calling wherein we are called. As she cleared away the dinner that day, she found herself saying, 'Oh, it's the same old drudgery.' Just then the text of the morning was brought home to her—Let every man in that calling wherein he is found therein abide with God. Yes, abide *with God*. Yes, even in that drudgery she might have the Lord's blessed presence with her. It was a wonderful thought. So, there and then, standing by that kitchen-table, she lifted her heart to Jesus, and asked Him to come into her humble kitchen and abide with her, and help her to do those menial duties. From that day she ceased to fret, and grew so fast in grace and knowledge that she came to be a leading woman among the saints.—John Barton.

When I think of my life-work as given me by God, and forming part of His eternal plan, there results (1) a constantly increasing power, for God's will lends energy to our own; (2) a constantly enlarging sphere, for capacity

grows in fellowship with Him; (3) a constantly expanding joy, and an absolute certainty of reward, for the wages are sure,—they are Himself. Like Thomas Aquinas, when asked in a vision what compensation he would desire for his labours for Christ, our answer thus abiding, thus dwelling in the secret of His presence will be, *Non alium nisi Te, Domine*—'Only Thyself, Lord.'—JOHN BARTON.

We beseech you.

I DO not know if I have ever mentioned here an incident in my life. My father-in-law, the late Lord-Justice Lush, told me a strange circumstance in his own life. He was engaged at Westminster Hall, in the old days when the Courts of Law were situated there. He saw in the farther corner of Westminster Hall a legal friend of his, Sergeant Wilkins. He went up to him and found him in tears. He inquired what the sorrow was—whether he had had news of any trouble. 'No,' replied the Sergeant, 'I am glad to see you, for you will help me. I am fifty-six years of age. I have heard the gospel long, but never as just now when in the court I heard a voice, as it were, from heaven, saying, "'As though God did beseech, I pray you to be reconciled to God."' Again the man burst into tears. 'Brother Lush,' he said, 'it is wonderful, wonderful; God beseeching the sinner. I always thought I must beseech God; now I have seen God beseeching me; oh, Brother Lush, it is wonderful love!' The man died a few weeks after, my father-in-law having seen him every day. As far as human mind could judge, he was brightly ready to leave the world. It was this ministry of reconciliation ministered to him direct by the Holy Ghost.—H. W. WEBB-PEPLOE.

WHEN the apostle says here 'we beseech,' it is a very striking word. He is taking to himself the office of the Paraclete. Twice already in this Epistle he has said that we exercise the office of the Paraclete, by virtue of the Holy Ghost given to us. Let us never forget that it is the Holy Ghost that is the power for serving God and for holiness. The Holy Ghost, says Paul, has already been given to us as the earnest of our inheritance, as the power of God in our heart. Then he says that this Holy Ghost, having come as the Paraclete, makes use of us, as epistles of God, by whom the *paraclesis*, or the exercise of the privilege and power of the Paraclete, may be carried on in the midst of the world. This paraclesis has three different departments: to convince the world of sin, of righteousness, and of judgment; so to convince them of their sin in each case by our lives, that they shall learn to know, from the holiness of Christians, what sin means; to convince them of righteousness, by showing what God has given to us, and is working in us; to convince them of judgment as having passed away from us, that they shall long for the refuge that God has bestowed upon the believer, and enter into the rest which God has granted to us. Again and again the apostle seems to refer to this, and to dwell on it, as if it were the joy of his heart to become a paraclete to others.—H. W. WEBB-PEPLOE.

The Grace of God in vain.

IT was a question once discussed with great theological vehemence, whether men who had once been recipients of grace could fall from it finally and irrevocably. Some replied warmly that they could; while others, with equal pertinacity, affirmed that it was impossible. Part of the cause of this disagreement may be taken away by agreeing on the meaning of the word *grace*. By grace some meant the Spirit of God, and they held that the soul which has once become one with God is His for ever. Undoubtedly this has the sanction of Scripture in various forms of expression. For example, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom': 'I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.' Again, 'No man is able to pluck them out of My Father's hand': 'While I was with them in the world, I kept them in Thy name; those that Thou gavest to Me I have kept, and none of them is lost, but the son of perdition:' 'Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.' We cannot read these passages without perceiving that there is an inner circle of men in the kingdom of grace, in whom God's Spirit dwells, who are one with God, in whom His Holy Ghost is a well of water springing up into everlasting life,—'the general assembly and church of the firstborn, which are written in heaven.'

On the other hand, by *grace* some meant that state in which all Christians are—as redeemed from the world by Christ's blood, called to be saints, and to whom the high privileges of God's church are revealed. Now it is unquestionable that not all who are recipients of that grace, and redeemed into that mercy, will be saved. This first verse itself implies that they may receive the grace of God in vain. So says Christ: 'Every branch in Me that beareth not fruit is hewn down and cast into the fire.' Remember, too, the parable of the fig-tree in the vineyard, which was unfruitful and was sentenced. Again, such exhortations as 'Quench not the Spirit,' imply that He may be quenched. And such warnings as these: 'It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance;' and again, 'He that despised Moses' law died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?'—prove that this grace received may yet be received in vain. These are very awful passages, and they prove at least that if there be those in whom the love of God is a perennial fountain of spiritual strength, yet there are also those to whom all the promises have been made in unfeigned sincerity, who have professed religion with warmth—nay, who in Christ's name have done many wonderful works—and yet to whom He shall declare at the last, 'I never knew you.' So near may we approach to the kingdom of God, and yet come short of attaining it!—F. W. ROBERTSON.

Sermons for Reference.

Barry (A.), First Words in Australia, 33.
Bellew (J. C. M.), Sermons, iii. 127.
Benham (W.), Sermons for the Christian Year, i. 219.
Binney (T.), Weighhouse Sermons, ii. 51.
Cooper (E.), Fifty-two Family Sermons, 188.

Hodge (C.), Princeton Sermons.
Keble (J.), Sermons for Christian Year (Lent to Passiontide), 12.
Raleigh (A.), From Dawn to Perfect Day, 297.
Robertson (F. W.), Lectures on the Corinthians, 347.
Rothe (R.), Sermons for the Christian Year, 187.
Sadler (M. F.), Sermon Outlines, 98.
Wilberforce (S.), Six University Sermons, 3.
Christian, Aug. 24, 1893 (Webb-Peploe).
Christian World Pulpit, ix. 296 (Hubbard).
,, ,, ,, xii. 376 (Short).
,, ,, ,, xx. 1 (Scott).
Church of England Magazine, xix. 9.
Clerical Library: Three Hundred Outlines of Sermons, 169.
Homiletical Library, ii., iii.
Homilist, xxviii. ; l.
Miscellaneous Sermons, 141.
Mission Sermons: Twenty-five Plain Sermons preached in London, 83.
Plain Sermons by Contributors to Tracts for the Times, i.
Record, Jan. 5, 1894 (Barton).
Studies for the Pulpit, ii. 380.
Treasury (New York), x.

Hebrew Prophecy and Modern Criticism.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

VII.

'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee.'—Zech. ix. 9.

In my last two papers I pointed out some of the more general features of the great Future to which the prophets were continually directing the aspirations of the Jewish people. These prophetic pictures are most of them only so far Messianic that they came to be associated more or less definitely with the expectation of a unique Personality. But there is another much smaller group of prophecies in which such a Being appears as the central figure of the picture. I now wish to point out what the prophets have to say of this Figure, and how the idea of the Messiah shaped itself in the national consciousness.

It might be supposed that all that is necessary is to collect a few familiar passages out of the Psalms and Prophets, which describe what is generally understood to be some one or other characteristic of the future Messiah. But such a method is to the student of historical theology apt to be very misleading. We are in danger of arguing backwards instead of forwards; of assuming, without proof, the existence throughout the course of Jewish history, of a complete and familiar Messianic idea, to which the several passages are but references; whereas, in all probability, they are but evidence of many several germs of thought out of which the idea of the Messiah grew. This will become clearer as we endeavour to trace this growth in outline.

But there may be some who object to the thought of growth in connexion with any matter of revelation, or at the most they would admit the thought only in this sense—that God gave fuller knowledge of His will, as men became better able, morally and intellectually, to grasp it; in the same way that we teach children gradually, as their improving faculties make them better able to learn. But this analogy, if really admissible, gives us all that we are arguing for. It is true that we impart to children higher knowledge, as they become more capable of digesting it; but, after all, the real advance and progress is in the power which the child acquires, not merely of imbibing ready-made ideas, but of adapting them and of developing them for himself. In all thorough education it is impossible to separate definitely the ideas put into a child's mind by others from those formed or remodelled by the child himself. And if this is true of our imperfect efforts in education, why should it not be true of God's education of the Jewish people? We may feel certain that the growth of theological ideas among the Jews more than among any other ancient people was under divine guidance, and contained a divine element; but we may be quite incapable of saying how far any one religious idea was the product of human reason or imagination, and how far it was due to the direct agency of God's Holy Spirit—*e.g.* we know that, according to a very ancient tradition, Abraham at one time of his life conceived an intense desire to offer up to God what was best and dearest to him. We may have little difficulty in believing that this desire was a direct inspiration of God. But we may find it very difficult to feel

sure in what exact degree the form which this desire took differed essentially from the child-sacrifices common among many primitive peoples. And what is true of inspired impulses, is still more likely to be true of inspired thoughts. I have already pointed out in an earlier paper[1] that the predictions of ordinary historical events had an undoubted element of purely human expectation and of human imagination, and that they were not always fulfilled in detail as the prophets themselves expected, still less in the form in which their poetical fancy dressed them. But if this be so, it is likely to have been also the case with their predictions of the great national hope. And yet we may find it almost impossible to draw the line between these human elements and the divine truth with which the prophets were inspired.

But at this point the objection may be raised—How then can we be certain that such predictions had a divine element at all? The answers to this objection have been in a measure forestalled in earlier papers.[2] They seem to lie mainly in the religious and moral tone of the prophets; but partly also in the fact that their predictions of historical events were fulfilled in a degree which cannot be accounted for readily on purely natural grounds. These two arguments will probably appeal with different force to different minds; but the first will only be seen in its full force by those who have kindled their lamp from the prophet's fire. If the Hebrew prophets were not the mere 'soothsayers like the Philistines' of whom Isaiah spoke with such honest contempt,[3] they were something infinitely better—the giant-champions of religion, righteousness, and purity, handing down to future ages an ideal of religious and social life towards which the religious world is even now still striving.

But if we cannot with perfect certainty distinguish the divine and human elements, we can at least gather together these great thoughts of the future as they unfolded themselves in successive ages, and then show to what extent and under what limitations they were fulfilled in Christianity. It will be my aim, then, in this and the next two papers, to point out and illustrate some of the great thoughts which culminated in the Messianic hope. For let us bear in mind that this hope came, more or less definitely, to be the possession of the whole Jewish people. It was in its leading traits, at any-rate, no afterthought of Christianity. It forms a prominent element in the great mass of Jewish literature. That this hope belonged to different classes of Jews in the time of Christ is abundantly evident from the New Testament, and it cannot be seriously doubted that Christ based his claims to belief on the ground that He was the long-expected Messiah.

Now the aspect under which the Messianic hope presents itself most frequently is undoubtedly that of an anointed king. The frequent attempts on the part of the people to make Jesus a king, the accusations of treason against Him for rebelling against Cæsar, show how closely connected this idea of kingship was with the thought of the Messiah. If we try to trace this idea to its source, we shall find that it originated in the conception of Theocracy. God Himself was the real King of the Jewish people. The earthly king was merely His deputy.

Possibly we may trace this theocratic idea still further up to a tendency common among ancient Eastern peoples to regard their sovereign as a sort of human deity. The lately discovered Tel-el-Amarna tablets show us to what lengths this notion was sometimes carried. We there see that the common formula, in which the king of Egypt was addressed by the petty kings of Palestine, in the century before the Exodus, was—'To the king my lord, my god, my sun-god, seven times seven do I prostrate myself . . . thy servant, the dust of thy feet.'[4] That this is not meant as an imaginary act of homage to the gods of Egypt in addition to the king, is clear from the language of the despatches, in which the acts of the Egyptian king are expressly described as the acts of a god. For example, in the despatch of the king of Simyra, an ancient city of Phœnicia, we meet with the following sentence: 'but the god heard the words of the servant of his justice, and the god brought life to his servant, and he inquired into the action of his servant a second time.' In another clause of the same despatch the Egyptian king is called 'the god of heaven and earth.' In another despatch he is called both the Sun-god and the son of the Sun-god. This despatch is short and very characteristic. It

[1] See THE EXPOSITORY TIMES for July 1894.
[2] *Ibid.* for May and July 1894.
[3] Isa. ii. 6.
[4] This and the following quotations are taken from *Letters from Syria and Palestine.* By A. H. Sayce, M.A. Manchester, 1890.

runs as follows: 'To the king my lord, my gods, my sun-god, the Sun-god who (rises) from the divine heaven is his name! Pitya, of the city of Ashkelon, thy servant, the dust that is beneath thy feet, the groom of thy horses; at the sole of the feet of the king my lord, seven times seven do I fall. Thou art glorious and supreme; and now I guard the place of the king, which (has been entrusted) to me, and all the despatches of the king my lord to me have been obeyed quite fully. But the Calebite has not yet obeyed the command of the king his lord, the son of the Sun-god.' Such language may be regarded as in itself not much more than an extravagant form of court etiquette; but, whatever it may have come to mean, at anyrate it points to an original belief that the king himself bore something of a divine character.

Among the Jews this thought was at once more refined and more reverent. The king was under the special protection of God, and acted for God upon earth. This close relationship to God was often expressed by the figure of sonship. We have noticed the occurrence of this thought in one of Tel-el-Amarna despatches, but there it is only an exception. The actual identity of the king with the sun-god is the rule. Not so among the Jews. The promise made to David by Nathan with reference to Solomon, is that God would be his Father, and he God's son,[1] and this thought is emphasised by what is apparently said of a Jewish king in Ps. ii.: 'Thou art my son; this day have I begotten thee.' God, as the Lord of all the earth, gives His Son a right to possess even 'the uttermost parts of the earth.' And, if the first clause of the last verse is genuine, they can only appease the anger of God by paying homage to His Son. 'Kiss the Son, lest He be angry, and ye perish in the way. For His wrath will soon be kindled.' The genuineness of this clause is, however, very uncertain. The chief difficulty is that, while the psalm itself is a specimen of the best classical Hebrew, the first two words are Aramaic. If they are genuine, we shall have to place the date of the psalm very late, whereas both style and contents point to a time, at anyrate, before the Exile. The position of the psalm does not in this case help us. Though it occurs in the first book, which was probably the earliest collection of psalms, it probably was not there originally, for, like the first psalm, it has no title. In all probability it was added as an introduction to the first Book, just as the first was added at a far later period to form an introduction to the whole Psalter. On the whole, it is most probable that it belongs to 8-7th centuries, and that the words in question are a later gloss, taking the place, probably, of some illegible words. This would account for the peculiar readings of the versions, δράξασθε παιδείας (lxx.), etc., which cannot have been intended as a paraphrase of the Aramaic words. But if so, the latter can hardly be earlier than the second century.

In the passage of 2 Samuel, already referred to, the thought is more spiritual. What the writer emphasises is the loving care and tenderness of God for His Son. 'If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be made secure for ever before thee: thy throne shall be established for ever.' This double thought, the love of God to his kingly son, both in mercy and in correction, is beautifully expanded and commented upon by the Exilic or post-Exilic writer of Ps. lxxxix. The promise made to David is more definitely explained as extending to the royal line in perpetuity. 'His seed also will I make to endure for ever, and his throne as the days of heaven.' But history had not apparently justified such a promise. The city had been destroyed, the people carried away captive. King and people alike were the scorn of their mighty heathen neighbours. Yet faith would not allow the Psalmist to despair. All this misfortune might be an instance of God's corrective discipline. And so identifying himself with his people, he makes one passionate appeal to God's ancient promise. 'How long, Jahweh, wilt Thou hide Thyself for ever? How long shall Thy wrath burn like fire? O remember how short my time is: For what vanity hast Thou created all the children of men! . . . Jahweh, where are Thy former mercies, which Thou swarest unto David in Thy faithfulness. Remember, Jahweh, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty peoples; wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed.'[2] In this and other passages of the kind we see a clear distinction between a

[1] 2 Sam. vii. 14, 15.

[2] Ps. lxxxix. 20–51. Cf. also Ps. cxxxii. 11, 12; Isa. lv. 3.

glorious vision of a monarch fulfilling the theocratic idea of divine sonship at the head of a righteous and God-loving people, and the actual condition of things in which both prince and nation were suffering for their past sins.

But did the prophets and psalmists foresee a single Person, who would realise this idea, or did they contemplate a succession of such kings as they describe? In all probability it was generally the latter. The apparently individual and personal character of the description was the inevitable result of the form in which the prophetic prediction is generally cast. Their method was to draw pictures of a future scene, rather than to foretell future events. Thus a single king may be actually described, where a succession of kings is really intended. In at least one very remarkable instance we can prove this to have been so. In Jer. xxiii. we have the well-known passage in which the prophet foretells the springing up of a shoot from the fallen trunk of David's house, the righteous King, whose advent Jeremiah expected in close connexion with the Return from the Captivity. 'Behold, the days come, saith Jahweh, that I will raise unto David a righteous shoot, and he shall reign as king and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, "Jahweh is our righteousness."'[1] If this passage stood alone, we should certainly have supposed that Jeremiah is predicting an individual monarch. But in ch. xxxiii. 14, 15, the prophecy is repeated, and these words are added by way of explanation. 'For thus saith Jahweh, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to burn meal offerings, and to do sacrifice continually.'[2] From this it would seem evident that Jeremiah himself contemplated a succession of kings and a succession of priests.

But the genuineness of the whole section has been much disputed, partly because of its omission by the LXX. and partly because we see in it a more priestly tone than Jeremiah generally adopts. It is, however, quite possible that the first may have arisen through that attempt of the LXX., or some earlier scribes, to revise the order which we find also in other chapters, namely, 46–51. Its similarity to the earlier prophecy may have caused it by some rearrangement of this kind to slip out of the text. As to the second objection, it must be borne in mind that Jeremiah took his start, so to speak, from a religious Reformation inaugurated by the Priests; and he was certainly not wanting in priestly sympathies. At anyrate, two things are perfectly clear: (1) The writer is here avowedly explaining and expanding the prophecy of ch. xxiii. He now declares that the prophecy would be fulfilled (*a*) in connexion with the Return from the Captivity, (*b*) by a restoration of the royal line of David, (*c*) by a rehabilitation of the priesthood also. There is nothing to imply that the High Priest is put on a level with the King, or indeed that a High Priest, in the Levitical sense of the word, is contemplated. (2) There are many points which connect this section with Jeremiah. For example, the promise in vers. 17, 18, with its characteristic phrase, 'shall never want a man,' recalls the similar promise to Jonadab, the son of Rechab, in ch. xxxv. 19. Again, the identification of the Priests and Levites in vers. 18–22 is just what we should expect in Jeremiah's time, when the Levites had not yet been degraded from the priestly rank and mark to perform menial offices.[3] Putting these two facts together, we may say that, even if Jeremiah did not write the section, the passage shows what interpretation was put upon Jeremiah's prophecy in ch. xxiii. by one who belonged to his school, and was almost his contemporary. But even if the prophets did not in every case, and possibly did not in any case, predict a single Messianic King, they at least prepared the way for the thought. A perfect Ideal suggested a perfect Being who should fulfil the Ideal. And thus, if not by direct prophetic prediction, we find that the hope of a single Messianic King became deeply rooted in the heart of the Jewish people. In one passage at least[4] the future King is compared to the Angelic Representative of God, who is said to have led the Israelites in the wilderness. 'In that day will Jahweh defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of Jahweh before them.' I need not remind students of the Pentateuch that 'the angel of Jahweh' is described

[1] Jer. xxiii. 5, 6. [2] Jer. xxxiii. 17, 18.

[3] Cf. Deut. xvii. 9, xxiv. 8, with Ezek. xliv. 10–14.

[4] Zech. xii. 8.

as no ordinary angel, but as a personal embodiment of the Divine Being Himself.[1] If a large number of commentators are right in saying that what is said of the angel of Jahweh is a feeling after the doctrine of the Incarnation, then we shall be regarding this as one of the most striking predictions of the God-King. It is important, however, to bear in mind that even here the words 'House of David' seem to point to a succession of God-like kings.

But the language of the unique prophecy of Isaiah ix. is bolder still. It cannot be seriously doubted that the words, 'The mighty God, the everlasting Father,' are intended for actual titles of the King. So completely did this King on earth represent Almighty God, that some of the highest titles of God could be given Him. The words 'everlasting Father' have proved to some a very serious theological difficulty. But what reason have we to expect in Isaiah the theological exactness of the Nicene Council? The use of the word 'Father' at all, had Isaiah intended by it to express the relation of God the Father to the eternal Son, would have been indeed a strange anachronism. But what word could more forcibly and tenderly express that almighty love of God, which would be seen in the Person and actions of the Great King? In contemplating the Ideal King, the prophet is inspired with thoughts which in their completeness could only be realised in an Incarnate God.

A far more common conception is that Jahweh would take the place of the earthly king. This is especially frequent in the last period of the Jewish monarchy, when the weak and worldly character of the kings made the prophets at times give up all hopes of the Davidic family. I have already quoted a passage in which Jeremiah foretells the perpetuity of the Davidic kings and of the Levitic priests. This, if in its true place, was written during the siege of Jerusalem. But at an earlier period he speaks in a different tone. In ch. iii. 16–37 he foretells a time when the presence of God as King would supersede not only the kingdom, but apparently the priesthood also. 'And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith Jahweh, they shall say no more. The ark of the covenant of Jahweh, neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall it be made any more. At that time they shall call Jerusalem the throne of Jahweh; and all the nations shall be gathered unto it, to the name of Jahweh, to Jerusalem.' We find the same thought in the probably contemporary writer of Zechariah xiv.,[2] who speaks of a time when the remnant of all nations would be compelled to go up every year to Jerusalem to worship the King, Jahweh of hosts.'[3]

I have hitherto spoken of the personality of the king. Let us now see what the prophets have to say of his work and character. We find him described frequently as a mighty conqueror subduing his enemies on all hands, and bringing distant countries under his authority. I have already referred to Psalm ii. But, perhaps, the most typical instance is the so-called psalm of Solomon, 'He shall have dominion also from sea to sea, and from the River unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.'[4] It may be objected that such psalms are not predictions of a future king, but descriptions of one who was actually reigning at the time. This is probably true in many cases, but it is equally true that the descriptions which they give did not yet apply to the reigning sovereign, but rather to the ideal of sovereignty for which they were hoping and praying, an ideal thrown farther and farther into the future as king after king failed to realise it.

Again, the reign of the king is to be a reign of peace and security under divine protection. Isaiah, in ch. ix., calls the king a prince of peace, and speaks of the soldiers' clothes and boots being burnt for fuel of fire. Similarly in Zech. ix. a prophet predicts a time when God would cut off the chariot from Ephraim and the horse from Jerusalem, and the battle-bow would be cut off, and the king would speak peace unto the nations. In this last passage the king's character and habits are described as a return to the simplicity of primitive times. 'He is to be meek, and riding upon an ass.'[5]

[1] See, *e.g.*, Ex. xxiii. 21.

[2] Some critics, however, put the prophecies much later.

[3] Zech. xiv. 16, 17.

[4] Ps. lxxii. 8–11.

[5] Zech. ix. 9, 10; cf. Judg. v. 10, x. 4, xii. 14.

Above all, the rule of the king is to be distinguished by perfect equity and perfect kindness. In the seventy-second psalm we have a beautiful description of the king's government. 'For he shall deliver the needy when he crieth; the poor that hath no helper. He shall have pity on the poor and needy, and the souls of the needy he shall save. He shall redeem their soul from oppression and violence: and precious shall their blood be in his sight.' So gentle and beneficent are his words and actions that they are like the 'rain upon the mown grass: as showers that water the earth.' And from them would spring up a fruitful crop of righteousness and peace.[1]

A king divine in power, divine in glory, divine in love and justice, mighty to conquer and mighty to save. Such was the vision of the prophets and psalmists, a vision seen but dimly *even by them* through the earthly halo in which their imagination clothed it. Can we altogether wonder if the Jewish people failed to recognise the object of prophetic vision in the lowly greatness of the Carpenter of Nazareth?

[1] Ps. lxxii. 6, 7, 12, 13.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Religious Excitement.

'Hosanna: Blessed is He that cometh in the name of the Lord.'—Mark xi. 9.

This is the utterance of people who were carried away by their enthusiasm. Jerusalem was at this time full of pilgrims. Only the ardent ones go on pilgrimage. The colder ones remained at home to attend to their business. The exciting cause was the raising of Lazarus. 'For this cause the people also met Him, for that they heard that He had done this miracle.' The words with which they salute Jesus are those of the pilgrim psalm, which would often be on their lips while in Jerusalem. When our emotions are strong, we still fall back on psalms and hymns as the fittest expression of our feelings.

I. All are Subject to Religious Excitement.—The most earnest were first affected. As they swept along all classes were drawn into the current. Nothing attracts like enthusiasm. It was the enthusiasm and abandonment of the first disciples which won the world. A religious revival leaves few people untouched,—only Pharisees and Sadducees and their modern representatives. A successful and honoured evangelist says that he delights to labour in a district where there has been no revival. Here he can be sure of moving men.

II. Such Excitement reveals the Inner Nature.—It was a spontaneous movement. None but Christ calculated on it. Chords were struck in the hearts of many which seldom were moved. 'Hosanna' means 'Save, I beseech Thee.' They welcomed Christ as One come 'in the name' that is, with the authority and power, of God, in order to save them from the tyranny of their enemies. The welcome given was prompted by the secret hopes which it revealed. He who had raised the dead could free them from tyranny. When we have Christ's power displayed in the life of some good man, we are ready to cry, 'Hosanna.' We long for him to come as King to overthrow the evil power which enthralls us.

III. And is a Prophecy of the Future.—It was but a momentary gleam of devotion, but it was a truer utterance than the 'Crucify Him' of a few days later. Unless we carefully treasure the memory and results of exalted inspiration, we are in danger of losing faith in our own religious experience. Yet what we desire in our inmost hearts to be, that we potentially are. Our aspirations and prayers are prophecies of our future. We have now but moments of holiness and hours of sin; and though a long period may be required, if we retain our sincerity of desire, the moments will grow to hours, and the hours shrink to moments, until Christ is all, and sin has disappeared.

Christ, the Awakener.

'Now is Christ risen from the dead, and become the first-fruits of them that slept.'—1 Cor. xv. 20.

The dead are often spoken of as sleepers. 'Some are fallen asleep.' The fact of death is so terrible

that we speak of it as gently as possible. We consider the susceptibilities of the bereaved. The Romans spoke of it as a departure. Few say plainly 'Lazarus is dead.' Death was called a sleep because it was thought to be a shadowy kind of existence, like the life we have in our dreams. But Christ spoke thus in soberest truth and in full knowledge.

I. Sleep, the True Picture of Death.—If death be a sleep, as Christ says, then it is robbed of its terror. For life is often a wearisome thing. We take rest in sleep. (1) We rest from pain. When death passes over the features, the lines of pain are smoothed out, and an expression of peace replaces them. Even during the stoning of Stephen, he was able to commit his soul to God; 'and when he had said this, he fell asleep.' (2) We rest from care. We lie down like tired children who have found their toil too heavy for them to sustain it long. Perplexities become too heavy for us to unravel them. Death, like sleep, brings renewal of health.

II. Christ, the Awakener from Sleep.—Two ideas are here combined. The first sheaf of the new crop was presented in the temple on the day after the passover Sabbath. No part of the harvest could be appropriated until this acknowledgment had been made. Christ rose again on the day when this sheaf was offered. The other idea is that Christ being first risen can arouse the sleepers. Milton tells how Satan, awaking from the awful confusion of that defeat by the heavenly host, looked around on the prostrate forms of the fallen angels, who

> lay entranced
> Thick as autumnal leaves that strow the brook
> In Vallombrosa.

First, he awakened his comrade, Beelzebub, and then with a voice which made the hollow vault of hell to ring again, he roused his hosts from their stupor. Christ entered into conflict with death, and suffered apparent defeat; but He rose again, and awakens now the sleepers. 'I go that I may awaken him out of sleep,' said Christ of Lazarus.

III. Christ, the Pattern of the Awakened Life.—Christ is not only the beginning of the harvest of resurrection, but also a specimen of it. He is an example of what the power of God can do, and will do for us. (1) Identity was retained. Recognition was still possible. Yet there was a change. The disciples felt a new awe in His presence. (2) New powers were manifest. The resurrection body does not frustrate the will, but is completely controlled by it. What we know of the life of heaven we learn from the appearance of the risen Saviour.

> My knowledge of that life is small,
> The eye of faith is dim;
> But 'tis enough that Christ knows all,
> And I shall be with Him.

Trumpet Calls to Drowsy Christians.

'Take ye heed, watch and pray.'—Mark xiii. 33.

Mark is supposed to have written under direction of Peter. Peter would be likely to emphasise such an exhortation as this. Note the constant repetition in vers. 6, 9, 18, 23, 35, and 37. Matthew does not add these definite imperatives nearly so often as Mark, though his account is wonderfully similar. Both near and distant horizons seem to be contemplated in this chapter. The near is the destruction of Jerusalem; and the distant, the Second Coming of the Lord. These are needful notes of warning, and are summarised in the text.

I. Take Heed.—'Christian, walk carefully.' There are special pitfalls to be avoided. (1) Be not deceived by appearances (vers. 6, 23). False cries will be raised, false gospels preached. 2 Peter ii. describes these deceivers—

> Chance of noble deeds will come and go
> Unchallenged, while ye follow wandering fires
> Lost in the quagmire.

Even the very elect are in danger of being deceived. (2) Guard against self-ignorance. Take heed to yourselves. Peter knew the danger.

II. Watch.—Watchfulness is in peril from two opposite tendencies, drowsiness and impatience. Peter gives both equivalents when he says, 'Be sober, be vigilant.' We may say, Be sleepless, be vigilant. (1) Be sleepless. A thousand years is as one day with God, not so with men. They ask, Where is the promise of His coming? Here Matthew inserts the Parable of the Ten Virgins. Hence the warning, 'Lest coming suddenly, He find you sleeping.' If Christ came on 'the Lord's day,' how many would be surprised in sloth. (2) Be vigilant. While Agamemnon was absent at the siege of Troy, his household gave themselves up to sensual infidelity. The watchman spent

each night neither in rioting nor in sleep, but singing to keep himself awake on the roof of the palace, while he kept gazing towards the place where the beacon fire should be lighted, announcing his lord's return. The Lord's coming was needed to right the awful wrongs within. So should the disciple watch for the lightning which coming out of the east shines unto the west.

III. PRAY.—(1) Live in an attitude of prayer. Pray for the coming of the kingdom. 'Thy kingdom come.' But watchfulness and heedfulness will suggest special subjects for prayer, arising from our peculiar weaknesses. (2) Pray that your temptation be not beyond your strength. Benaiah's exploit was the more perilous because wrought on a day of snow. Pray to be spared the additional trials of a flight in winter or on the Sabbath. Many would-be martyrs overestimated their strength, and sought danger which proved too much for them. In our prayers we are not alone. 'I have prayed for thee that thy faith fail not.'

The Lord's Keepsake.

'This do in remembrance of Me.'—LUKE xxii. 19.

IN the depth of her devotion Mary broke an alabaster box of ointment, and poured it over her Master's head. Many complained of the recklessness of her love, but Christ praised her, and said that the memory of that deed should never be forgotten. It carried our Lord's thoughts forward to His death, reminding Him of the breaking of a casket, and the spilling of a more precious liquor. The reward He promises to Mary is one He also craves for Himself. That He might be remembered, He instituted the Lord's Supper as a memorial rite.

I. CHRIST'S DESIRE NOT TO BE FORGOTTEN.—How near He comes to us in this desire. Nothing rankles in our hearts so much as the thought of 'benefits forgot.' Men have built pyramids and temples that they might not be forgotten. We cannot disperse from our festive gatherings without singing 'Should auld acquaintance be forgot, and never brought to mind?' When we part with our missionaries we sing of 'the hope when days and years are past, we all shall meet in heaven.' We have all keepsakes left us by dying friends, with the hope that they might prove constant reminders of bygone days. How sad that the dying wish of our Saviour should be so neglected!

II. CHRIST'S KNOWLEDGE OF HUMAN WEAKNESS.—Christ knows that there is need for such aids to memory and love. In spite of protestations to the contrary, the disciples 'all forsook Him, and fled.' He knew their weakness better than themselves did. It often proves true that to be out of sight is to be out of mind. 'He knoweth our frame.' Some think they can dispense with all 'aids to devotion,' such as churches, sacraments, books of devotion. Christ did not so judge of the disciples. These things may be abused. The Corinthians did not discern the Lord's body.

III. THE ACT WHICH CHRIST DESIRES TO HAVE REMEMBERED.—It was as He broke the bread, and poured out the wine, that He said, 'Do this.' It is the deed on Calvary which He will have remembered. Not the acclamations of 'Hosanna,' nor His resurrection; but the sacrifice of Himself. This was His masterpiece. Every other act would inadequately set Him forth. Paul says, 'I determined not to know anything save Jesus Christ, *and Him crucified.*' Henceforth the symbol of the Christian religion is a cross.

IV. THE WAY IN WHICH CHRIST DESIRES TO BE REMEMBERED.—To remember earthly friends we journey to the graveyard to look upon the little tomb, and place there a wreath of flowers. It is a melancholy pleasure. Not so did the early Christians celebrate the 'birthdays' of the martyrs, *i.e.* the anniversaries of their martyrdom. They remembered them with feasting and joy. So would Christ be remembered. Not with empty laughter, but with deep peace and joy. As the box is broken and the ointment spilled, the odour of it fills the house. Grief for sin is turned into the joy of forgiveness. 'If I forget Thee, let my right hand forget her cunning. If I do not remember Thee, let my tongue cleave to the roof of my mouth.'

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

II.

EARLY ADVENTURES IN PERSIA, SUSIANA, AND BABYLONIA. By Sir A. Henry Layard, G.C.B., D.C.L. (*Murray.* Crown 8vo, pp. 34; 436.) Lord Aberdare, who writes a manly Introduction to the volume,—manly because it is both sympathetic and strong,—tells us that the revision of this book was Sir Henry Layard's last task on earth—'it received his revision and last touches almost on his deathbed.' One can imagine with what feelings the old man went through the record of the adventures of his youth, and passed in memory again from place to place. It is of deepest interest even to us.

And yet no art is summoned to help this traveller tell his story well. Its interest comes from its simple and severe truthfulness. The adventures of a traveller in Persia fifty years ago were adventures indeed; so they are neither magnified here nor belittled, they are simply set down in plain words. Sir Henry Layard's publisher has just told us that his 'abilities, achievements, and personal qualities received but scant justice in the obituary notices which appeared at the time of his death.' The loss of that is ours, no doubt, but the doing of it was his own. He taught us to see the countries through which he travelled, not the traveller himself; to forget the discoverer in our interest in his discoveries. So the *Early Adventures* is one of the truest travellers' tales we have ever received, and even this shortened edition has lost no touch of its fascination.

GENESIS AND SEMITIC TRADITION. By John D. Davis, Ph.D. (*Nutt.* Crown 8vo, pp. x, 150.) 'When Dr. Schliemann with his little shovel uncovered the treasures of Mycenæ and Ilium, a good many timid souls rejoiced exceedingly over a convincing proof of the authenticity of the Homeric Legends.' So says Mr. Horace Scudder in a very pleasant volume which is noticed on another page. And he is right in making the application to the Bible also. There are those to whom the Bible is not true till its truth has been confirmed by some external witness. And as no external witness has yet been found so hopeful as the 'Monuments,' the Bible has become reliable at last since the monuments have been made to speak. But Professor Davis believes that the monuments have been made to speak more and more biblically than was fair! And he writes this book to show how little is reliable and how much is not, of all the biblical parallels and proofs that have been pressed out of them. It is not a sceptic's book. That is not to be expected from a Princeton professor. Nor is it even a sceptical book. And if it shows us that the Bible is still our primary authority on the Creation, the Sabbath, the Fall, the Flood, Nimrod, and even the Tower of Babel, it has done us no hurt. The book is well written, with a keen sense of the scholar's responsibility to Christ.

THE PRONUNCIATION OF THE GREEK ASPIRATES. By E. A. S. Dawes, D.Lit. (*Nutt.* 8vo, pp. 103.) It is enough if attention is merely drawn to this scholarly monograph. It is the latest, it is also the most exhaustive and authoritative on its subject.

THE GATES OF EDEN. By Annie S. Swan. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 317.) This is a new edition of one of the most popular books of our time; it is also most charmingly printed and bound; and it contains the best portrait of the author that has yet appeared. Annie S. Swan's popularity is greater now than ever. And rightly so. Her latest book, *A Lost Ideal*, is probably the finest thing she has written.

TWELVE SERMONS FOR THE TROUBLED AND TRIED. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo.) Out

of the numerous volumes of the *Metropolitan Tabernacle Pulpit* these twelve sermons are gathered, all touching on one theme. It is another of the *Twelve Sermons* Series, now well known, as it was well devised and has been well carried out. We turn anxiously, and often we turn in vain for some word that will soothe or bring relief. Surely in all these twelve that word will be found. It will be found here if it is found anywhere.

THE BIRTH OF ISLAM. By Amherst D. Tyssen, D.C.L. (*Fisher Unwin.* Fcap. 8vo, pp. 96.) Dr. Tyssen says further: 'A dramatic poem, showing the triumph of faith over infidelity, worldliness, and bigotry.' The story gathers round Mohammed. And Mohammed is found both credible and manly. A prophet he is, no charlatan; a prophet, yet a man, and his greatness comes most from the manhood in him. Nor need we grudge him any of the fealty Dr. Tyssen pays. He had a difficult part to play, which of us would have played it better? The poem has credibility then, and even deep human interest. And the writer is no common versifier, he has a sense in him of the things that make true poetry.

THE FOUR GOSPELS AS HISTORICAL RECORDS. (*Williams & Norgate.* 8vo, pp. xxxiii, 539.) The anonymous author of this big book has both time and ability at command, so he has gone through the Gospels to see if they are historical or fictitious, and his verdict over the whole, his verdict also over most of the parts is, 'Weighed in the balances, and found wanting.' What is the meaning of it? Others have gone through the Gospels as well as he. Their ability is not inferior to his. And they too 'have had no other object than the ascertainment of fact.' Yet they have found the Gospels true, and sufficient to stake their hope of eternal life upon. What is the meaning of it? The Romanist says the meaning is that the private judgment has no business to meddle with the Gospels, but should leave the Church to decide whether they are historical or not, and be thankful. And no doubt the Romanist is partly right. The private judgment has no business to settle such questions by private judgment alone; the finding and the teaching of the Church should be taken in, to compel reconsideration and adjustment. Nevertheless, if the Gospels are historical, the fact has no significance for me unless I believe it myself. So this is the other element that has to be taken in—myself. What I am determines what I believe, even to the length of Gospel historicity. This writer has been good enough to leave us free to say so without seeming to sit in judgment on him, for he has kept himself hidden from us. No one need be afraid to read this book. It is too candid to be dangerous. But one who reads it will ask some awkward questions of the anonymous author—questions that touch morality very closely. As this: If he ever knew Satan cast out Satan or a lie destroy a lie; the lies of the Gospels purge the English-speaking world of the lies of paganism and atheism?

KAPHAR. By T. Kirkman. (Liverpool: *Adams.* Fcap. 8vo, pp. 194.) Mr. Kirkman's title will not commend his book. And it is a very great pity, for the book is a popular exposition of the biblical doctrine of the Atonement, the genuine accomplishment of one of the most necessary tasks in these days.

FELLOWSHIP. Vol. I. Nos. 1–5. (*Allenson.* Folio, pp. 60.) Here we have the first monthly part of Mr. Gregory Mantle's new periodical, *Fellowship.* Its title is found in the text, 'If we walk in the light as He is in the light, we have fellowship one with another.' So it is fellowship in the light that is its desire and aim, 'fellowship with God in Christ through the Eternal Spirit.' These numbers are decidedly serviceable. The men who contribute are not unknown and not narrow-souled. They have given of their best besides. The editor is still feeling his way, and quoting a trifle freely; but he sees the light and will reach it. There is a distinct progress in grasp and fruitfulness.

MYRTLE STREET PULPIT: PRAYERS, SERMONS, AND CRITICAL NOTES. By the Rev. John Thomas, M.A. (*Allenson.* 8vo, pp. 384.) This is the third half-yearly volume. Every sermon bears the marks of power and confidence. The attitude is evangelical, yet with a wide horizon in sight. Novelties of criticism are no terror, if they can make themselves credible. But strong words are spoken when the spotless supremacy of Christ is questioned. We had not

missed the prayers, for we cannot read them. Pulpit prayers in print! Surely men do not get their prayers for the pulpit this way, and if not that, what purpose do pulpit prayers that are printed serve? But the notes of exposition we can accept with thankfulnesss.

THE WATCHES OF THE SACRED PASSION. By Father P. Gallwey, S.J. (*Art and Book Company.* Crown 8vo, 3 vols. pp. xi, 543, 525, 448.) 'The Watches of the Sacred Passion, *with Before and After.*' For it is not the Passion alone that is here commented on, nor even the Passion Week alone. The raising of Lazarus is chosen as the first step in the 'decease,' and the ascension as the last, and all the way that lies between is traversed minutely and surely most lovingly by this priest of the Church of Rome. Perhaps it is traversed too minutely, with too unrestrained a surrender to emotion. Emotion or restraint is a question of taste no doubt; and the man who errs in taste shall be beaten with few stripes. One of the three fine engravings here will certainly be challenged by Protestants; to Catholics it will be dearer than the other inoffensive two. But take engravings and maps and Catholic commentary all together, it is a marvellous manifestation of the way in which, when lifted up from the earth, Jesus is still able to draw men unto Him. Its fringes and phylacteries may be an offence to some of us, but what a stumbling-block the whole book must be to an agnostic.

THE STUDENT'S ENGLISH DICTIONARY. Edited by Charles Annandale, M.A., LL.D. (*Blackie.* Small 4to, pp. viii, 864.) Dr. Annandale has a good opinion of his work, and expresses it: 'Altogether the *Student's Dictionary*, in the improved and enlarged form in which it now appears, may claim to be second to no work of reference of similar scope'—these are his words. Well, we can accept an author's or an editor's appreciation of his own work; it is his depreciation we abhor. And Dr. Annandale knows better than any one else, both what his own new dictionary is, and what 'similar' works are. For the rest of us, it would take time and larger experience than we can command to make the comparison. All we can say is that this dictionary is now as good as we have any wish to see, and as we have any hope to find. Its points are fulness, clearness, correctness, brightness, and, let it be added, cheapness. We shall put the four-volume 'Imperial' away now. This for daily use; that for very occasional reference.

THE SCHOOL AND HOME LIBRARY. (*Blackie & Son.* Crown 8vo, pp. 224 and 252.) The volumes this month are *The Vicar of Wakefield* and White's *Selborne.* Surely they are books that no one will grudge a place in the school library or the home book-shelf. Are they not the very best that yet have appeared in this series? How can we better teach our children the beauty of piety than by offering them *The Vicar of Wakefield* to read? How can we better teach them the love of natural things than by the gift of White's *Selborne?*

JESUS: CARPENTER, TEACHER, PHYSICIAN. By Rev. J. Irwell Brown, B.D. (Rotterdam: *J. M. Bredée.* 8vo, pp. 77.) Mr. Irwin Brown, being minister of the Scots Church in Rotterdam, preached these five sermons in English there, and Dr. van Nes sends them forth 'to such of my Dutch friends as read English,' with a hearty God-speed. So they come to us with this interest surrounding them, besides their own intrinsic, evangelic worth, and again we wish them God-speed very heartily.

A LITTLE SCOTTISH WORLD. By the Rev. Kirkwood Hewat, M.A. (Kilmarnock: *D. Brown & Co.* Pp. xvi, 275.) This is a tastefully got-up work on the history of the old parish of Monkton and Prestwick, with which the author has been connected for some years as Free Church minister. He writes in a fascinating style of many men and things ancient and modern associated with this 'little world.' There is food here for the antiquarian as well as for those seeking literature of a lighter vein; for Mr. Hewat has a pronounced gift of humour, and has collected many really good stories of village life in the olden days. He does not seek to conceal his religious sympathies, and in various ways reveals his admiration for the heroes of the Disruption. The book reflects high credit upon its author, and will continue to be a valuable record of rural life and customs for many years to come.

THÉOLOGIE DU NOUVEAU TESTAMENT. By Jules Buvon. (Lausanne: *Gorges, Bridel et Cie.* 2 vols. 8vo, pp. 549, 604.) Professor Buvon has projected and here entered upon a large undertaking in theology, to which he gives the title, 'Study of the Work of Redemption.' The whole undertaking is divided into three parts —(1) Theology of the New Testament; (2) Christian Dogmatics; (3) Christian Ethics. Each part will consist of two volumes; and so in the two volumes before us we have the first part complete.

In these two volumes, then, we have offered to us a new theology of the New Testament. What are its demands upon our time? They are many and strong. In the first place, it is written in vivid, graceful French, and so is charmingly easy to read. Next, its attitude is faithful and believing, yet its processes are thoroughly, conscientiously scientific. Then its scholarship is unimpeachable. On every page is felt the presence of an alert mind, that is never ignorant or unmindful of the things that others have said, yet must find its own findings and say its own say.

The subject of the first volume is the Life and Teaching of Jesus. It opens with a criticism of the sources; and that criticism seems to be as fair in method as it is admirable in spirit. No one will probably agree with all its conclusions. For it is doubtful if at the present day there are two persons in the world who think alike upon the origin of the Gospels. But no one will say that Professor Buvon has looked at this sorely-beaten subject and then passed by on the other side. Nor will anyone accuse him of leaving no results for his subsequent studies to stand upon.

But the comfort of this first volume is in the last half, the teaching of Jesus. There every sentence tells, and every sentence tells in the right direction. This is Jesus and Jesus' words, as they have made us from the beginning. And the second volume is more wholly pleasing than the first. We have had Paulinism before, but not as this; we have had Paulinism before in beautiful French, but the things said so happily were incredible, or even repulsive. This is as commendable to reason and to conscience as it is felicitous in expression.

The Protestant faculty of France or French Switzerland has given us things that we cherish dearly. It seems likely that Professor Buvon will be placed beside Professor Godet on our shelves and in our hearts.

LITERARY NOTES.

That a prophet is not always without honour at home is shown once more by the reception of Mr. Kidd's new book —the 'Kerr Lectures,' on *Morality and Religion*—in Glasgow. The *Christian Leader*, itself a Glasgow paper, quotes from the *Glasgow Herald* the following sentences: 'The ranks of theology are not often recruited by a thinker so cautious, sagacious, and independent. Marked by quite extraordinary analytical power, combined with great constructive skill, the book is one of the ablest contributions made in recent years to our theological literature.'

A brief but conspicuously able and fearless review of Beyschlag's *New Testament Theology* (*i.e.* the translation in two volumes which Messrs. T. & T. Clark have issued) is found in the *Record* for March 8. After some sentences of comparison between Beyschlag and Weiss (in which we have this: 'Weiss is a necessary tool, Beyschlag rises to the dignity of literature; the one is an artisan, the other an artist'), the writer says that 'on the whole this appears to us to be quite the best single book on the theology of the New Testament within reach of students.' And then he wisely adds that at the same time it is not a book for babes.

The theological winter has been like the meteorological—general starvation, with an occasional big dinner. But the spring has come, and with it some fine promises. The first three volumes of the 'International Commentary' are so well forward that they may be issued any time now—beginning with Dr. Driver's *Deuteronomy*, passing to Professor Gould's *Mark* or Professor Moore's *Judges* (for both are in the press), and then bringing us to Professor Sanday's *Romans*. Of this series, so long and carefully prepared for, the highest expectations are formed in America as well as here. In his latest issue President Harper says: 'It is hardly necessary to say that this series will stand first among all English serial commentaries on the Bible.'

Then there are other promising announcements. Messrs. Oliphant, Anderson, & Ferrier have in the press Dr. Norman Walker's new book; Mr. Wright's *History of the Worship of the Presbyterian Church*; the third series of Dr. Whyte's *Bunyan Lectures*; and a volume of *Village Sermons*, by the Rev. George Milligan, whose *Golden Nails* opened that series of small books so auspiciously.

Perhaps the most interesting announcement outside theology proper is made by Messrs. Macmillan. Their *Cambridge Natural History*, which has already been spoken of here, is now well forward, and the first volume will be out immediately. We must all know a little science. These will be the books for us.

Exposition of the First Epistle of St. John.

By Professor the Rev. Richard Rothe, D.D.

CHAPTER V. 6–8.

'This is He that came with water and blood, even Jesus the Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood; and these three agree in one.'

Ver. 6. Regarding this faith in Jesus as the Christ, which he has just set forth as being the only world-conquering power (vers. 4 f.), John now shows that it rests upon a secure basis, viz. upon the witness of God Himself to Jesus (vers. 6–10 a.). He also points warningly to the fearful danger that is associated with the refusal of the faith in Jesus that is demanded. To refuse this faith, he says, is to make God Himself a liar, and to renounce eternal life. For the witness of God to Jesus is essentially a witness to the fact that God has given us eternal life, viz. in Jesus His Son, in whom alone it is, and through the possession of whom alone it can be possessed (vers. 11–21). In vers. 6 and 7, John states upon what basis the assurance is grounded that Jesus is the Christ, the Messiah.

'This' refers back to Jesus, the subject of ver. 5, not to its predicate, 'the Son of God.' 'Jesus the Christ' is apposition to the whole of the preceding clause, 'Jesus' corresponding to 'this' and 'the Christ' to 'that came with water and blood.' The emphasis lies plainly upon 'the Christ.' 'With water and blood,' *i.e.* by means of, through water and blood. What is spoken of here as having been thus meditated is His coming, *i.e.* His appearing in the name of God, as the Ambassador of God, and that, too, in our room and stead, more particularly as Messiah. What is meant is, therefore, that water and blood legitimated, attested His divine mission, authenticated His Messiahship: He that came attested by water and blood.

'Water and blood' must certainly be taken symbolically. They must denote something that actually happened to Jesus, or something that He actually did, in which there lies a definite authentication of His Messiahship, and therefore something corresponding to the Old Testament predictions and to the current expectations of the 'coming one.' By means of the emphatic addition, 'not with the water only, but with the water and the blood,' John gives us to understand that he is speaking of *such* facts in the life of Jesus as are actually apart, and have a certain independence of one another, and each of which, taken by itself, contains an element of the Messianic attestation; but which, nevertheless, only in their union with one another and with the 'Spirit' furnish the full authentication of the Messiahship of Jesus. It also seems as if John lays more stress upon the 'blood' than upon the 'water,' and indeed as if he does so in express opposition to another way of thinking, which attaches exclusive importance to the witness of the water. The *water*, as most of the expositors of the early Church (*e.g.* Tertullian) and of the age immediately after the Reformation hold, is the baptism of the Saviour Himself by John, at which He was expressly declared to the Baptist by God to be the Messiah (John i. 31–34), and at which God bore Him the testimony, 'This is My beloved Son, in whom I am well pleased' (Matt. iii. 17). It is probable that John thus briefly describes this baptism of Jesus simply as 'water' for the sake of the parallelism with 'blood.' We must not, with Lücke, de Wette, and many others, who appeal to Acts x. 47; Eph. v. 26; Heb. x. 22; Tit. iii. 5; 1 Pet. iii. 21; and John iii. 5 (which last passage is most in favour of their view), understand it of the baptism instituted by Jesus, as a symbol of moral cleansing and renewal. The circumstance that Jesus instituted baptism cannot possibly be regarded as an attestation of His Messiahship. Moreover, it could hardly be said of an institution of Jesus, 'He comes with,' etc.

It is even more evident that the 'blood' is a designation of the bloody atoning death of Jesus (*vid.* i. 7; Rev. i. 5, v. 9, vii. 14; 1 Pet. i. 2; Heb. ix. 19, 22 ff., x. 22, xii. 24). His atoning death is an authentication of His Messiahship, inasmuch as the propitiation of the sins of the world, by the surrender of His life to death, was definitely expected of the Messiah (this is at least the express presupposition of our author, iii. 5, John i. 29). In His atoning death, moreover,

there is involved a direct testimony of God Himself to the Messiahship of Jesus, inasmuch as by raising Him up from the dead God solemnly declared that He accepted the propitiation, offered by Him in His death, for the sins of the world. (In so far there is at least implied in the 'blood' the thought also of the resurrection of Jesus.) That John, in order to express these thoughts, uses the terms 'water and blood,' is probably due, not merely to the striving after brevity natural to so undialectical a writer, but also to the circumstance mentioned by himself in John xix. 34, 35, which he seems to regard as mysteriously significant. Owing to their personal intercourse with John, the readers of this Epistle were probably already familiar with the meaning of this terminology, which seems to be peculiar to him. The clause, 'not with water only,' etc., is meant to express the fact that John lays special stress upon the importance of the 'blood' in this matter of bearing witness to the Messiahship of Jesus. He is probably led to do so in opposition to the Jewish-Christian (in part also Gnostic) way of thinking, to which the baptism of Jesus was the really essential element, upon which they grounded their belief in His Messianic dignity and quality.

Ver. 7. Here two things have to be considered: first, what the thought is to which expression is given, and secondly, how this verse is related to the preceding. As to the thought expressed, it is evidently largely dependent upon the way in which we take the particle connecting the two clauses of which the verse consists. If we translate 'and the Spirit beareth witness *that* the Spirit is the truth,' we have a thought which is no doubt clear and correct in itself (the thought, viz., that the Spirit has in itself the immediate and absolute certainty of its truth and reality), but which does not fit in at all with the context. For that which is spoken of here as having witness borne in its favour is not the reality of the Spirit, but that Jesus is the Messiah, the Son of God (*vid.* also ver. 9). If, however, we translate, 'and the Spirit beareth witness, *because* the Spirit is the truth,' the clause fits in admirably with the context. It states the reason why the Spirit is able to bear valid, credible witness. The reason assigned, moreover, is literal truth. In virtue of its idea (as the absolute unity of thought and existence, of the ideal and the real), the Spirit alone is possessed of true being, of being in the full, absolute sense (John iv. 24). Hence John writes, 'it is *the* truth,' *i.e.* the truth in general (not, with Lücke, 'the Christian truth in its whole extent'). Being thus the truth, the Spirit, which the Christian finds experimentally in himself, is the ultimate anchorage of his absolute certainty as to his Christian consciousness; and it is as such that John presents it here, in exactly the same way as we have already found him doing in other parts of the Epistle (iii. 24, iv. 13, ii. 20, 21, 27). The Spirit spoken of here is the Holy Spirit, which the believing Christian has received from God (iv. 13) and Christ (iii. 24), or which, more specifically, has been begotten in him in virtue of his being begotten of God. *This* Spirit is *actual* (not merely approximate) spirit. Hence John here, with perfect right, names it simply 'the Spirit,' and speaks of spirit as being possessed only by believing Christians, and not also by the unregenerate.

Seeing that this is the meaning of the verse, there cannot be any doubt as to the relation in which it stands to ver. 6. The Spirit is not set forth here as being a third element, *in addition to* water and blood, attesting the Messiahship of Jesus; it is rather represented as being an element that bears witness to the attestation given in the water and blood, an element that attests this attestation, and whereby this attestation acquires its power to convince. The expression, 'and it is the Spirit that beareth witness,' shows plainly that John does not regard the Spirit as being a third element in addition to water and blood, but rather as being the *only* element that bears witness. This is by no means contradicted by ver. 8, where the water and the blood are also expressly accounted witness-bearing elements. For, in virtue of the witness borne to them by the Spirit, these two attesting signs themselves become witnesses in the strict and full sense of the term. In themselves, however, they are not so; they become so only in virtue of the witness-bearing Spirit, as is implied also in the fact that in ver. 8 the Spirit stands first. The thought yielded by taking the clauses in this relation to one another has the most decisive analogy of Scripture in its favour. The peculiar office which the Saviour Himself assigns to the Holy Spirit is precisely this, to bear witness to Him as the Christ and the Son of God in an effective manner (John xv. 26, xvi. 7–11, 13–15, in which passages the key to this passage must be found). So also, according to Paul, it is

by means of the Holy Spirit that the Messiahship and Divine Sonship of Jesus is forcibly proved and made an article of living faith in the heart of man (Rom. i. 4; 1 Cor. xii. 3; 1 Tim. iii. 16).

Ver. 8. The words which the common text inserts between vers. 7 and 8 ('in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth') must be absolutely rejected. They are wanting in all the more important manuscripts. They were omitted by Luther in his translation, and found their way into some editions of it only a considerable time after his death. Exegetical reasons also are as decisively opposed to their authenticity. They break the connexion of the whole passage, which, as soon as they are removed, becomes perfectly clear. The 'for' with which the verse begins introduces the proof of the thought stated in vers. 6 and 7:—Jesus is well attested by the attesting elements mentioned in these two verses; these attesting elements really furnish a convincing authentication of the Messiahship of Jesus. John now shows this is the case by pointing to the fact that there are *three* of these legitimating witnesses (the number required before a human court, Deut. xvii. 6, xix. 15; Matt. xviii. 16), and indeed that there are three thoroughly harmonious witnesses. He means that, even regarded after a human manner, the testimony to which he appeals is worthy of credit; for it is borne by three witnesses who thoroughly agree.

The prophetic legitimation of Jesus by God is that by means of the water; while the blood is the propitiation of men's sins by Christ's death. Upon these two points John grounds the reality of the Messiahship of Jesus. In addition to the prophetic legitimation, he expressly gives prominence to the blood of Christ as being that which was of special importance. The faith which sees in Jesus only the Divine Ambassador and not also the Propitiator, he considers insufficient. From this we see that the tendency to limit the vocation of the Redeemer to the prophetical office was already manifesting itself. We are not, however, warranted in finding the legitimation of Jesus as Messiah only in His atoning death; for His prophetical manifestation, whereby He has revealed the Father to us, is the essential condition under which His atoning death can actually bring us salvation.

From these objective, external authentications of Jesus, John goes back to one that is inner and subjective, upon which, as their basis, the former are built, viz. to the witness of the Spirit to Jesus as the Christ. This witness is the immediate consciousness of the fact that this Jesus is He who should come; that in Him is given us the satisfaction of the needs of humanity. Still this witness does not depend upon our own rational reflection; it is a direct feeling, which we are unable to produce in ourselves, but which is wrought in us by God. In everything that belongs to our religious faith we must fall back upon this inner, immediate certainty; for here we can take our stand only upon a directly experimental certainty. This certainty, however, must not be isolated from the objective grounds of assurance; and hence John does not separate the witness of the Spirit from that of the water and the blood. But these objective grounds taken by themselves cannot give such an assurance as the Christian needs. We must, however, absolutely trust the witness of the Spirit, because the Spirit is truth. It is implied in the very idea of the Spirit, that it alone is in itself absolutely real being. To him to whom the thought of the Spirit is not truth, everything that we call assurance is of no validity; there is for him only the certainty that is derived directly through the senses. Few, however, are really consistent in this matter. Most men vacillate between the two standpoints; hence also the practical vacillation of most men between the sensible and the supersensible world. To gain this assurance, that Spirit is truth, is of the utmost importance to the man that thinks. This assurance alone gives thinking a meaning. But only the Spirit itself can witness to the fact that Spirit is truth; it is only the witness of the Spirit to itself, one's own experience of the reality of the Spirit in oneself, that makes this certain. To the Christian the assurance that the Spirit is truth is specially indispensable; for the new world, that has been disclosed to us in Christ, is wholly a world of the Spirit. The new life, to which we are begotten again in Christ, is in its inmost essence a life of the Spirit, and has the carnal life as its direct opposite. The entrance of Christianity into the world forms the great historical turning-point, at which the world of the Spirit that lies behind the sensible world has become a positive reality to man's consciousness, so that

his eye has been turned away from the transitory to the spiritual and eternal.

'And these three are for the one,' *i.e.* they converge, in the witness that they bear, on one and the same thing; they agree with one another, viz. in this, that Jesus is the Son of God. It is only too common an experience to find that those who lay stress upon the objective attestation of Jesus (upon the historical Jesus), and those who lay stress upon the spirit (upon the spiritual world which He has brought into existence), are opposed to one another. Those who are always insisting upon the spirit imagine too readily that this spirit is hostile to the historical flesh, in which the Redeemer has entered within the circle of human vision. By refining the Redeemer into a pure idea, an abstraction, they think they guarantee and secure His spirit. But we have the spirit of the Redeemer and the world of the spirit in general only by means of His historical appearing. To understand the latter is truly to understand the Christian spirit. The more we lay stress at once upon the historical and upon the ideal in Christ, so much the purer and the more vigorous does our Christianity become.

Index to Modern Sermons.

(*When the page is not given, the volume has an Index of Texts.*)

MATTHEW.

viii. 23–34.—Hook (W. F.), Sermons on the Miracles, i. 207.
Clergyman's Magazine, ii. 25.
viii. 24.—Benham (W.), Sermons for the Christian Year, No. 15.
Christian Age, xxix. 338 (Parkhurst).
Homiletical Library, ii.
Homilist, xxvii., liv.
Preacher's Monthly, vii. 91.
Sermons for the Church's Year, i. 122.
Sermons for the People; Epiphany to Quinquagesima, 78.
viii. 25.—Keble (J.), Sermons from Advent to Christmas, 172.
Church of England Magazine, iv. 248.
Homiletical Library, ii.
Homilist, xxii.
viii. 25, 26.—Cowan (J. G.), Plain Sermons, ii. 11.
Lee (J. T.), Power of a Blameless Life, 36.
Woodward (J. R.), Occasional Sermons, 2nd Series, No. 7.
viii. 26.—Alford (H.), Quebec Chapel Sermons, v. 1.
,, ,, Truth and Trust, 85.
How (W. W.), Plain Words, i. 47.
Stier (R.), Words of the Risen Saviour, 499.
Wilkes (H.), Bright and Morning Star, 147.
Wilmot-Buxton (H. J.), Life of Duty, i. 83.
Vaughan (C. J.), Words of Hope, 101.
Anglican Pulpit of To-day, 145 (Magee).
Church of England Pulpit, xxxii. 160.
Expositor, 3rd Series, v. 466 (Westcott).
Homiletical Library, ii.
viii. 27.—Alford (H.), Sermons on Christian Doctrine, preached in Canterbury Cathedral, 108.
Maurice (F. D.), Sermons preached in Country Churches, 214.
Moberley (G.), Plain Sermons preached at Brighstone, 112.
Spurgeon (C. H.), Sermons, vol. xxviii., No. 1686.
Thompson (H.), Concionalia, i. 50.
Church of England Magazine, lxiv. 113.
Expositor, 4th Series, v. 4 (Beet).
Homiletical Library, ii.
Homiletic Quarterly, iv. 411 (Chapman).

MATTHEW.

viii. 28.—Davies (J. O.), Sunrise on the Soul, 71.
Ellicott (C. J.), Historical Lectures on the Life of Christ, 188.
Laing (F. A.), Simple Bible Lessons for Little Children, 183.
Whiton (J. M.), Beyond the Shadow, 190.
Woodward (F. B.), Sermons, 1st Series, No. 16.
Expositor, 3rd Series, ix. 303 (Selby).
,, 4th Series, viii. 126 (Chadwick).
Expository Times, ii. 74, 101.
Homiletical Library, ii.
viii. 28, 29.—Girdlestone (C.), Course of Sermons, i. 157.
Christian World Pulpit, xxxi. 398 (Hardy).
viii. 28–34.—Parker (J.), Inner Life of Christ, ii. 49.
Family Treasury, 1876, 180 (Alford).
Homiletic Magazine, xx.
viii. 29.—Beecher (H. W.), Sermons, ii. 611.
Kingsley (C.), Village, Town, and Country Sermons, 65.
Wilberforce (S.), Sermons, 107.
Church of England Magazine, xxvi. 169.
Homilist, xxxvii.
viii. 30.—Good Words, 1890, 750.
viii. 31.—Arnold (T.), Sermons, vi. 133.
viii. 32.—Stier (R.), Words of the Risen Saviour, 499.
Studies for the Pulpit, i. 126.
viii. 34.—Butler (H. M.), Sermons, ii. 238.
Calthrop (C.), Words spoken to my Friends, 239.
Heber (R.), Parish Sermons, i. 160.
Hook (W. F.), Sermons on the Miracles, i. 225.
Homiletical Library, ii.
Penny Pulpit (New Series), iv. 409.
ix. 1.—Fairbairn (A. M.), Studies in the Life of Christ, 194.
Christian Treasury, iii. 61.
Christian World, Dec. 6th, 1894 (Berry).
Expositor, 4th Series, viii. 277 (Bruce).
ix. 1–5.—Jay (W.), Short Sermons, ii. 105.
ix. 1–7.—Christian Age, xxxii. 222.
ix. 1–8.—Davies (J. O.), Sunrise on the Soul, 87.
Bibliotheca Sacra, xliv. 576.
Church of England Magazine, xvii. 297.
Contemporary Pulpit, 2nd Series, ii. 235 (Davies).
Good Words, 1877, 786 (Bruce).
Homiletic Magazine, xviii. 344 (Deane).

MATTHEW.

ix. 1–8.—Homiletic Quarterly, i. 466 (Calthrop).
Homilist, vii.
ix. 2.—Arnot (W.), Roots and Fruits of the Christian Life, 252.
Brown (H.), Christ's Divinity School, 194.
Carpenter (W. B.), The Son of Man among the Sons of Men, 211.
Edmunds (J.), Sermons in a Village Church, 2nd Series, 283.
Fairbairn (A. M.), Studies in the Life of Christ, 163.
Heber (R.), Parish Sermons, ii. 262, 283.
Holland (H. S.), Creed and Character, 205.
Keble (J.), Sermons for Sundays after Trinity, ii. 218.
Maclaren (A.), God of the Amen, 140.
Maurice (F. D.), Kingdom of Heaven, 304.
Oosterzee (J. J. van), Year of Salvation, ii. 100.
Price (A. C.), Fifty Sermons, i. 17.
Vaux (J. E.), Sermon Notes, 2nd Series, 38.
Church of England Magazine, lv. 248.
Christian World Pulpit, xiii. 203 (Hitchens).
Clerical Library: New Outlines of Sermons, 67.
Expositor, 4th Series, viii. 392 (Driver).
Family Churchman, xix. 89.
Homilist, xlv., li.
Pulpit, lxii.
Quiver, 1893, 21.
Record, ix. 989.
Sunday Magazine, 1879, 341 (Bell).
Year with Great Preachers, ii. 244.
ix. 2, 6.—Contemporary Pulpit, 1st Series, vi. 59.
ix. 2–7.—Goulburn (E. M.), Farewell Counsels, 1.
ix. 2–8.—Laing (F. A.), Simple Bible Lessons for Little Children, 168.
Preacher's Monthly, vi. 167.
ix. 2–9.—Stier (R.), Words of the Risen Lord, 499.
ix. 3, 4.—Sadler (M. F.), Sermon Outlines, 267.
ix. 4.—Fairbairn (A. M.), Studies in the Life of Christ, 163.
ix. 6.—Ellerton (J.), The Holiest Manhood, 86.
Maurice (F. D.), Sermons preached in Country Churches, 50.
Pearson (A.), Christus Magister, 234.
Spurgeon (C. H.), Evening by Evening, 224.
Church of England Magazine, vi. 154.
Clergyman's Magazine, xiii. 145.
Clerical Library: Three Hundred Outlines, 14 (Vaughan).
Homiletic Quarterly, ii. 420 (Jenkins).
Homilist, xx.
ix. 9.—Bruce (A. B.), Training of the Twelve, 20.
Carpenter (W. B.), The Son of Man among the Sons of Men, 143.
Davies (D.), Talks with Men, Women, and Children, 3rd Series, 382.
Evans (R. W.), Parochial Sermons, ii. 285.
Fraser (J.), University Sermons, 275.
Heber (R.), Parish Sermons, ii. 248.
Maurice (F. D.), Sermons preached in Country Churches, 229.
Parchas (J.), The Book of Feasts, 283.
Rawnsley (R. D. B.), Village Sermons, ii. 90.
Sadler (M. F.), Sermon Outlines, 311.
Spurgeon (C. H.), My Sermon Notes: Gospels and Acts, 21.
Thompson (H.), Concionalia, 139.
Christian World Pulpit, ix. 164 (Gasquoine).
,, ,, ,, xvi. 209 (Heard).
Church of England Magazine, i. 104.
,, ,, ,, xlvii. 401.
Churchman, 1st Series, xii. 426, 428 (Howson).
Clergyman's Magazine, i. 143, 154.
Contemporary Pulpit, 1st Series, ix. 193 (Carpenter).
Expositor, 3rd Series, ix. 445 (Chadwick).
Festival Year with Great Preachers, 241.

MATTHEW.

ix. 9.—Homiletic Review, xx. 352 (Hoyt).
Homilist, 51.
Sermons for Christian Seasons, 2nd Series, iv. 253.
Sermons for Sundays, Festivals, and Fasts, 2nd Series, iii. 201.
Treasury (New York), x.
ix. 9, 10.—Preacher's Monthly, ii. 190.
ix. 9–12.—Sermons for Boys and Girls, 15.
ix. 13.—Bruce (A. B.), Training of the Twelve, 20.
Parker (J.), Inner Life of Christ, ii. 69.
Stier (R.), Words of the Risen Saviour, 499.
Clergyman's Magazine, iii. 89.
Homilist, vii.
ix. 10.—Fairbairn (A. M.), Studies in the Life of Christ, 163, 176.
Keble (J.), Sermons for Saints' Days, 352.
Christian World Pulpit, xviii. 33 (Farrar).
ix. 10, 11.—Vaux (J. E.), Sermon Notes, iv. 92.
ix. 11.—Expositor, 4th Series, iv. 222 (Marshall).
ix. 12.—Brown (C. J.), The Word of Life, 181.
Bruce (A. B.), Chief End of Revelation, 75, 131, 136, 148.
,, ,, Galilean Gospel, 73.
Kingsley (C.), Water of Life, 291.
Spurgeon (C. H.), Sermons, vol. xi., No. 618.
Stephenson (T. B.), Words of a Year, 201.
Church of England Magazine, lii. 112.
Preacher's Monthly, x. 124.
ix. 12, 13.—Outline Sermons for Children, 117 (Nicol).
ix. 13.—Beecher (H. W.), Sermons, ii. 77.
Bruce (A. B.), Chief End of Revelation, 232.
Ellicott (C. J.), Historical Lectures on the Life of Christ, 175.
Row (C. A.), Bampton Lectures (1887), 159, 161.
,, ,, Revelation and Modern Theology, 299.
Bible Student, ii. 39.
Christian World Pulpit, xiii. 100 (Beecher).
,, ,, ,, xxi. 301 (Gledstone).
Expositor, 4th Series, vi. 365 (Carleton).
National Preacher, i.
Pulpit, lxviii.
Weekly Pulpit, New Series, i. 289.
Welcome, 1887, 56.
ix. 14–17.—Bruce (A. B.), Training of the Twelve, 69.
Trench (R. C.), Studies in the Gospels, 170.
British Weekly, ii. 37.
Homilist, vii.
ix. 14–19.—Parker (J.), Inner Life of Christ, ii. 78.
ix. 14–26.—British Weekly Pulpit, ii.
ix. 15.—Bruce (A. B.), Galilean Gospel, 197.
Temple (F.), Sermons preached in Rugby School Chapel, ii. 131.
Clergyman's Magazine, xiv. 81.
Expositor, 4th Series, viii. 267 (Bruce).
ix. 16.—Bruce (A. B.), Galilean Gospel, 180.
Davies (D.), Talks with Men, Women, and Children, 4th Series, 497.
Lee (R.), Sermons, 268.
Homilist, xxix., xlvi.
ix. 16, 17.—Krause (W. H.), Sermons preached in Bethesda Chapel, Dublin, iii. 318.
New York Evangelist, lxiv. 2 (Haydn).
ix. 16–20.—Pearson (A.), Christus Magister, 278.
ix. 17.—Davies (D.), Talks with Men, Women, and Children, 4th Series, 521.
ix. 18.—Brookfield (W. H.), Sermons, 136.
Liddon (H. P.), Bampton Lectures, 364.
Expositor, 4th Series, viii. 309 (Chadwick).
Homilist, vii., lii.
ix. 18, 19, 23–26.—Trench (R. C.), Notes on the Miracles 191.
ix. 18–26.—Clergyman's Magazine, iii. 280.

MATTHEW.

ix. 18–26.—Homiletic Quarterly, i. 469 (Calthrop).
ix. 18–31.—Christian Age, xxxii. 238.
ix. 19.—Sermon Year Book, i. 375 (Pearse).
ix. 19, 20.—Sermons for Christian Seasons (Lent to Trinity), iii. 941.
ix. 20.—Homilist, xlvi., liii.
ix. 20, 21.—Ker (J.), Sermons, 186.
Contemporary Pulpit, 2nd Series, viii. 44.
ix. 21.—Allon (H.), Vision of God, 103.
Bonar (H.), Family Sermons, 79.
Braden (W.), Sermons, 183.
Herbert (T. M.), Sketches of Sermons, 40.
Norton (J. N.), Golden Truths, 475.
Spurgeon (C. H.), Sermons, vol. xxx., No. 1809.
Vaux (J. E.), Sermon Notes, ii. 48.
Church of England Magazine, xxxii. 185.
Contemporary Pulpit, 1st Series, iv. 32 (Herbert).
,, ,, ,, x. 296 (Ker).
Homilist, xxvii., xxxvi.
Pulpit, lxvii.
Sermons for Christian Seasons (Lent to Trinity), iii. 929.

MATTHEW.

ix. 21.—Year with Great Preachers, i. 222.
ix. 20, 21.—Contemporary Pulpit, 2nd Series, vi. 280 (Winterbotham).
ix. 22.—Frinder (D.), Worship of Heaven, 12.
Hayman (H.), Sermons preached in Rugby School Chapel, 127.
Sadler (M. F.), Sermon Outlines, 287.
Stier (R.), Words of the Risen Saviour, 499.
Homilist, xxxvi.
Studies for the Pulpit, ii. 80.
ix. 23, 24.—Baring Gould (S.), Village Preaching for a Year, ii. 246.
Preacher's Monthly, iii. 251.
Year with Great Preachers, ii. 296.
ix. 23–25.—Robertson (F. W.), Sermons, ii. 20.
ix. 24.—Stier (R.), Words of the Risen Saviour, 499.
Homiletic Review, xiii. 364.
Homilist, xxii.
Inheritance of the Saints, 161.
ix. 25.—Neale (J. M.), Sermons for the Church Year, ii. 8.
ix. 26.—Homilist, li.

Contributions and Comments.

The Victory that Overcometh the World.

Zech. i. 18–21.

What precisely are the world powers which the horns represent? The use of the preterite in vv. 19 and 21 and the mention of the two sections of the Hebrew nation indicate that the vision refers to the past in the first place. All the purposes, therefore, of a fair exposition are sufficiently answered if we take the figure (with Pressel and Wright) as descriptive of Egypt, Assyria, Babylon, and the Medo-Persian Empire. The list is not exhaustive, but the four powers noted are good representative types of the worldly spirit. Egypt, the proud and obstinate, well illustrated in the Pharaoh who persecuted the nation in its infancy; Assyria, the haughty, godless power insolently scornful of everything save the brute force of 'big battalions'; Babylon, represented by the self-sufficient pride of Nebuchadnezzar; Persia, under the successors of Cyrus, as we find in Ezra, Nehemiah, and Esther, ever swaying between the opposite poles of persecution and patronage. These were the horns which up to Zechariah's time had scattered Israel. Every world power that succeeded resembled these four types as in pride of power, self-will, arrogant indifference to the religious convictions of a small nation like that of Israel, contempt for all that cannot be valued in accordance with a worldly standard.

2. The vision then refers primarily to the past. But not wholly. Zechariah sees the horns before him. They are not spectres conjured up from the dead past, but real powers, a source of danger for present and future. In the future, as in the past, Israel must reckon with the brutish opposition which those horns represent. Often had the people of God been like an unarmed man suddenly exposed to the fury of a savage bull. That was ever the spirit of their enemies. *Vae victis!* 'What cared those brawlers for the name of Jehovah, or Righteousness, or Faith?' And the future was to be like the past, the world ever irreconcilably opposed to the cause of Jehovah and His people. Here the parable-vision touches ourselves. We also have to deal with our Egypt, our Assyria, all those manifestations of the worldly spirit which hinder the cause of the truth, and sorely we suffer at their hands. In the conflict with all the various forms of practical atheism, the engrossing demands of business and fashion, the assaults of animal passion, carrying destruction into the very ranks of the Lord's people, where is our hope?

3. The second part of the vision gives the answer. To drive off the four horns there go forth,

not four men of superhuman strength, but four ordinary mechanics, smiths' craftsmen. Physically feeble in comparison with the wild beasts of the forest, man has in himself power to vanquish brute force of every description. That is unreasoning, guided by mere passion, at best by instinct. It can blindly push and butt like the horns in the vision. Man can reason and skilfully adapt means to ends, skill and energy do the rest, and thus every animal, and even every nature power, can be curbed and controlled.

To apply the moral. The world powers are formidable, but to be compared to nothing worse than the blind ferocity of the buffalo. But as reason is more than a match for instinct, faith is greater than reason. The man of skill and energy going forth to subdue the ferocity of the brute is the man of faith and full of the Holy Ghost, in God's strength facing the unbelief—the brutish indifference and opposition of the world. The worldly spirit has no principle, no strong conviction to go upon. The Christian alone knows Whom he has believed. Faith inspired by the promises, and relying upon the help of the God of all grace, has at command the resources of omnipotence, and therefore must overcome the world.

H. H. Currie.

Keig.

'Are there not Twelve Hours in the Day?'

John xi. 9.

The circumstances under which these words were spoken were these. Jesus was in Peræa when word was brought Him of the sickness of Lazarus. The messengers, doubtless, expected that He would at once start off to Lazarus' aid, but instead, for wise and loving purposes, the meaning of which appeared afterwards, 'He abode at that time two days in the place where He was'; and only after that said to His disciples, 'Let us go into Judæa again.' But now it was the disciples who were unwilling. The perils through which their Master had recently passed there were still fresh in their minds, and they did all that they could to dissuade Him from so dangerous a journey. 'Rabbi, the Jews were but now seeking to stone Thee; and goest Thou thither again?' But their entreaties were of no avail; and it was in answer to their remonstrances, in defence of His own conduct in going, that Jesus said, 'Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.'

It does not appear at first sight a very direct answer to the disciples' fears. Jesus seems rather to evade the point raised by them, and to put them off with a mere general statement. And yet when we look at the words a little more closely we find that, so far from this being so, no answer could have met the case more fully, or laid down better the rule by which all Christ's movements were directed.

The answer is couched in the form of a parable, 'Are there not twelve hours in the day?' We know that there are, and that, according to the general computation, they are the appointed time during which men can and ought to work; and further, that so long as men do so, using the twelve hours of the day for the purpose for which they have been given, there is no fear of their stumbling or falling: they are walking in the light. Only when they let slip their opportunity, and lose their true time of service, does their work become difficult or perilous in the night.

Even so, our Lord clearly implied, God His Father had appointed for Him a certain work to do, and given Him a certain time in which to do it. And short though His day might prove to be, it would last as long as was required, and until His work was accomplished He was safe.

The words correspond thus very closely with the many passages in this Gospel which speak of the 'hour' of Jesus. 'Woman,' was His own response to Mary at Cana when she wished to prompt His course of action, 'what have I to do with thee? Mine hour is not yet come' (ii. 4). When, in the Temple at Jerusalem, enraged at His teaching, His enemies 'sought to take Him,' St. John on two separate occasions directly attributes His escape to the fact that 'His hour was not yet come' (vii. 30, viii. 20). Towards the close of His ministry, when Jesus heard that certain Greeks, the first fruits of the great Gentile harvest, were desirous to see Him, 'The hour is come,' He triumphantly exclaimed, 'that the Son of Man should be glorified' (xii. 23). Or, one more instance, it is with the striking announcement, 'When Jesus knew that His hour was come' (xiii. 1), that the

beloved apostle ushers in his record of Jesus' farewell discourses to His disciples.

Put these passages together, compare them with the answer before us, and it is clear that Jesus regarded His whole life, down to its minutest particulars, as mapped out for Him by God. God had sent Him, and during the twelve hours of His working-day His course was clear, to follow every intimation of His Father's will, and walk unflinchingly in the appointed path. His work, whatever it was, and whatever might come of it, must and could be done in His day of work.

GEORGE MILLIGAN.

Caputh.

Historical Setting of the Post-Exilian Period of the Old Testament.

SHOWING THE APPROXIMATE PLACE OF ZECHARIAH.

Historical Books.	Prophetical Books.	Sacred History.	B.C.	Profane History.
		Destruction of Jerusalem.	588	By NEBUCHADNEZZAR.
			555	NABONIDOS succeeded.
			538	CYRUS occupied Babylon.
2 Chron. xxxiii. 22, 23 / Ezra i. 1–3*a*	. . . .	Return of Jews from Exile.	537	
,, i. 3*b*–iii. 7				
,, iii. 8–13	. . . .	*Foundation of Temple.*	*536*	
			532	CAMBYSES made King of Babylon.
			529	Death of CYRUS.
			527	Conquest of Egypt by Cambyses.
Ezra iv. 1–v. 1	. . . .	*Opposition to Temple-building succeeded.*	*521*	Gomates the Magian, the false Bardes (pseudo-Smerdis) King for seven months.
			521	Election of Darius Hystaspis.
	Haggai i. 1–11	*Rebuilding of Temple recommenced.*	*520*	
Ezra v. 2	,, i. 12–15. ,, ii. 1–9. *Zech.* i. 1–6. Haggai ii. 10–19. 20–23. *Zech.* i. 7–vi. 8. ,, vi. 9–15. ,, vii. and viii.		520–519	Revolt of Babylon under Nidinta Bel.
Ezra v. 3–vi. 22	. . . .	*Completion of Temple.*	*516*	
			514	Second Revolt of Babylon.
			500	Ionian Revolt.
			490	Battle of Marathon.
			487	Revolt of Egypt.
			485	Death of Darius, and Accession of Xerxes I.
			480	Battle of Thermopylæ and Salamis.
	Zech. ix.–xiv.	(*circa* 479)	479	Battle of Platæa.
			465	Murder of Xerxes, and Accession of Artaxerxes Longimanus.
Esther i.–x.	. . . .	. . . . .	. .	
			462–456	Revolt of Egypt.
Ezra vii.–x.	. . . .	Mission of Ezra.	458	
Neh. i.–xiii. 3	. . . .	Nehemiah appointed Governor. / Walls of Jerusalem rebuilt.	445	
		Return of Nehemiah to Persia.	433	
	Mal. i.–iv.	. . . . . *circa*	430	
Neh. xiii. 4–31	. . . .	Second Mission of Nehemiah.	425	
			425	Death of Artaxerxes.

Hull.

JOHN ELSWORTH.

'The Angel that talked in Me.'

This unique phrase occurs eleven times in the visions of Zechariah (i. 7–vi. 8), and is not found elsewhere. The Septuagint inserts the phrase also in i. 17 and vi. 5, thus having it thirteen times. We propose briefly to examine its grammatical meaning and its bearing upon inspiration.

I. The Authorized, Revised, and American Versions have 'The angel that talked with me,' without any margin.

The Hebrew [מַלְאָךְ הַדֹּבֵר בִּי] and the Syriac [ܡܠܐܟܐ ܕܡܡܠܠ ܒܝ] are both grammatically capable of two translations: (1) 'The angel that talked *in* me' (*vide* Oxf. Heb. Lex. בְּ i. 1), and (2) 'The angel that talked *with* me' (*ibid.* בְּ iii. 3*b*); and upon a comparison of the passages where the phrase דבר ב occurs, especially Num. xii. 2, 8, it can scarcely be doubted that the *instrumental* sense of 'with' is the only one it will bear, and that the English idiomatic sense (like the German 'mit') is inadmissible. In the Oxf. Heb. Lex. the English idiom is placed as a *possible* meaning derived from the instrumental, but it is indicated that its admissibility is limited to the phrase יהוה דבר ב, and the exact instrumental use is clearly stated both before and after; from all of which we infer the admission to be due to deference to the English versions.

Our first conclusion, then, is, that if 'with' be retained as the translation, it is essential to explain it by a marginal 'by' and reference to Num. xii. 2, 8, otherwise the picturesqueness of the narrative will assuredly produce a false interpretation. Here we may observe that the rendering of Num. xii. 8 is an unavoidable concession to English idiom, and cannot be taken as a basis.

The Septuagint [ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί] and the Vulgate [angelus qui loquebatur in me] induce a further conclusion, namely, that the instrumental sense of 'with' must be subordinated to the primary sense of 'in.' For the Vulgate will only bear the *local* meaning, in proof of which the following will suffice:—

(*a*) In Num. xii. 2 the renderings are *per Moysen* and *nobis*.

(*b*) In Num. xii. 8 the rendering is *ei*.

(*c*) The Latin *in* in the sense of 'with' (Ger. 'mit') is unknown.

Therefore the Hebrew interpretation of Jerome's day, and the judgment of his own mature learning, were pronounced for the local sense of 'in.' And the Septuagint must be read here in the light of the Vulgate, standing as it does between the Hebrew and the Latin.

Thus it appears that the Revised and American Versions have perpetuated, without mitigation, a grievous mistranslation. They have kept a misleading rendering, against the plainest authority of ancient scholarship. The Hebrew, Syriac, Greek, and Latin unitedly demand to be translated 'The angel that talked in me.'

II. Having thus determined the primary sense of Zechariah's expression, what bearing has it upon the doctrine of Inspiration? The main points suggested seem to be these:—

1. There was, in Zechariah's experience, an indwelling angel (as a *legate* from heaven) informing him of the import of the visions or supersensuous revelations made to the prophet by the Holy Spirit (cf. Oehler's *O.T. Theol.* §§ 210, 211). Note—it seems fruitless to attempt a distinction between an angel indwelling and an angel speaking within us.

2. The general analogy between the functions of the angel and the Church's function of interpretation of Holy Scripture suggests that to-day the Holy Spirit may work by angels of interpretation 'sent forth to minister' in this regard.

3. An analysis of the angel's functions is more suggestive still:

(*a*) Revealing the significance of enigmatical visions, i. 9, 19, iv. 4, 5, v. 10, vi. 4. So it is the function of the Church to unfold in the light of the Incarnation and Cross, the significance of the enigmas of individual and social life in every age.

(*b*) Conversing with the LORD on behalf of Zechariah (who calls the angel '*my* lord'), i. 13. So it is the Church's office to intercede for, and to receive and minister 'good words and comfortable words' to men.

(*c*) Shaping the prophet's utterance, i. 14. So

the Church shapes and controls the preacher's message by the evolution and guardianship of doctrine.

(*d*) Holding intercourse with angels having other functions, ii. 3. So has the Church to learn what philosophy, ancient religions, law, and national life have to offer to the service of the Christ.

(*e*) Awakening the soul to hear and see visions and interpretations, iv. 1, v. 5. So must the Church by organisation and by practical methods arouse men, and so bring truth home that they may see and hear it indeed.

Zechariah has but lightly and incidentally sketched the functions of 'the angel that talked in him,' yet how complete and instructive appears their range when viewed through their analogies in the Church to-day.

ALFRED HUDDLE, M.A.

Leyton.

The Connexion of John xviii. 12–28.

THE connexion of the above verses in St. John's story of the Passion is perplexing in itself; and still more so when compared with the parallel synoptic narratives. Two different readjustments of the section are sketched in the able and acute discussion contributed to the February number of THE EXPOSITORY TIMES by Mr. J. N. Farquhar, under the title of 'The First Trial of Jesus.' Dr. Friedrich Spitta had proposed, in his recent volume of Essays, *Zur Geschichte und Litteratur des Urchristenthums*, to read the verses in the following order: 12, 13, 19–24, 14–18, 25*b*–28. In fact, he transposes vv. 14–18 and 19–24. He conjectures that the latter section, through a blunder of the original copyist, has slipped down out of its proper place between vv. 13 and 14; and that ver. 25*a* is the copyist's repetition of ver. 18*b*, rendered necessary by the dislocation that had thus occurred in the middle of the story of Peter's denial. Mr. Farquhar offers a simple, and apparently an easier remedy, carrying ver. 24 back to set it between vv. 14 and 15.

By these expedients, both scholars obviate the two main discongruities of the existing context, —namely, that Caiaphas and Annas appear to be designated high priest confusedly, and that Peter's denial is divided between the houses of the two. Mr. Farquhar transfers the whole of vv. 15–23 from the house of Annas to that of Caiaphas; Dr. Spitta transfers only vv. 19–23,—the first denial of Peter,—leaving the examination of Jesus where it stands in the received order. The sequence of events according to Spitta was as follows:—*Jesus led to the house of Annas, father-in-law to the high priest Caiaphas, there examined by Caiaphas; then sent by Annas to the house of Caiaphas* (*who had determined on His death*, ver. 14), *where He is thrice in succession denied by Peter; finally sent to the Pretorium.* According to Farquhar: *Jesus led to the house of Annas, father-in-law to the high priest Caiaphas* (*who had officially predicted His death*); *then sent by Annas to Caiaphas, where Peter denies Him. Meanwhile Caiaphas interrogates Him; finally He is sent to the Pretorium.* Mr. Farquhar's proposal, while slighter in appearance, is thus more sweeping and drastic in effect.

1. It is an obvious, but weighty consideration against the latter order that it reduces the Annas episode to insignificance. Jesus is taken to the house of Annas, simply to be sent away again! The motives to which Mr. Farquhar ascribes the introduction of this incident do not appear to be intimated by the Evangelist. It is *his relation to Caiaphas* which, just at this point, gives importance to Annas in the writer's eyes; and that relationship sufficiently accounts for the prisoner's being brought to Annas' house in the first instance, for the preliminary examination described in vv. 19–23.

2. On this view, moreover, the Jewish authorities proceed in a haphazard fashion that is far from likely. The two priests can have had no proper understanding with each other beforehand. When 'the prisoner falls into the hands' of Annas, as Mr. Farquhar puts it, Annas judges, on the spur of the moment, 'that it would be wisest to allow Caiaphas to act.' And the captors of Jesus take Him to the father-in-law, only to find that he shifts on to the son-in-law the entire responsibility of the case. But the narrative of the Gospels throughout conveys the impression that the measures for the arrest and trial of Jesus were

carefully planned, and executed with promptitude and decision.

3. Further, Mr. Farquhar's scheme supposes that the examination related in vv. 19–23 was 'a portion of the trial of Christ before Caiaphas, more fully described by Mark (xiv. 53–65) and by Matthew (xxvi. 57–68).' The two proceedings are, however, distinct in their features, and have no appearance of continuity beyond the fact that the high priest presides in each case. In Matthew and Mark we witness a solemn public trial; in John, a private inquisition, such as a crafty judge would naturally arrange for in a prosecution like this, so that he might sound the prisoner beforehand and, if possible, make sure of the ground he should take in dealing with Him. Such an inquiry it would have been inconvenient to hold at Caiaphas' house, where the Sanhedrists were assembling (Matt. xxvi. 57); and Annas' house was, presumably, the fittest for this purpose.

Of the counter-objections urged by Mr. Farquhar against Dr. Spitta's order, the force of (*a*) is not very apparent. When Caiaphas has been called 'high priest of that year' in ver. 13, the 'high priest therefore' of the next sentence (*ex hypoth.* ver. 19) can only be Caiaphas. Objection (*b*) disappears if we understand πρὸς in vv. 13 and 24, as in the parallel sentence of Matt. xxvi. 57, to signify *to the house of* (comp. John xx. 10; Luke xxiv. 12; Acts xvi. 40, and the *Thayer-Grimm Lexicon s.v.*). The last objection (*c*) —to the severance of vv. 13 and 14—appears to me to be entirely valid; and Spitta would perhaps do better to insert vv. 19–24 after rather than before 14. His reason for holding that ver. 14 follows in thought ver. 24, namely, that the reference it contains to Caiaphas' previously announced intention is John's substitute for the synoptic account of the public trial *at the house of Caiaphas*, is not of decisive force. On the other hand, the reference to Caiaphas' 'prophecy' comes in with great emphasis and aptness where Jesus first confronts the high priest; and it thus indicates from the beginning of the judicial proceedings the fatal and inevitable issue.

Dr. Spitta accounts for the lapse of vv. 19–24 from their original place by supposing that the scribe's wandering eye, in returning to the page of his exemplar after writing ver. 13, lighted on ver. 24 instead of 13, misled by their resemblance, and that he thus wrote on into the middle of Peter's denial (the original sequel of vv. 24, 14) before discovering his error, when he turned back to insert at that point (ver. 18) the dropped paragraph. This explanation applies about as well to vv. 13, 14 taken together as to ver. 13 alone.

The solution which Mr. Farquhar has hit upon is not new. Cyril of Alexandria suggested it, and was followed by Beza, who like Cyril would read ver. 24 *twice*—first after ver. 14, and then by way of reminder (*miserat Annas*, Beza) a second time parenthetically in its accepted place. Luther adopted the first half of this hypothesis: 'Here' (ver. 14), he says, 'should stand the 24th verse. It is misplaced by the scribe in turning over the leaf, as often happens' (!). See Meyer on ver. 24. The second half of this explanation is preferred by Erasmus, Calvin, à Lapide, Lücke, Cyril, de Wette, Edersheim, and others, who thus reach the same end as Mr. Farquhar, by reading ver. 24 (minus the οὖν) 'retrospectively,' as 'an intercalated notice, referring to what had previously been recorded in vv. 15–23' (Edersheim). It is surely better to move the verse bodily to the required position, with Luther and Mr. Farquhar, than to strain its grammar and text in this way.

On the other hand, one is disposed to agree with Edersheim, as against Westcott, when he says of the suggestion that *Annas and Caiaphas occupied different parts of the same house, with a common courtyard*—a theory adopted to reconcile the continuity of Peter's denial with the removal of Jesus —that the 'conjecture is unlikely in itself, and seems incompatible with the obvious meaning' of ver. 24 (*Life and Times of Jesus the Messiah*, ii. 548).

If the order of the verses must be rectified (and it is difficult to escape this conclusion), Spitta's transposition appears the more plausible of the two proposed, with the modification above suggested by Mr. Farquhar's criticism. We should then read as follows: vv. 12–14, 19–24, 15–18, 25*b*–28.

GEORGE G. FINDLAY.

Headingley College, Leeds.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

If the question were asked of almost any student of contemporary theology, whether there is an expression which covers all that Jesus came to do and to teach, he would unhesitatingly answer, 'Yes, the kingdom of God.' 'The kingdom of God,' says Professor Candlish, 'is the name by which our Lord habitually spoke of His work.' Says Professor Wendt, 'The whole contents of the teaching of Jesus can be classed under this general theme.' 'I have no hesitation,' says Professor Bruce, 'in regarding the kingdom of God as an exhaustive category.' And when Professor Bovon would gather the whole teaching of Christ according to the Synoptics under five great heads, the names he gives to them are these — (1) The Announcement of the Kingdom of God; (2) The Legislation of the Kingdom of God; (3) The Founder of the Kingdom of God; (4) The Members of the Kingdom of God; and (5) The Consummation of the Kingdom of God.

But in his Kerr Lectures on *Morality and Religion* (T. & T. Clark), Dr. James Kidd denies the application. Either, he says, the phrase has no consistent and intelligible meaning, or else it is not a complete designation of Christ's teaching, much less of His teaching and work combined. And he mentions two great leading masses of His teaching which cannot be driven within it.

The first is His doctrine of Fatherhood. The Fatherhood of God 'is, in some respects, the very kernel of Christ's gospel—the fundamental truth which He had to proclaim, and the ultimate ground of the effort which He was to put forth. What, then, of this element? Surely it is apparent that it cannot, in any real sense, be classed under the category of the kingdom of God. Fatherhood does not suggest or pertain to a kingdom. It suggests and pertains to a family. The ideas that flow from it are not kingship and citizenship, but parentship and sonship.'

And when it is answered that the idea of kingship historically arose out of that of fatherhood, Dr. Kidd very properly replies that that is not the point. The point is, Does kingship cover fatherhood now? Does it cover it in the teaching of Jesus? And he pertinently quotes Professor Bruce, who says that the title Father is the appropriate name of God in the kingdom of grace, and that the kingdom Christ preached is a kingdom of filial relations with God.

But not only does Dr. Kidd deny the right of modern theology to include the Fatherhood of God under this great grasping title of the kingdom of God, he even resists the inclusion of Salvation there. For what is salvation according to Jesus

Christ? It is the restoration of the lost, first to their God, and then to themselves. But this salvation rests on sacrifice: 'God so loved the world, that He gave His only begotten Son;' 'the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.' And how can you bring sacrifice such as this within the category of the kingdom of God? A king is a governor. Now a governor must give laws, and must see his laws obeyed. That is, he is both a legislator and a judge. If there are those who disobey his laws, he is bound to punish them or expel them from his kingdom. He may pardon them, no doubt. But if he does, it is at the suggestion of his humanity, not of his kingship. And in any case he does not give himself a ransom for them.

Thus Dr. Kidd excludes from the all-comprehensive phrase 'the kingdom of God' these two great doctrines of Fatherhood and Salvation. And having done so, he proceeds to show that Jesus did not use the phrase so consistently or so constantly as is often claimed. He used it at the beginning of His ministry, because it was easily understood by those who heard Him. But as His ministry advanced, and they became more acquainted with His words, He used it less and less till He dropped it altogether. Again, He used it loosely. Now it expresses one thing, now it covers another. The Parable of the Leaven suggests penetration and permeation. The Parables of the Pearl and the Treasure, which immediately follow, suggest possession and enrichment. And none of these thoughts coincide well with the conceptions of a kingdom. Of a kingdom we may be members, of pearls or treasures we may be owners. Between a political institution and an article of value, in respect of the relation which men bear to them, there is an essential distinction. They stand on different levels and pertain to different spheres. Hence in these parables Christ is clearly employing the phrase 'Kingdom of God' loosely and generally, as a convenient title for His work, supplied by the circumstances of His age, but which, by the combinations in which He presents it, He is declaring inadequate, and is slowly merging in that which is more comprehensive and more penetrating.

The lectures upon the Sermon on the Mount which Canon Gore has been delivering in Westminster Abbey have drawn large audiences to hear them. They have also drawn many reporters to write them down. If you cannot listen to them, you may, at least, read them in any one of the journals that give themselves to the reporting of sermons. And they are worthy of this attention. For Canon Gore has made the Sermon on the Mount his special study for a long time. In modern phrase, he may be called a specialist on that subject. And these lectures, so simple as they seem, enter profoundly into the spirit and even catch the very manner of their text. They have both the fervour of a first love, and the chastened reserve of a long acquaintance.

At the present moment that part of the Sermon on the Mount which presses most upon our attention is Christ's interpretation of the Law of Retaliation (Matt. v. 38–42). We owe its insistence, not to Tolstoy only, but to the spirit of our day. With some singular exceptions the Church has hitherto moved on, exacting an eye for an eye and a tooth for a tooth, whenever the occasion arose; ignorant of or else ignoring the great adversative *But I say unto you*, that stood in its way. For two thousand years it has moved on so. But it has been arrested now. It has come to see now that Christ meant something when He placed that *But I say unto you* there. It is asking anxiously what He did mean.

Count Tolstoy says He meant just what He said. He said, 'Whosoever smiteth thee on thy right cheek, turn to him the other also,' and He meant that. And Tolstoy has a great advantage over those who say He meant something else. It is not the advantage of a literal interpretation. As for that

it is easy to answer Tolstoy, and say, that Jesus uttered other words which a literal interpretation would make ridiculous. He said, 'Work not for the meat that perisheth, but for the meat that abideth unto eternal life' (John vi. 27). What does Count Tolstoy's own horny hand say to a literal interpretation of that precept? Besides, it happens that Jesus Himself refused the literal interpretation of the very words in question. When the officer struck Him on the cheek, as He stood before that whited wall Annas, He did not turn the other also, He demanded why He had been smitten.

Count Tolstoy's advantage is not that he interprets literally. It is that he drives us all into an attitude of apparent apology. He says boldly, 'Turn the other also.' We first say we cannot, and then begin to explain why we should not. And it is no use retorting on Tolstoy that neither can he. The very peculiarity and point of this precept is that an individual always can obey it. It is the community that cannot. Did not Edward Irving actually practise the precept, 'If any man take away thy coat, let him have thy cloke also'? And he might have gone on practising it as long as he had a cloke to give. But his neighbours dare not follow his example. It is actually easy, if we have police, to give to him that asketh of us. But we must have police.

So Count Tolstoy's advantage must not disconcert us. It is always easier to carry out Christ's words in the letter than in the spirit, but the letter killeth. They are not carried out in that way.

And yet we must see to it that we do not let that proverb rob all Christ's words of all their meaning and all their use. 'The letter killeth, but the spirit giveth life.' It is most true. But the Church quoted that proverb for two thousand years and did nothing. Under cover of that proverb it exacted an eye for an eye and a tooth for a tooth, and passed Christ's great adversative by. The words Christ speaks to us are spirit, but they are also life. We may not carry them into our life in their literality, but surely we must carry them into our life.

Canon Gore does this. And his way is very simple. He gives examples. Take this one: 'How are we to act on this sort of principle, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away?" What are we to do about that? I suppose it would hardly ever do to let a thief have his own way, simply in the interests of society. But if I shall not weary you by specifying an instance, let me tell you how some one, whom I know, acted when he was subjected to a tremendous wrong. A fraud was perpetrated upon him,—a money fraud,—and it was accompanied by a really grave insult to him. It plainly was his duty to prosecute the fraudulent person, and he prosecuted him. There was no doubt about his guilt, and the man was sent to Portland for hard labour. So far so good. But my friend in this case was at pains, before the man went, to see him. He did what is a kindness, I believe, to persons subjected to hard labour; he took his clothes and kept them for him while he was there. He got leave to go and see him more than once while he was in prison. He was able to get hold, seemingly, of something good in the man, though he seemed a very abandoned character. And as a matter of course he was able to enter into friendly relations with him as soon as he came out, and there seemed to be something redeemable in the man's character. Now that seems to me a way of continuing your duty to society with the most real acting upon our Lord's injunction in this respect.'

That is Canon Gore's way. It is so simple that it reads like an extract from a divinity student's first sermon on the subject. But the audience in the Abbey listened, and some of them at least, when the sermon was over, went and did likewise.

Now take another way. It happens that there is a paper on this subject in *The Primitive Methodist Quarterly* for the present quarter, written by Mr. J. H. Taylor. This paper is not so surface simple as Canon Gore's sermon, for it is written for a different audience. It reaches its end in another way, but the end it reaches is the same. The difficulty, you observe, is with society. 'If a man take away thy coat, let him have thy cloke also,'—the individual can do that easily, but society cannot. Mr. Taylor, however, shows that it is specially to society and in the interests of society that our Lord utters the precept. The old precept was, 'An eye for an eye and a tooth for a tooth.' That was given to protect society. It looks as if it were laid down in the interest of individual vengeance. On the contrary, it was a restriction on revenge. The older method was two eyes for an eye—nay, the whole life for an eye, and with tortures, if it can only be obtained. Moses said, 'An eye for an eye—that and nothing more.' It was a restriction, and it was given in the interests of society. For it was given not that you might exact the eye for the eye, but that you might exact *no more* than the eye for the eye; or, as Jerome has it, 'the aim of this law was not to sacrifice a second eye, but to save both.'

But the Rabbis did not understand. Moses said, An eye for an eye—no more than that; and he opened the door for forbearance to come in. The Rabbis interpreted it, An eye for an eye—that, and that exactly. No more, they said, but also certainly no less. They saved the letter in their narrow, nervous way, and utterly lost the spirit. Then Jesus came. When He came it was the punctilious interpretation of the Rabbis that held sway. He must meet that first. The Rabbis taught by instances; He will take instances also. The Rabbis said, A tooth for a tooth. He answered, I am not come to destroy the law or the prophets; but I say unto you, Whosoever smiteth thee on the one cheek, turn to him the other also.

But He did not answer the Rabbis only. He met the glosses and guesses of all time. We have passed beyond the Rabbis' interpretation to-day. We know now that an eye for an eye will not do. But surely, we say, Jesus went to the other extreme: 'Give to him that asketh thee.' It is easy enough, we answer, for the individual to do that, it is even extremely pleasant; but it is the very dissolution of society. Jesus answers, I came not to destroy society, but to save it. If it is easy for the individual and hurtful to society, the individual is repeating the way of the Rabbis, and losing the spirit while he saves the letter. For the individual the only safety is self-denial, the only salvation sacrifice.

The *Zeitschrift für alttest. Wissenschaft* for April contains an article by Professor Cheyne of Oxford on 'The Date and Origin of the Ritual of the Scapegoat.' It is really a discussion of the origin and meaning of the name Azazel. This name is one of the gifts of the Revised Version to English readers. While the Authorized Version translates Lev. xvi. 8, 'And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat,' the Revisers have preserved the original word, and say, 'the other lot for Azazel.' It is a gift for which the Bible-reading Englishman has not yet learned to thank the Revisers. For he does not know what to do with it. And he probably suspects that the Revisers have passed it on to him because they did not know what to do with it themselves.

The Revised Version expresses the opinion that it may not be a proper name, by offering a possible translation, 'for dismissal,' in the margin. It may be said, however, that every year since the Revision appeared has made it more certain that it *is* a name, a personal name of some kind, whoever the person may be.

Now we know from Isaiah (xiii. 21, xxxiv. 14) and other books, that it was a current belief of the

Jews that *se'îrîm*, translated 'satyrs' in the Revised Version, but by Professor Cheyne and others 'goblins,' haunted desert places, and were very able and willing to work mischief to men who came within their reach. Accordingly Duhm has suggested that the author of Lev. xvi. intended to represent the goat as given up to appease the chief of these satyrs or goblins, who was known by the name of Azazel. But Professor Cheyne cannot agree. He admits the belief in the goblins. 'I entirely admit,' he says, 'that at any-rate the post-Exilic Jews had the custom of propitiating the dangerous goblins called *se'îrîm* by sacrifices (2 Kings xxiii. 8 corrected text; 2 Chron. xi. 15; Lev. xvii. 7). But he believes that Azazel was far from being their chief, or one of them at all; so far indeed that he was introduced for the very purpose of putting an end to them and their worship.

In the third century B.C., the belief in these goblins has vanished. For the Chronicler assigns the custom of sacrificing to them to pre-Exilic times. What caused it to vanish? We know that our forefathers abolished the worship of heathen divinities by retaining the times and seasons (and even their very names sometimes), but filling them with a Christian meaning and morality. It is a commonplace of knowledge that even the earliest Church retained certain festivals which had a heathen origin and heathen associations, simply because they could not do otherwise. This method of introducing the leaven of a better religion was not unknown, Dr. Cheyne thinks, to the ancient Jews. They found that they could not simply abolish the cultus of the goblins, so they substituted a better worship in its stead. They introduced a personal angel, Azazel, for the crowd of impersonal and dangerous *se'îrîm*. This angel was no doubt a fallen angel, but of little power for evil. Besides, he came within the actual religion of Israel, and could be recognised by its most zealous defenders; while the goblins were now at least no better than heathen *'elîlîm*, no gods at all.

But where did this Azazel come from? In the Book of Enoch we find him. There he is one of those angels who lusted after the daughters of men (Gen. vi. 1–4), and whose children, the giants, filled the earth with blood and unrighteousness. In short, the writer of this portion of the Book of Enoch 'gives an unmistakable hint that the Azazel to whom the goat was sent is no other than the leader of the fallen angels.'

Thus it will be seen that in Professor Cheyne's judgment the ritual of the scapegoat is very late. Not necessarily so late as the composition of Enoch. For the author of Enoch i.–xxxvi. was not the first person to expand and continue the singular story in Gen. vi. 1–4. Still he believes that it cannot be dated earlier than the fourth century, and that it is 'one of the very latest of the additions to P^2.'

As for the name itself, it was the invention or adaptation of some *littérateur* of these days. Possibly it is merely another form of the well-known Uzziel. In any case it contains the name of God—*El*. For the present form is a deliberate alteration from 'zaz'ēl (עזאל), 'God strengtheneth,' the alteration being made out of reverence, to conceal the true derivation of the *fallen* angel's name.

'This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him' (John ii. 11). Why does St. John remember *this* miracle as a manifestation of Jesus' glory? And how did it so impress the disciples into belief upon Him? It manifested His power, we hurriedly answer. But is power glory? When Moses prayed and said, 'Shew me Thy glory,' the Lord answered, 'I will make all my *goodness* to pass before thee.' And the manifestation of God's goodness is glory, but never the manifestation of mere power. Jesus is the brightness of the Father's glory, because of His marvellous loving-kindness to men. As this

same St. John recalled it, 'We beheld His glory —full of grace and truth.'

This is the text of one of Dean Paget's sermons in his most recent volume, *Studies in the Christian Character* (Longmans), and this is the question that he asks: Why did St. John remember this first miracle so minutely, and how could he say it manifested forth the glory of the Lord? Now, it is possible that at the moment it was done, St. John and the rest were impressed with the mighty power displayed in turning the water into wine. But he came to see greater things than that. And writing it down afterwards, after all he had witnessed and all he now knew, it seems unlikely that the display of power would still have seemed so glorious, or its impression remained so vividly upon him.

Yet when we examine the miracle, we scarce see anything else. What was it that Jesus did? He turned water into wine. There was an unexpected dilemma. He met it. He turned water into wine, so that they drank and were filled, and that was all. It is a miracle, but (to quote Dean Paget now) it seems 'to lack that close coherence with the fact of the Incarnation, that plain congruity with the entrance of God the Son into the common life of men, which constitutes the higher naturalness, so to speak, of His mighty works. It was natural that at the brightness of His Presence the heavy clouds that darkened human hearts should break and yield; that the power of disease and death should be shaken at the coming of the Prince of Life. It would have been strange had He been there and no change come at all in these great sorrows. But this first miracle lies quite apart from all the tragedies of human life; it remedies no deep disaster, it meets no serious need.'

What shall we say about it then? Strauss said bluntly it is a miracle of mere luxury and uselessness. But Dean Paget says it is a miracle of courtesy.

And Dean Paget thinks we have not yet done justice to the greatness of courtesy or realised its true place in Christian ethics. We read this miracle, and we say, 'it was a gracious, thoughtful gentleness in our Lord's case to save His host from the embarrassment of a failure in hospitality, and the fear of confusion and of ridicule. It was the skill of prompt and perfect courtesy that fended off that awkwardness, that quietly came in to make all go well and to spare pain.' But is courtesy at its best enough to make a miracle, enough to be the motive of the beginning of miracles of Jesus Christ, and be remembered as a special manifestation of the Saviour's glory?

Dean Paget thinks it is. He believes that it is an intrinsic part of goodness, a plain, invariable duty, bound up essentially in 'the bond of perfectness.' He believes that constant courtesy, unwearied and unerring in all relations, towards all men, is a very rare grace—as rare, it may be, as saintliness itself. He believes that there is a singular power and distinction in those few lives in which we have felt sure of its unfailing presence.

For the heart of all growth in strength and worth in man is the principle of self-respect. 'Qui sibi nequam,' says the Son of Sira, 'cui bonus?' 'He that is evil to himself, to whom will he be good?' Without self-respect no one finds his place or plays his part in life. To lose it by one's own act is profanity such as Esau's; to be robbed of it by another is to suffer the very utmost wrong. Now, courtesy is nothing else than sympathy with the self-respect of others. It helps men to sustain their self-respect by the quiet, frank, unquestioning respect it shows them; and it helps them to recover self-respect by presuming that they have not lost it.

It is no easy virtue. It demands self-withdrawal, self-denial. It demands some promptness to take the lower or less pleasant part; some carelessness about our own comfort; some perseverance when we are tired, and perhaps when others are un-

gracious; some resoluteness not to let ourselves off easily. It requires the generosity of

> The gentle soul, that no excuse doth make,
> But for its own another's wish doth take,
> So soon as that by any sign is shown.

So Jesus was courteous always. He was courteous enough to work a miracle of courtesy.

A few months ago — it was on the 12th of January—the *Spectator* contained an article on 'Sentiment and Sepulture.' It is not always easy to find subjects of interest for a weekly newspaper, when it requires so many as the *Spectator*, and it was almost inevitable that the romance surrounding Mr. Stevenson's burial should be found sufficient to suggest one. The article began in this way: 'Just behind Vailima — Mr. Stevenson's estate on the coast of Samoa—rises a precipitous though well-wooded hill, itself a peak of the gigantic mountain which, lifting itself for miles through water from the floor of the Pacific, has for its top the group of islands which we used to call the "Navigators," but now habitually designate Samoa, from the name of the largest in the group. On the peak is a little plateau hardly bigger than a room, from which the eye can take in the whole coast of the main island, and miles upon miles of the calm waters of the endless Pacific; and it was here that the novelist whom England and America are regretting desired that, if he died in Samoa, his body should be laid. His family and the chiefs whom he had befriended carried out his wish, though they had to hack a road through an impassable jungle, and to carry the coffin up precipices so severe that, writes Mr. Stevenson's stepson, had they but thought beforehand of the difficulty of the task, they might have pronounced it impossible, and left it unperformed. It was, however, performed successfully, and Mr. Stevenson lies, as he had desired, in his nearly inaccessible eyrie, far above all that suffers below in the savage country he loved.'

And then the writer of the article, who is afterwards plainly enough revealed to be the editor himself, goes on to ask why Mr. Stevenson made so unreasonable a request, and why his relatives felt that they were bound to carry it out. For Mr. Hutton has no doubt whatever that it was unreasonable. He sees, or rather he feels, 'we all instinctively feel, that it was *natural* that a man like Louis Stevenson, novelist and poet, with a weird imagination, and a high idea alike of himself and of Samoa, should have chosen so grand a place for sepulture; and most of us would acknowledge that if his wish had not been fulfilled, something would have seemed wanting, alike in the piety and the regard of his relatives and his dependants. And yet it is difficult to justify either the wish of the deceased, or the respect with which we all, had we been there, should have been disposed to treat it.'

For it does not matter, says the editor of the *Spectator*, what after death may become of a man's body, and a Christian has no business to care. A Mussulman may care, for Azrael must find his body before he can enter heaven, and a mountain eyrie for a grave is nearly as abhorrent, being so far out of the way, as cremation and an urn. Also a Hindu may care, from the very opposite reason; for if the body is the spirit's prison-house, the more utterly it is consumed and scattered the freer is the spirit's flight to glory. But why should a Christian care, and especially a Christian of the cultivated sort?

But no sooner had the editor of the *Spectator* written these sentences down and had them printed, than he found 'with some surprise' that his thoughts on the disposal of the body, and what came of it after death, were displeasing to many of his readers. And he had to write another article. One man suggested that the place where the body was laid was of consequence for the sake of the living who were left. Was it not something that they should have memories of a magnificent range of coast and miles upon miles of the calm waters

of the endless Pacific? For the memory of such occasions is indelible, even though the spot should never be revisited.

But the chief concern of the *Spectator's* correspondents was not with the memories of the living. It was over the fate of the dead, the future history of the body that was laid in the grave. And the editor was much surprised to find that 'many of our correspondents believe that the body which is to clothe the soul after death is identically the same as that which clothes the soul in this world.' The surprise was natural. For do not both science and St. Paul declare that flesh and blood cannot inherit the kingdom of heaven? Nevertheless, whatever may be said of the students of science, it is probable that a majority of the students of St. Paul to-day believe that the body which clothes the soul after death is identically the same as that which clothes the soul in this world.

There is a sermon on the subject, a sermon of considerable ability, in *The Homiletic Review* for April. The author is the Rev. T. W. Young of Louisville. After a survey of the history of the question, in which he confesses that Jerome's view, which became the finding of the Catholic Church, is 'gross, material, and sensuous,' Mr. Young takes his stand upon the 'identical body' theory, and gives his reasons. They are of three kinds. First, there is the argument from the resurrection of Jesus. That it was His identical body that rose from the grave no believer is found to deny. But was it not gradually changed during the forty days? Mr. Young sees no evidence for that. Next, there is the language of Scripture, and particularly of St. Paul himself. Take these two passages: 'Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory' (Phil. iii. 21, R.V.); and, 'But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you' (Rom. viii. 11, R.V.). To these Mr. Young is easily able to add further passages, and at the same time he presses the use of the very words 'resurrection' and 'rising again.' How can there be a resurrection of that which never was laid down? Finally, there is the serious difficulty of finding any other theory to fit the facts. Which theory, he asks, shall we take? Shall we take the Gnostic, which holds that when Scripture says 'body' it means 'soul'; or the Swedenborgian, which accredits every person with two bodies in this life, one of which he lays down at death and never sees again, while the other meets him at the resurrection; or the environment theory, which leaves the present body to science and the earth, and finds another for the soul in the environment of heavenly places?

After Winter.

I HEARD the river rippling Time,
Each moment seemed a tremulous rhyme,
From source of tears, a song sublime
To touch Eternity.

I heard the psalm that rose to God
From sunny tree and golden sod,
Methought the ploughman turned the clod
The earth's sweet sigh to free.

I saw the hills that knelt to heaven
As for the wider world unshriven,
Within their peace I felt forgiven
As though they prayed for me.

My fervent soul had fain outrun,
Where silver corries caught the sun,
The footsteps of the spring begun
In snow-wreathed purity.

SARAH ROBERTSON MATHESON.

August Dillmann.

By Principal the Rev. T. Witton Davies, B.A., M.R.A.S., Nottingham.

III.

DILLMANN'S TEACHING.

It is impossible in this article to give more than a bare outline of the principles advocated by this great scholar, and this outline will be expository and not critical.

What he thought in other departments than his own: his opinion regarding inspiration, the person and work of Christ, it would be impossible from his writings to say. German commentators are in the habit of separating criticism from theology, and even from religion. It is not hard, nay, it is easy, in the writings of the late Drs. Delitzsch, W. Robertson Smith, and of Canon Cheyne to trace the Christian theologian, and they profess religion on nearly every page. But one can read whole volumes of German Commentaries without coming across a line that might not as well have been written by an atheist, though there may not be a line or a syllable to suggest that the writer is not an orthodox Christian. This remark applies to Dr. Dillmann. But whoever argued from Dillmann's silence that he was a mere heartless critic, or that he was wanting in piety or faith, would make a great mistake, as those who knew the man can say. The strong feeling put into the delivery of his lectures, and the spirit in which he read the Scriptures, told of strong conviction and profound reverence. This all but disappears from the printed page.

It is my purpose to give a brief statement of Dillmann's views regarding the Old Testament. Be it remembered that the *statement* is mine, the *views* are Dillmann's, not necessarily mine.

It will be well to begin with the Pentateuch, or rather, since the Book of Joshua, which shows similar marks of composition, is added, the Hexateuch. It is around the Hexateuch that the battle of Old Testament criticism has concentrated itself.

My references to Dillmann's writings will be to his Commentaries, and in each case to the latest editions. Dillmann's views on the 'Hexateuch' question are gathered together at the end of his *Commentary on Numbers, Deuteronomy, and Joshua*, in a chapter entitled 'Ueber die Composition des Hexateuch,' pp. 593 to end. It is unfortunate that none of Dillmann's writings have been put into English with the exception of a few fragments of articles found in Dr. Schaff's American edition of Herzog's *Encyclopædia*. Thanks to Messrs. T. & T. Clark, who have rendered such splendid service to biblical science, there is some probability of Dillmann's Commentaries appearing in an English dress.

In the first place, let it be seen in what the bulk of Old Testament critics now agree. There is no discussion between Dillmann and Delitzsch on the one hand, and Graf and Wellhausen on the other, as to the fact that our existing Hexateuch presupposes older documents, out of which they have been compiled. They are equally at one with the exception of trifling details, as to the analysis made and as to the parts referred to the different documents.

Indeed, conservative critics themselves admit that the Hexateuch, as separated by the majority of modern Bible scholars, exhibits differences of vocabulary and phrasing, and also duplicates of narratives and laws, only they have another solution for these phenomena. It is easy for the careful reader who has no knowledge of Hebrew to test this analysis by examining books like the following, where the different portions are graphically represented and their sources indicated:—

Genesis of Genesis, by B. W. Bacon. Hartford, 1892.

Genesis printed in Colours, by E. C. Bissell (the late). Hartford, 1892.

The Composition of the Book of Genesis, by Edgar Innes Fripp. London: David Nutt, 1892.

Die Heilige Schrift, von E. Kautzsch und andern. Freiburg i. B., 1892.

The last is the only work dealing with the entire Bible.

Addis's *Hexateuch* will, when completed, be our best work for reading together the contents of the various documents. Vol. i. (London: David Nutt,

1892)[1] embraces the whole of the Jehovistic narrative, the combination and redaction of J and E. The author has just informed me that he has about half finished the second (concluding) volume, and he hopes that in a few months the complete work will be before the public. It would be unjust to the memory of the late Professor Bissell of Hartford, U.S.A., not to make it perfectly clear that he stoutly opposed the critical theory of the Hexateuch. See the preface to the above work, and especially his able book, *The Pentateuch: its Origin and Structure.* (London: Hodder & Stoughton, 1885.)

The results indicated in the Bible, edited by Kautzsch and his collaborators, are in all essential points accepted by Delitzsch, Dillmann, Baudissin (Dillmann's successor),[2] and Driver, on the one side; and by Reuss, Graf, Wellhausen, Kuenen, W. Robertson Smith, Cheyne, and Addis, on the other.

The critics named are quite as much at one in regard to the outstanding features of the Hexateuch documents. This is indeed the reason why they are at one in the separation of the documents. It is because J, E (or, at any rate, JE combined), D, P, P^1, P^2, etc., have each of them literary, historical, and religious characteristics, that it is possible to mark off, and, in a rough way, to date them. Dillmann does stand apart from his brother critics as to the age and mutual dependence of some of the documents, but this is not because he differs from them in the separation and characterisation of these documents, but because he interprets the same data in a different fashion. The premises are identical though the conclusions are different.

Critics are no less unanimous in their contention that J, the Jahvist, and E, the Elohist, must have written before B.C. 750, and that they were combined by the so-called Jehovist into the *Book of Jehovah* (JE) prior to B.C. 720. This early work, the *Oldest Book of Hebrew History*, as Mr. Addis terms it, includes the book of the Covenant (Ex. xx.–xxiv.), and therefore the Decalogue, and also Ex. xxxii.–xxxiv., where the Covenant is reaffirmed.

There is no important difference regarding the date of D, the Deuteronomist. Dillmann (see *Composition des Hexateuch*, p. 613) holds it as proven that the 'book of the Covenant' (2 Kings xxiii. 2), found in B.C. 621, when Josiah was king, was no other than the work of the Deuteronomist. At pp. 611, 612, and 613 he gives his reasons for concluding that D could not be older than the seventh century before Christ, and that it probably belongs, as said above, to B.C. 621. He bases the conclusion to which he comes upon linguistic and historical grounds. The style and the religious notions implied—one central sanctuary, one priestly tribe, etc.—belong to the close of the seventh century B.C. It is on grounds exactly similar that the Graf-Wellhausen school defends the late date of the Priestly document or documents, and Kuenen is not backward in pointing this out. In his *Gesammelte Abhandlungen*, translated by Dr. Budde (Freiburg i. B. und. Leipzig, 1894, p. 409), the late Leyden scholar claims to be using Dillmann's reasoning anent D to confound Dillmann's conclusion anent P. This refers, however, specially to the arguments from religious history. On the other hand, I think Dr. Dillmann shows his great fairness by allowing weight to the argumentation of his opponents when he thinks it has any, and the fact that such a careful observer failed to see in P (A) proofs of late origin is evidence that such proofs are wanting, or that, at the least, they are hard to find.

Common ground is likewise taken by the critics in regard to the belief that Moses was the founder of the Israelitish nation with its legislation and religion. Stade, in his *Geschichte*, denies, but Wellhausen, in his *History of Israel* ('Prolegomena,' etc., 1885, p. 430), and in his German expansion of this work, *Israelitische und Judäische Geschichte* (Berlin, 1894, p. 11), affirms the residence of Moses in Egypt. Both, however, look upon Moses as humanly the creator of the nationality, law, and religion of the people. No doubt is thrown upon the historicity and unique personality of the Jewish lawgiver.

From what has been said it will be seen that the principal Old Testament authorities have no difference of consequence as far as concerns three out of the four most important documents, namely, E, J, and D.

[1] It is singular that all the books named above were issued in 1892. Kautzsch's work, as issued in 1892, reached the end of 2 Kings. It has been completed for the whole Bible since then.

[2] Since writing the above, Baudissin of Marburg has withdrawn the call which was virtually accepted. A private letter from a well-known Professor at Berlin informs me that Bæthgen of Greifswald has accepted the post.

But when we come to the Priestly codex, Dr. Dillmann parts company with the rest, for according to him and his illustrious teacher, Ewald, P as this codex is called since Kuenen so designated it, is older than D. Ewald calls this document the 'Book of Origins' (see *History of Israel*, vol. i. p. 74, etc.; German edition, p. 94), and pushes back its date to the time of Saul and Samuel, while Dillmann says it belongs to about B.C. 800, or nearly two hundred years before the writing of D. Vatke, whose genealogy of the documents so much resembles Dillmann's, fixed P at B.C. 722, almost synchronising it with E (see his *Historisch-Kritische Einleitung*, published at Bonn in 1886, but written long before his death in 1882, p. 383, etc.). In his earlier unfinished work, *Die Religion des Altes Testaments*, Vatke advocated on Hegelian *à priori* grounds the Wellhausen date and genealogy of P.

But the difference between Dillmann and his critics is not so great as at first blush it seems, for though he places P (A as he calls it, because earliest in date) so far into the past as B.C. 800, he admits that it was altered and added to continuously until the time of Ezra (B.C. 444), when it took on its final shape. On the contrary, the Graf-Wellhausen school agree that much of the Priestly codex existed long before the Exile. And it is important and but fair to recollect that the origin of the writing is not held to be contemporary with the facts and laws embedded in the writing. Wellhausen and Kuenen allow this, and they say that in the later legislation there is but the legitimate development of what Moses himself taught and wrote. Thus the late Professor W. Robertson Smith—a close follower of Wellhausen—writes at p. 313 of the last edition of his *Old Testament in the Jewish Church*: 'The development into explicitness of what Moses gave in principle is the work of continuous divine teaching in connection with new historical situations.'

Dillmann vigorously contends that D supposes the existence of P, for it borrows P's language, and shows an acquaintance with the regulations in P; as, for example, those dealing with leprosy, clean and unclean animals, etc. (see *Die Composition des Hexateuch*, pp. 554–667). Addis (*Hexateuch*, vol. i. p. xci) answers Dillmann by saying that 'certain technical terms were commonly used in priestly circles, and adopted both by the Deuteronomist and the priestly writer' (see answer by Wellhausen, 'Prolegomena,' p. 369, English edition).

Now if Dillmann's *Priesterschrift* has pre-Exilic and also post-Exilic elements, and if the same is true of Wellhausen's *Priester-codex*, the divergence between these two critics is for the most part one of degree.

It should be remembered that while it is learnedly maintained by Dillmann that the greater part of P is pre-Exilic, yet this pre-Exilic portion was before the Exile inoperative. This, he admits, is made clear by the historical books, except those of late date, such as Chronicles. P was in fact an ideal sketch unknown to the great mass of the people and unenforced by the state; a kind of esoteric teaching kept by the priests among themselves as a goal to be worked to. Their opportunity came after the Exile, and it was not lost (*Die Composition*, etc., p. 666).

This is likewise the opinion held by Dillmann's successor, Baudissin[1] (*A. T. Priesterthum*, p. 289, etc.). Kuenen (*Gesammelte Abhandlungen*, p. 402) thinks such an existence of P exceedingly unnatural and unlikely. The rise of P among the priests has been compared to the gradual formation of the Mishnah among the Sopherim or scribes.

In the foregoing, Kuenen's designation of the sources has been employed as being, on the whole, best known. Dillmann uses the letters of the alphabet, making the chronological order agree with the order of the letters—though he subsequently modified his judgment somewhat as to the exact order of production.

Dillmann's A is Kuenen's P and Wellhausen's P C. His B and C stand for the commoner E (Elohist) and J (Jahvist). D is so called by Dillmann because it is fourth in order of time; by Kuenen, D stands for Deuteronomist. This letter has, therefore, the same value for all.

Dillmann makes E (his B) older than J (his C).

Wellhausen and his school make J the older.

Thus, according to Dillmann, E belongs to B.C. 850; J to 750.

Stade exactly reverses the date.

Vatke's genealogy of the documents, which is much like Dillmann's, is as follows: E: P^2: J: P^1: D. Dr. Dillmann puts P^1 before P^2 and both before J. Formerly he put them before E also.

As regards the order and dates of the combination of the codes, the following formula sums up Dillmann's view:—

E + P + J existed separately up to about B.C. 630.

E + P + J united into one later than B.C. 621.

[1] See note on p. 346.

Soon after D was written it was united to E+P+J.

After the Exile, P^1 (Dillmann's *S* because representing Sinaic legislation) was added to the rest, and in the time of Ezra, (B.C. 444) our present Hexateuch was completed.

Dillmann believed in the general truthfulness of the patriarchal histories gathered together in the Book of Genesis. Abraham, Isaac, and Jacob were to him men of flesh and blood, and not mere myths. Stade (*Geschichte*, vol. i. p. 406) tells us that these patriarchs were primitive deities. Dillmann demands proof of this—he knows of none (*Die Genesis*, p. 219). Goldziher, Professor at Vienna (a Jew), in his *Mythology of the Hebrews* (English translation, 1877, pp. 32, 91), says that Abraham was first a name for the sky and then the name of a mythical hero.

Reuss, the real founder of the Graf-Wellhausen school, in his *Geschichte der Heiligen Schriften Altes Testaments* (Braunschweig, 1881), puts Abraham back into the prehistoric or heroic age. Wellhausen begins his *History of Israel* with Moses. There is, Dillmann says, much in the histories of these early times that is purely legendary. Every nation has its eponymous heroes, and Israel was not behind the rest in this. But legend is based on fact, and in the main the accounts we have in the earliest book of the Bible are true. For a full and clear exposition of Dillmann's views on this question, see his *Genesis*, pp. 217–219. Compare also Delitzsch's *Commentary on Genesis*, the last English edition (T. & T. Clark, 1888, vol. i. pp. 373–376), where views akin to Dillmann's are advocated.

Dillmann denied the contention of the Assyriologists, Friedrich Delitzsch (son of the commentator) and Paul Haupt (of America), that the biblical accounts of Creation and of the Flood originated during the Babylonian exile, and that they were derived from Babylonian sources.

He was strongly convinced that the Old Testament religion had its root and support in God. It was divine as no other religion was except Christianity. I remember once speaking to him about the younger Old Testament scholars of Germany, when he said that unfortunately many of them make the Bible a mere natural growth. 'I believe the ten words,' he said, 'to be of God and not of man; but that is not the belief of the prevailing school. The younger scholars rush at conclusions without well considering the grounds. Time will prove them wrong, of that I am sure, and once more German scholarship will acknowledge the Old Testament revelation to be from heaven.' These words were uttered with a pathos which showed that they came from the heart.

Professor Dillmann's attitude and spirit are well indicated in a private letter to Professor Nathaniel Schmidt of America, a former pupil. I quote from the Baptist *Examiner* for July 26, 1894: 'Es erregt in mir besonders lebhaften Dank dass sie mein ernstliches Bemühen vollen Glauben und strenge Wissenschaft gusammen aufrecht zu erhalten, herausgefühlt haben' ('It awakens in me specially deep gratitude that you have learnt to appreciate my earnest endeavour to maintain together fulness of faith and strict scientific method'). It is reassuring to some who are alarmed that men like Delitzsch and Dillmann see no necessary conflict between the most recent findings of biblical criticism and a strong Christian faith. The faith and intense devoutness of the late Robertson Smith are by this time a by-word, and even Wellhausen and Stade are reported of as pious and believing, Stade specially so. And so far as I am aware, neither of these last denies the supernatural origin of the Decalogue or of the Old Testament religion in general.

Briefly let me name Dr. Dillmann's opinions regarding other important books of the Old Testament. Here I am indebted to his published writings, or to those lectures which I had the privilege of attending in the summer semester of 1892. I wish also to express obligations to an article by Rev. G. L. Robinson in the *Biblical World* for October 1894.

The *Book of Job*, he says, belongs to the poetical books, and therefore is placed in the third division of the Hebrew Bible, and in connexion with Psalms and Proverbs, the other poetical books.

The subject of this book is 'the suffering of the righteous considered in connexion with the whole question of the meaning of evil for man's moral life and in the divine government of the world' (*Job*, p. ix).

He considers the book to be a unity with the exception of the speeches of Elihu, which, for reasons similar to those given by Dr. A. B. Davidson in his excellent Commentary (Cambridge Bible), he regards as an interpolation. There are other additions by later hands (such as ch. xxviii. 15–20),

but they are negligeable in number and moment. He rejects the supposition of Canon Cheyne that the book was one of gradual growth, to be in this regard compared with the Psalms, Proverbs, Genesis, Homer, etc. Dr. Budde of Strassburg thinks that Dr. Dillmann, as against Canon Cheyne, is undoubtedly right (see *Literaturzeitung*, 1892, p. 400).

The date of the book he fixes at between B.C. 596 and 585, *i.e.* during the Babylonian exile. But while in the fifth edition he considered that the Elihu speeches were written in the sixth century B.C., in the sixth and last edition (1891) he places those speeches a century later. He says that the book—*i.e.* its framework, all indeed except the Elihu speeches and paltry insertions—cannot be post-Exilic, and still less can it belong to the Greek period as Canon Cheyne, following Kuenen, is inclined to believe (*Job and Solomon*, p. 75).

Dr. Dillmann was very pronounced in his view that none of the Psalms belong to the Maccabæan period. He told us in class that the question is one to be answered by exegesis, and his exegesis excluded the possibility that any of the Psalms were written in the Maccabæan age. The twenty-seven considered by Canon Cheyne (*Bampton Lectures*, p. 457) to belong to that period could not, Dr. Dillmann thought, have been so late, and Canon Cheyne had in his opinion advanced no proof to the contrary. In his Psalms class, Dr. Dillmann often referred to the 'Origin of the Psalter'; but though he generally differed from the author when discussing the dates and occasions of the Psalms, his references were always respectful. It is surely very much to the credit of Dr. Dillmann that an English work which had only been issued a few months previously should have been carefully studied and be constantly referred to in his lectures. Dr. Dillmann, while, on the one hand, denying the existence of Maccabæan Psalms, was equally sure that many of the Psalms were the work of David. In this matter he was preceded by his great master, Ewald.

The 90th Psalm was not the work of Moses, notwithstanding the fact that in the title it is ascribed to him. The thought pervading this Psalm is similar to that running through Deuteronomy xxxii., and probably both compositions belonged to the same date.[1]

[1] For Dillmann's views regarding the 90th Psalm, and for a specimen of his method in class, see article by the present writer in the *Freeman*, September 2, 1892. In this article I reproduce the substance of his lectures on this Psalm just as I heard them in the classroom.

We have his views as to the Book of Isaiah printed in his *Commentary on Isaiah* (5th ed. 1890). Besides denying the Isaianic authorship of the last twenty-seven chapters, there are portions of the first thirty-nine chapters the genuineness of which he doubted or denied. In the main his results agree, as will be seen, with the findings of the most recent criticism.

He is strongly inclined to regard the two Psalms, of which ch. xii. is composed, as the work of one living long after Isaiah's time. The style is similar, he thinks, to that of the later Psalms.

Chapters xiii. 2–xiv. 23 belong to the later years of the Exile, as, he thinks, is evidenced by the allusions to Babylon, and by the literary style. He gives similar arguments and comes to the same conclusions as Gesenius, Rosenmüller, de Wette, Hitzig, Knobel, Duhm, Kautzsch (*Heilige Schrift*), and Cheyne. Delitzsch and von Orelli contend for the Isaianic authorship of the passage.

Chapter xxi. 1–10 describes the fall of Babylon, and was written about B.C. 549, when the combined Persian and Median armies brought Babylon to the ground. Cheyne, in his forthcoming *Introduction to the Book of Isaiah* (see *Expositor*, February 1895), but not in his Commentary, supports Dillmann's view.

Chapter xxiii. he thinks, judging from the references in vers. 13–15, must belong to the time of Jeremiah and Ezekiel. Cheyne (*Commentary*, 3rd ed.) and Delitzsch and von Orelli defend the Isaianicity of the whole chapter.

Chapters xxiv.–xxvii. Dillmann has no hesitation on internal grounds in fixing at the early or post-Exilic period—say B.C. 480–470. He is supported in this view by nearly all the leading authorities from Ewald to Driver.

Chapters xxxiv.–xxxv. originated, Dillmann thinks, during the closing years of the Exile—say B.C. 540. He is supported by Driver and Kautzsch and Cheyne (*Commentary*).

The historical section, chs. xxxvi.–xxxix., which agrees almost word for word with 2 Kings xviii. 13–xviii. 17–20, xix. except that Hezekiah's thanksgiving song is added, Dillmann thinks to be the work of a prophet of the Deuteronomist school who flourished about B.C. 600.

As regards the large portion of Isaiah, chs. xl.–

lxvi., Dillmann agrees with nearly all modern critics (even Delitzsch, Oehler, von Orelli, and Bredenkamp, taking this ground), that Isaiah could not be the author. The time of the composition of this part was shortly before the return from Babylon. He is inclined to think that all these twenty-seven chapters are the work of one man, though he has his doubts about chs. lii. 13–liii. 12 and lvi. 9–lvii. 15*a*. This last portion likely enough, he thinks, is the work of Jeremiah. Eichhorn, Bleek, and Ewald advocate the same view as to this portion.

The former of these passages is the great Messianic one. The suffering servant is with him, in the first instance, the ideal Israel purified by suffering, and made a blessing thereby to mankind. This is likewise the opinion of Wellhausen and Cheyne.

At page 11 of his *Commentary on Isaiah* he meets the allegation of Wellhausen and his school, that the apparent condemnation of sacrifices, feasts, in ch. i. 11–14, shows the P code not to have been in existence by referring to ver. 15 where prayer is equally condemned, from which it would follow from the same reasoning that the duty of prayer was not up to this known, enjoined, or practised. This instance is given to show how Dillmann stocks his Commentaries with arguments in behalf of his critical opinions concerning the Hexateuch.

The book of *Joel* he put first of all the prophetical books, a little earlier than Hosea, though belonging to the same period, *i.e.* between B.C. 884 and B.C. 722 (or, taking the other chronology, between 842 and 680). From this early date of Joel he argued the early date of the P code. Later scholars generally maintain the post-Exilic date of Joel and so escape Dillmann's 'conclusions,' though Professor James Robertson, D.D., of Glasgow, in a series of able lectures delivered at Oxford in July 1894, pleaded strongly for the early date.

The first eight chapters of Zechariah were the work of him whose name the book bears. Chapters ix.–xi. and xiii. 7–9 were by a contemporary of Isaiah. Chapters xii. 1–xiii. 6 and xiv. belong to B.C. 536, *i.e.* just before the return from Babylon. *Jonah* he fixed in the Persian period, B.C. 536–333. He could not fix it more definitely than this. *Ecclesiastes* he assigned to the end of the rule of the Persian satraps. *Chronicles*, *Ezra*, and *Nehemiah* were the work of a single author, who lived in the Greek period, B.C. 333–167. *Daniel* was composed just before the death of Antioches Epiphanes, *i.e.* between B.C. 175 and 168. *Esther* is the latest of all the books of the Old Testament.

As to the value of the LXX. as a witness to the text, he spoke very guardedly. 'The question,' he said, 'is a very complicated one, and it is wrong to commit oneself to a preference for one text over another. Each case is to be considered in all its bearings.'

In his lectures on Old Testament Theology he answered the question, 'What is Revelation?' in some such words as these:—

Revelation comes not through speculation, but is a knowledge of God got from actual experience of His working. Thus Revelation is strictly religious; there can be no revelation of scientific truth. Revelation, as derived through experience, must be a long historical process carried on in the past. To the idea of Revelation belongs originality, so that Revelation ceases as soon as the perfect religion is reached.

Though men do not find God by their own strength, it must be borne in mind that this manifestation of God in man is connected with human historical conditions. Besides the general sense of the need of God there are other conditions, two especially. 1. *On the human side* a certain cultivation of man's sense of the divine, a deep straining of the spirit after God. 2. *On the divine side* extraordinary acts and signs and events due to God, such as special men, prophets, etc., which were intended in an unusual degree to awaken the human spirit. Periods in which such interventions occurred might well be called 'Offenbarungszeiten' ('Revelation-periods').

BIBLIOGRAPHY.

For this list I am indebted to the kindness of Dr. Theodore Dillmann, son of the Professor. It is an exact copy of a list made by the late author and left in his own writing. I beg also to express my thanks to Dr. Driver for valuable aid in my endeavour to construct a complete bibliography. When I received the list from the family on the 12th of October 1894, nothing remained to be done but to translate, correct, and, where necessary, add.

I. Independent Works.

1. Catalogus codicum MSS. Orientalium qui in Museo Britannico asservantur. Pars. iii. Codices Æthiopici. Lond. impensis Musei Brit. 1847, fol., pp. 79.
2. Catalogus codicum MSS. Bibliothecæ Bodleianæ Oxoniensis. Pars. vii. Codices Æthiopici, digessit A. Dillmann. Oxon. 1848, 4to, pp. 87.

3. Liber Henoch Æthiopice. Lips. Vogel, 1851, 4to, pp. 91 and 38.
4. Das Buch Henoch, übersetzt u erklärt. Leipz. Vogel, 1853, 8vo, pp. 331.
5. Octateuchus Æthiopicus. Lips. Vogel, 1853–55, 4to, pp. 486 and 220.
6. Grammatik der æthiop. Sprache. Leipz. Weigel, 1857, 8vo, pp. 435.
7. Liber Jubilacorum Æthiopice. Kiliæ, 1859, 4to, pp. 167.
8. Lexicon linguæ Æthiopicæ. Lips. Weigel, 1865, hoch 4to, 1522 columns.
9. Chrestomathia Æthiopice. Leipz. Weigel, 1866, 8vo, pp. 290.
10. Erklärung des Buchs Hiob. Leipz. Hirzel, 1869, 8vo, pp. 370.
    Ibid. 4th Edition, 1891.
11. Libri Regum, Æthiopice, 2 Hefte, 1871, 4to, pp. 169 and 137.
12. Die Genesis erklärt. Leipz. Hirzel, 8vo, 1875, pp. 495.
    4th Edition, 1882, 8vo, pp. 457.
    5th ,, 1886, 8vo, pp. 472.
    6th ,, 1892, 8vo, pp. 479.
13. Ascensio Isaiæ, Æthiopice et Latine, cum prolegominis. Lips. (Brockhaus), 1877, 8vo, pp. 86.
14. Exodus und Leviticus erklärt. Leipz. Hirzel, 8vo, 1880, pp. 639.
15. Numeri, Deuteronomium, Josua erklärt. Leipz. Hirzel, 8vo, 1886, pp. 690.
16. Die abessynischen Handschriften der K. Bibliothek zu Berlin, mit 3 Tafeln. Berl. 4to, 1878, pp. 85.
17. Der Prophet Jesaias erklärt von A. Dillmann. Leipz. Hirzel, 1890, 8vo, pp. 544.
18. Veteris Testamenti Æthiopici, Libri Apocryphi, 4to, pp. 221. 1894. Prostat ad Asher u. Co., Berlin u. London.

II. Articles in Periodicals.

1. Zeitschrift der deutschen Morgenländ. Gesellschaft. Bd. vii., 1853, Zur Geschichte des abessyn. Reichs, Königsverzeichnisse und Inschriften, pp. 338–364.
2. In Ewald's Jahrbüchern der bibl. Wissenschaft.
   (*a*) Jahrb. iii., 1849, pp. 230–256; u. iv., 1850–51, pp. 1–96: Das Buch der Jubiläen.
   (*b*) Jahrb. v., 1852–53, pp. 1–144: Das christliche Adambuch des Morgenlands.
   (*c*) *Ibid.* pp. 144–151: Über den Umfang des Bibelcanons der abessyn. Kirche.
3. In den Göttinger gelehrten Nachrichten. 1858, Nro. 17, pp. 185–226: Bericht über das Æthiopische Buch Clementinischer Schriften.
4. In den Jahrbüchern für deutsche Theologie. Bd. iii., 1858, pp. 419–491: Über die Bildung der Sammlung heiliger Schriften des Alt Test.
5. 'Im neuen Reich.' Leipz. Hirzel, 1875, Nro. 20, pp. 778–786: Heinrich Ewald.

The following appear among the published papers of the Berlin Academy of Science :—

A. In the Monatsberichten. 8vo.

1. 1878, pp. 413–429: Abfassungszeit des Periplus maris erythräi.
2. 1881, pp. 429–433: Eine neuentdeckte punische Inschrift zu Sulci.
3. 1881, pp. 601–620: Über Baal mit dem weiblichen Artikel.
4. 1881, pp. 914–935: Kalenderwesen der Israeliten vor dem babylon. Exil.

B. In the Sitzungsberichten. 8vo. (A continuation of the preceding.)

1. 1882, pp. 427–440: Die Herkunft der ungeschichtlichen Sagen der Hebräer.
2. 1883, pp. 323–340: Beiträge aus dem Buch der Jubiläen zur Kritik der Pentateuchtextes.
3. 1884, pp. 1007–1038: Die Kriegsthaten des Königs 'Amda Sion gegen die Muslim.
4. 1885, pp. 889–898: Über Pithom, Hero, Klysma nach Naville.
5. 1887, pp. 339–356: Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius.
6. 1888, pp. 215–237: Über das Adlergesicht in der Apocalypse des Esra.
7. 1890, pp. 3–17: Bemerkungen zur Grammatik des Geez u. zur alten Geschichte Abessyniens.
8. 1890, pp. 1345–1373: Textkritisches zum Buch Hiob.
9. 1892, pp. 3–16: Über die griechische Übersetzung des Qoheleth.
10. 1892: Über der neugefundenen griechischen Text des Henoch-Buches, 1037, pp. 1039–1054.
    Zweite Mittheilung, pp. 1069, 1079–1092.
11. 1894: Über die geschichtlichen Ergebnisse der Th. Bentschen Reisen in Ostafrica, pp. 1–19.

C. Among the Transactions of the Academy the following are found :—

1. 1879, pp. 61, etc.: 'Ueber die Anfänge des Axumitischen Reichs.'
2. 1880, pp. 51, etc.: 'Zur Geschichte des Axumitischen Reichs im 4th und 6th Jahrb.'
3. 1884, pp. 79, etc.: 'Die Regierung insbesondre die Kirchenverfassung des Königs Zara' Jacob.'
4. 1885, pp. 24, etc.: 'Gedächtnissrede auf Richard Lepsius.'

III. Contributions to Encyclopædias.

1. To Herzog's Realencyclopædia, both editions (1854 to 1866, and 1876 to 1888), he contributed articles on the following subjects :—(*a*) 'Æthiop. Bibel übersetzung.' (*b*) 'Bibel text des A.T.' (*c*) 'Chronik.' (*d*) 'Pseudepigraphen des A.T.'
2. To Schenkel's Bibel-Lexicon (1869–75) he contributed the following articles :—
   Vol. i. Æthiopien and Kusch, Bund, Cherubim, and David.
   Vol. ii. Eden, Elam, Feste, Gesetz, and Gesetzbegen.
   Vol. iii. Henoch, Jebusiter, Kanaan, Kanaaniter, and Kirchweihfest.
   Vol. iv. Laub-hüttenfest, Michal, Nabal, Naphtuchin, Nasiräer, Nathan, Noah, Paradies, Passah, Peresiton, Perez, Perser, Persien, Pfingsten, and Propheten.

Vol. v. Purimfest, Rephaim, Salomo, Saul, Sirach, Seraphim, Suchim, Sündflut, and Thirsaka,—35 articles in all.

3. He supplied Brockhaus's Conversations lexicon—the 11th, 12th, and 13th editions, with a large number of articles.
4. From 1875 to 1878 he was joint-editor of the *Jahrbücher für deutsche Theologie.*
5. He was editor of the *Transactions* of the Fifth International Oriental Congress. 2 vols. Berlin, 1881–82.

IV. Papers or Addresses delivered in Connection with Universities.

1. Inaugural address at Giessen: 'Über den Ursprung des Alttestament Religion.' Giessen Rickert, 1865, 8vo.
2. Rectoral address at Giessen: 'Über die Propheten des alten Bundes nach ihrer politischen Wirksamkeit,' 1868, 4to.
3. Do.: 'Über die Kleinen Universitäten,' 1869, 4to.
4. Rectoral address at Berlin: Über die Theologie als Universitäts Wissenschaft,' 1875, 4to.
5. Do.: 'Über den Verfall des Islam,' 1876, 4to.

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. vii. 10.

'For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death' (R.V.).

Exposition.

'*For.*'—The 'for' depends on the last words of the previous verse, 'that ye might suffer loss by us in nothing.' It explains the effect of godly sorrow in producing positive advantage.—Webster and Wilkinson.

'*Godly sorrow.*'—'Godly sorrow' is, literally rendered, 'sorrow according to God,' which may either mean sorrow which has reference to God, or sorrow which is in accordance with His will; that is to say, which is pleasing to Him. If it is the former, it will be the latter. I prefer to suppose that it is the former—that is, sorrow which has reference to God.—Maclaren.

'*Worketh repentance.*'—What is repentance? No doubt many would answer that it is 'sorrow for sin,' but clearly this text of ours draws a distinction between the two. There are very few of the great key words of Christianity which have suffered more violent and unkind treatment, and have been more obscured by misunderstandings, than this great word. It has been weakened down into penitence, which in the ordinary acceptation, means simply regretful sense of my own evil. And it has been still further docked and degraded, both in the syllables and in its substance, into *penance.* But the 'repentance' of the New Testament and of the Old Testament—one of the twin conditions of salvation—is neither sorrow for sin nor works of restitution and satisfaction, but it is, as the word distinctly expresses, a change of purpose in regard to the sin for which a man mourns.—Maclaren.

'*A repentance which bringeth no regret.*'—There is nothing in the Greek to show whether the phrase 'which bringeth no regret' belongs to 'repentance' or to 'salvation.' The translators of the Authorized Version by playing upon the word repentance—'repentance . . . not to be repented of'—make it clear that they understood it to refer to that word. It must be observed, however, that there is no such play upon the words in the Greek. The apostle might easily have used an adjective from the same root as the noun, but he deliberately chooses a different adjective, as if he meant to avoid the reference to repentance. The Revisers make that reference still more pointed, however, than it is in the Authorized Version, by repeating the word 'repentance'—'a repentance which bringeth no regret.' And on the whole it seems the more probable, when the sense and the balance of construction are taken into account.

'*The sorrow of the world.*'—Here sorrow for the loss, or disappointment, or shame, or ruin, or sickness caused by sin; such as the false repentance of Cain, Saul, Ahithophel, Judas, etc.—Farrar.

'*Worketh death.*'—Death in its fullest sense, *i.e.* of body and soul in Gehenna. All mere worldly sorrow tends to deaden spiritual sensibility, and to make us impervious to the divine influences which alone save from death. Such

would have been the effect of Paul's letter had it produced only worldly vexation. And such was the effect of the sorrow of Cain (Gen. iv. 5).—Beet.

Death of the *body*, sometimes, as when despair tempts to suicide, or brings on deadly sickness. Death of the *soul*, when sorrow fails to melt the heart, but leads to that state of rebellious stubbornness, of entire alienation from God, which is expressed in the words 'hardness of heart, and contempt of His word and commandment' (cf. Prov. xvii. 22).—Lias.

Methods of Treatment.

I.

THE APOSTOLIC DOCTRINE OF REPENTANCE.

By the Rev. F. W. Robertson, M.A.

There are two kinds of sorrow.

I. *The sorrow of the world*, which may be merely worldly grief about worldly things. Such is anxiety about loss, about the consequence of misdoing, about a ruined reputation, or a narrowed sphere of action. Sin brings these things, but to sorrow for them is not to sorrow before God.

1. The sorrow of the world is not desirable. Pain, simply as pain, does no good; sorrow, merely as sorrow, has in it no magical efficacy; shame may harden into effrontery; punishment may rouse to defiance. Again, pain self-inflicted does no good. It is true that fire, borne for the sake of truth, is martyrdom; but the hand burnt in ascetic severity does not give the crown of martyrdom, or even inspire the martyr's feeling. The loss of those dear to us when borne as coming from God strengthens and purifies the character. But to bring sorrow wilfully upon ourselves can be of no avail to improvement. The difference between these two things lies in this, that when God inflicts the blow He gives the strength; but when you give it to yourself He does not promise aid. Be sure this world has enough of the cross in it. You need not go out of your way to seek it.

2. The sorrow of the world is not desirable because it 'worketh death,' literally, figuratively, and spiritually.

First, literally. Death from a broken heart is not uncommon, and when this is not the case, how often the days of existence are abridged, the hair grows grey, all the fresh springs of being are dried up, and the vigour of brain and life decay. When the terror of sorrow came on Nabal, his heart became as a stone and died within him, and in ten days all was over.

Figuratively, the sorrow of the world 'works death.' For grief, unalloyed with hope, kills the soul, and man becomes powerless in a protracted sorrow where hope in God is not. The mind will not work, there is no desire to succeed, the spirit of enterprise and the eagerness in action are gone for ever.

The sorrow of the world 'works death' spiritually. It is a fearful thing to see how some men are made worse by trial. Opposition makes them proud and defiant. Blow after blow falls on them, and they bear all in the hardness of a sullen silence. Such a man was Saul. Defeat and misfortune soured his temper, and made him bitter and cruel. The fits of moody grief became more frequent, and then came quickly sin on sin, and woe on woe. Jealousy passed into disobedience, and insanity into suicide. The sorrow of the world had worked death.

II. *Godly sorrow.*

1. One of the marks of godly sorrow is moral earnestness. We dance, light-hearted, along the ways of existence, and nothing tells us that the earth is hollow to our tread. But some deep grief comes, and shocks us into reality. Then the value of things is seen. Then it is that with moral earnestness we set forth, walking circumspectly, weighing with a watchful and sober eye all the acts and thoughts which make up life.

2. Godly sorrow 'worketh fear'; not an unworthy terror, but the opposite of that light recklessness which lives only from day to day.

3. It worketh 'vehement desire,' that is, affection; for sorrow to God softens, not hardens, the soul. It opens sympathy, for it teaches what others suffer, and only through suffering can you win the godlike ability of feeling for the pain of others. A true sorrow is that deep grief which 'humanises the soul.' Often out of it comes that late remorse of love which leads us to arise and go to our Father and say, 'I have sinned against heaven and in Thy sight.'

4. It causes anxiety about character. Some one has said that 'to justify one's deeds unto one's self is the last infirmity of evil.' As long as a man

excuses himself, he has at least a standard of right and wrong left. There is a recklessness of grief for sin, out of which a man wakes when he begins to feel hope, and tries to wipe off the past—in St. Paul's words, to *clear* himself.

5. It produces 'revenge' or indignation against wrong in others and ourselves.

6. The result of godly sorrow,—it is 'not to be repented of.' No man ever mourned over the time spent in tears for sin. No man ever regretted the suffering which led him to Christ, or the agony of conquest which delivered him from the burden of even one sin.

II.

GODLY SORROW.

By the Rev. C. H. Spurgeon.

1. Sorrow for sin is *the work of the Spirit of God.*

Penitence never shows itself in sinners except divine grace works it in them. 'If thou hast one particle of real hatred for sin, God must have given it thee, for human nature's thorns never produced a single fig. That which is born of the flesh is flesh.'

2. Repentance *has a distinct reference to the* Saviour.

When we repent of sin, we must have one eye upon sin and another upon the cross; or it will be better still if we fix both our eyes on Christ, and see our transgressions only in the light of His love.

3. True sorrow for sin is *eminently practical.* No man may say he hates sin if he lives in it.

Repentance makes us see the evil of sin, not merely as a theory, but experimentally—as a burnt child dreads fire. It will make us very jealous over our tongue, lest it should say a wrong word; we shall be very watchful over our actions, lest in anything we should offend, and each night we shall close the day with painful confession of shortcoming, and each morning awaken with anxious prayers, that God would hold us up that we may not sin against Him.

4. Sincere repentance is *continual.*

Believers repent to their dying day. This dropping well is not intermittent. Every other sorrow yields to time, but this dear sorrow grows with our growth, and it is so sweet a bitter, that we thank God we are permitted to enjoy and to suffer it until we enter our eternal rest.

Illustrations.

Sorrow unto Repentance.

A popular criticism disparages repentance, and especially the sorrow which leads to repentance, as a mere waste of moral force. We have nothing to throw away, the severely practical moralist tells us, in sighs and tears and feelings; let us be up and doing to rectify the wrongs for which we are responsible; that is the only repentance which is worth the name. This passage, and the experience which it depicts, are the answer to such precipitate criticism. The descent into our own hearts, the painful self-scrutiny and self-condemnation, the sorrowing according to God, are not waste of moral force, it applies to the soul the pressure under which it manifests those potent virtues which St. Paul here ascribes to the Corinthians. All sorrow, indeed, as he is careful to tell us, is not repentance; but he who has no sorrow for his sin has not the force in him to produce earnest care, fear, longing, zeal, avenging. The fruit, of course, is that for which the tree is cultivated; but who would magnify the fruit by disparaging the sap? That is what they do who decry 'godly sorrow' to exalt practical amendment.—J. Denney.

There is no prescription about depth or amount or length of time during which this sorrow shall be felt. If, on the one hand, it is essential, on the other hand there are a great many people who ought to be walking in the light and the liberty of God's gospel who bring darkness and clouds over themselves by the anxious scrutinising question—'Is my sorrow deep enough?' Deep enough! What for? What is the use of sorrow for sin? To lead a man to repentance and to faith. If you have as much sorrow as leads you to penitence and trust you have enough. It is not your sorrow that is going to wash away your sin, it is Christ's blood.—A. Maclaren.

It is 'repentance unto salvation.' The man's former course led to perdition; it has been reversed, and therefore leads to life.

Conversion is a common word in our language, and in our day. It means a turning—that radical, and total and permanent revolution in human life, which, beginning with conviction of sin in the heart, issues in pardon and holiness. In time of war a feeble pioneer band is feeling its way forward in a hostile country. Their own belief, taken up at hazard in the absence of information, and confirmed by the cunning of hostile spies, is that the path which they follow will lead to safety. Suddenly, and almost too late, a faithful messenger meets them with the decisive report that the enemy in force is immediately in front, and that a few paces more will plunge them into the jaws of death. They halt, wheel round, and retrace their steps. They never swerve from the track, and never lie down to rest until they reach and touch and are absorbed again into the mighty army of their king; as a detached drop, trickling down a blade of grass, gently, safely disappears when it comes in contact with the stream. —W. Arnot.

Martin Luther, the great reformer, tells how, while he was ignorant of the gospel of grace, the very word repentance was repulsive and odious to him; but when once he had

apprehended the revelation of a free forgiveness, all the texts about repentance began to charm and attract him, began, he says, in his strong way, to sport and frolic around him; their very sound was music; nothing was so dear or so delightful.—C. J. VAUGHAN.

Sorrow unto Death.

IT is recorded of a man, that in the body, on the earth, he found no place of repentance, though he sought it carefully with tears. In heaven it will be equally impossible to find a place of repentance, with this difference, that none will seek one there. Considering how many repentings are in human life, and how painful they are, it is a gladsome feature of the better land that it knows them not for ever.—W. ARNOT.

IT is well known that the corpse has been preserved for centuries in the iceberg, or in the antiseptic peat; and that when atmospheric air was introduced into the exposed surface it crumbled into dust. Exposure worked dissolution, but it only manifested the death which was already there; so with sorrow, it is not the living heart which drops to pieces, or crumbles into dust, when it is revealed. Exposure did not work death in the Corinthian sinner, but life.—F. W. ROBERTSON.

WHEN Dante descends to the Fifth Circle of the Inferno, he finds there a black and loathsome marsh, made by the swarthy waters of the Stygian stream pouring down into it, dreary and turbid, through the cleft which they have worn out for themselves. And there in the putrid fen, he sees the souls of those whom anger has ruined, and they are smiting and tearing and maiming one another in ceaseless, senseless rage. But there are others there, his master tells him, whom he cannot see, whose sobs make those bubbles that he may mark ever rising to the surface of the pool—others, plunged further into the filthy swamp. And what is the sin that has thrust them down into that uttermost wretchedness? 'Fixed in the slime, they say, "*Gloomy* were we in the sweet air, that is gladdened by the sun, carrying sullen, lazy smoke within our hearts; now lie we *gloomy* here in the black mire? This hymn they gurgle in their throats, for they cannot speak it in full words."'

Surely it is a tremendous and relentless picture of unbroken sullenness—of wilful gloom that has for ever shut out the light and love; of that death which the sorrow of the world worketh.—F. PAGET.

Sermons for Reference.

Arnot (W.), Roots and Fruits of the Christian Life, 300.
Bartholomew (C. C.), Sermons, chiefly Practical, 65.
Blake (R. E.), Good News from Heaven, 44.
Blunt (J. J.), Plain Sermons preached to a Country Congregation, vol. i., No. 17.
Cross (J.), Coals from the Altar, No. 17.
Hodge (C.), Princeton Sermons, 125.
Maclaren (A.), A Year's Ministry, ii. 113.
Owen (J. W.), Some Australian Sermons, 193.
Paget (F.), Spirit of Discipline, 51.
Robertson (F. W.), Sermons, iii. 104.
,, ,, Lectures on Corinthians, 372.
Spurgeon (C. H.), Morning by Morning, 287.
,, ,, My Sermon Notes, iv. 245.
Christian Age, xxvii. 162 (Vaughan).
Christian World Pulpit, vii. 331 (Beecher).
Church of England Magazine, lviii. 224.
Clerical Library: New Outlines on the New Testament, 158.
Distinctive Errors in Romanism, 153.
Family Churchman, 1892, 145 (Body).
Hannam's Pulpit Assistant, i.
Homiletic Review, xviii. 381.
Homilist, xxiv., xxxvi.
National Preacher, i.
Preacher's Magazine, 1892, 375 (Foster).
Preacher's Treasury: One Hundred Outlines, iii. 53.
Sermon Year-Book, ii. 246.

The Theology of the Epistle to the Romans.

BY THE REV. ARTHUR C. HEADLAM, M.A., FELLOW AND CHAPLAIN OF ALL SOULS COLLEGE, OXFORD.

THE LIFE OF THE JUSTIFIED.

THE words at the beginning of chap. v. mark the beginning of a new stage in the argument. The process of justification is over; we are accepted by God; our life begins again under new conditions and with new opportunities. It is this new life that St. Paul proceeds to describe in chaps. v.–viii. It will be convenient first of all to give a short sketch of the argument, and then, as previously, to touch upon some of the main characteristics of the apostle's teaching. It will not be possible to do more than develop the leading ideas, and much that is full of interest must be left on one side.

These chapters may be subdivided in the following manner:—

1. V. 1–11. The positive results of Justification: Peace with God, Hope, Salvation.

2. V. 12–21. Contrast of the work of Adam and Christ.

3. VI. 1–vii. 25. Justification does not imply freedom to sin, but freedom from sin.

(*a*) The gift of grace does not mean licence to sin (vi. 1–14).

(*b*) Freedom from law does not imply licence to sin. The Christian freedom means a change of masters, not a freedom from service (vi. 15–23), a new marriage to bring forth fruit unto God, not a sterile union (vii. 1–6).

(*c*) The gift of grace means the power of victory over sin (vii. 7–25).

4. VIII. 1–39. It is because of this victory over sin that there is no condemnation for the justified. The Christian life is one in the Spirit (1–11), of confident hope and assurance (12–30), of union with Christ (31–39).

1. The decree of amnesty has gone forth; let us be willing to accept the peace which has been offered to us. If we do so, our life will be no longer one of despair or indifference, but of hope. Nay, more, the bodily afflictions and persecutions to which we are exposed will increase that hope, for they will afford that test of our principles which will prove their reality. The gift of the Holy Spirit and the assurance of God's love are the guarantees of our hope, a love shown in the death of Christ for our sins. By that we are justified; the old enmity is removed; we may look forward with confident hope to our future salvation.

2. The work of Christ, its greatness and power, is then brought out by the contrast it affords to the work of Adam. So far as this passage enabled us to understand St. Paul's teaching on the subject of sin, we have considered it; but the purpose for which it is introduced here is to bring out more clearly and prominently the work of Christ. The typical character of Christ and Adam had been taught in the Epistle to the Corinthians. They represent, as does Moses, periods in the history of the human race. There is this great analogy between them: they are representative. But there the resemblance ceases the difference is twofold. It is a difference of character. The one was to condemnation; the other to acquittal. It is a difference of degree. However great might be the transgression, however great might be the sin, the power of God's grace and free favour would always be greater. 'Where sin abounded grace did much more abound; that as sin reigned in death, so also grace may reign through righteousness to life eternal, through Jesus Christ our Lord.'

3. But this reference to the 'abundance of grace' suggests a practical difficulty which we know, as a matter of fact, actually existed in the apostles' time, and has broken out secretly or openly since then. If St. Paul's teaching be true; if the greater the sin, the greater the grace—why trouble about our conduct, why not continue in sin that grace may abound? St. Paul's manner of meeting this somewhat specious argument is to show that it is absolutely inconsistent with the initial act of the Christian life, absolutely inconsistent with the conditions on which we receive God's grace or favour. We receive grace because of a victory over sin on the part of Christ, and that victory over sin must be made our own. Our Christian life begins in baptism. And what else does that mean but the putting on ourselves of Christ's death, in order that we may share in His life. The very external aspect of the ceremony shows this. We go down into the baptismal tank, the waters come over us; we as it were die. As Christ died on the cross, so we die; as He conquered sin, so we die to sin; as He rose, so we rise in newness of life—a new birth to a new life. All this is quite inconsistent with a life of sin. Grace frees you from sin; it does not set you free to sin.

Or look at the question again from another point of view. You are freed from service, freed from the law; you are no longer its slaves. Quite true. But how have you become this? It is not by a decree releasing all slaves and making them at once freemen; it is, to use a phrase from another epistle, because 'you are bought with a price'; because Christ has made you His servants, restored you to your true allegiance to Him. You are still servants, but what a very different kind of service! The wages then were 'of sin unto death,' the wages now are 'of righteousness to life eternal.'

Or again. We may represent the same thought under the metaphor of marriage. You, *i.e.* your real personal self, were married once to your sin-stained flesh. That old nature of yours has been destroyed through the death of Christ. You are free to contract a new marriage, a marriage with Christ; and this marriage must not be sterile; but as the old union brought forth fruits unto death, so the new union must bring forth fruits unto God.

The result of this new relation to God will be, in fact, that power will be given for victory over

this principle of sin that dwells in us and has corrupted our whole nature. We have already described this contest, and the meaning of it. We must now remember the victory. 'Who will save me from the body of this death?' 'I thank God, through Jesus Christ our Lord.' He will save me.

4. It is for this reason that there is no condemnation to those that are in Christ Jesus. It is because we are freed from sin, because sin has been condemned, that that justification which was impossible under the law became possible for us.

There is no condemnation because our life is one in the Spirit and not in the flesh. A life in the Spirit means one in which our spiritual nature, that side of our nature which is divine in origin and character, is supreme—supreme, because it is inspired by and is responsive, to the Divine Spirit which thus dwells in us.

But then, again, this consciousness that we have the divine nature in us is a guarantee of the truth of our spiritual fatherhood. Spiritually we are sons of God, and the Spirit in us gives us strength and confidence to confess this. That is a sign that we are heirs, fellow-heirs with Christ, of the heavenly kingdom.

But, again, this attitude of hope is in accordance with the expectant attitude of nature. Nature, like mankind, has not yet succeeded in attaining its true aim. It looks forward to a higher consummation. Now, if we look upon the world as created once for all, full-grown, perfect, and complete, by the single act of the Creator, to exist for a time and then be destroyed also by the act of the Creator, these words seem meaningless. But this is just one of those points in which modern speculation has helped us to understand more fully St. Paul's thoughts. If we boldly recognise that on one side man is a part of the whole system of the universe, and that that universe has attained its present form by that continued process upwards, which we are accustomed to call evolution; that nature, like man, is as yet imperfect, and looking to a higher end: then the meaning and force of St. Paul's language becomes clear. This law of upward progress is exhibited not only by human nature but by the whole of the natural world.

But our Christian hope has other grounds on which it may be based. We have the Spirit actually praying in and through us on our behalf. We have the guarantee which our knowledge of the divine nature gives us that God's purpose will be carried out to its final end. If He has elected us and called us to His kingdom, if He has ordained that we should be fashioned in the likeness of His Son, if He has begun the process by declaring us to be just in His sight—the necessary result will be that we are to be glorified: 'Whom He justifies, them He also glorifies.' We have not at present to discuss the question of election; but we may notice that St. Paul does not say, 'All whom he justifies, these also He glorifies'; nor, again, does he say, 'None will be glorified but those whom He has called.' What he does wish to say is: 'The continuity and consistency of God's purpose is a guarantee that that process which He has begun He will carry through to the end.'

The apostle has been gradually working up to his final conclusion. He is breaking away from the strict bonds of reason and thought by which he has been restraining himself. We feel, as we read, the strength of feeling which lies behind what he has written. Now, at length, he allows himself to break into one of those great rhetorical passages, all the more impressive from the contrast they present with his habitual self-suppression and the logical character of his style. Our confidence in God's consistency, our own spiritual experiences, are a sufficient proof that nothing can separate us from Him. 'Who shall separate us from the love of Christ? Shall persecution, or suffering, or hunger, or thirst, or cold, or nakedness, or the sword? I am persuaded, that neither life nor death, nor angels, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God, which is in Christ Jesus our Lord.'

Twenty Misused Scripture Texts.

III.

'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'—Matt. iv. 4.

The common misunderstanding of this passage is betrayed by the erroneous emphasis with which it is read. Stress is laid upon 'every *word*,' as if the contrast were between 'bread' and 'word'—natural food and spiritual; as if the Lord meant the same thing as when He said: 'I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work.' But that this was not the force of His saying to the tempter is evident when we consider the place of Scripture from which He quoted ('it is written'). It occurs in Deut. viii. 3, where Moses is reminding the people of Israel how God had sustained them in the wilderness. 'And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live.' The contrast, it will be seen, is not between 'bread' and 'word' ('word' is actually not in the original, as its italics indicate); not between natural food and spiritual; the two poles of the antithesis are ordinary and extraordinary nourishment—sustenance coming in the common way of growth out of the earth, and the manna which God rained supernaturally from heaven. The blank after 'every' might have been supplied by 'ordinance,' 'appointment,' 'commandment'; and so 'word' must be understood. Satan tempted our Lord, in His hunger, to use His miraculous power to supply His wants: 'Command that these stones be made bread.' Nay, the Son of God replied, My Father has other means of nourishing Me than by the creation of bread: I wait His time and way. And, accordingly, when the devil had left Him, manna was sent Him in His wilderness: 'Angels came and ministered unto Him.'

The passage should therefore be read: 'Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God.'

IV.

'The kingdom of God is within you.'—Luke xvii. 21.

We have all heard sermons upon this text, inculcating from it the importance of personal religion. But I for one have never heard any expression of consciousness that, while the exhortations were sound, their present basis was insecure. Yet this the marginal rendering even of the Authorized Version, might have suggested. 'Or, *among you*,' it says; and surely the circumstances in which the saying was uttered forcibly suggest that the alternative gives the only tolerable meaning of the phrase.[1] Jesus 'was demanded of the Pharisees when the kingdom of God should come'; and He 'answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.' Now He could hardly have meant that the Pharisees were to look *within*—into their narrow and loveless hearts—to find the kingdom of God. He must surely have meant 'in the midst of you.' They were looking out here and there for the kingdom, everywhere but in their own company—on the shores of Gennesaret and in the streets of Jerusalem. Yet there, if only they had eyes to see, moved the King of that kingdom, winning its subjects, giving its laws, appointing its officers and institutions. The kingdom of God was forming within their very circle, and they knew it not; they asked when it should come.

Nor is the erroneous use of this passage an unimportant matter. It assumes a sense of the term 'kingdom of God' in which it is (I think) never used in Holy Scripture; and which, if frequently applied to it, would so far deprive us of

[1] That the Revised Version continues 'within you' in the text, and still relegates 'or, in the midst of you' to the margin, undoubtedly makes in favour of the ordinary rendering, *as a rendering*. I do not deny that, taken without their context, it would be so that the words would naturally be translated; and the analogy of Matt. xxiii. 26 supports such a meaning for ἐντός. But Alford aptly quotes Xenophon, *Anab.* i. 10, 3, ὁπόσα ἐντὸς αὐτῶν ἐγένοντο, to show that 'among' is quite as legitimate an equivalent for it; so that after all it is a question of exegesis, not of scholarship. Translate 'within' if you like; but let it be understood that, as in John xii. 35, 'in you' means 'among you.'

the meaning and teaching it was intended to convey. The kingdom of God must indeed be within us as well as without us: its King must reign in our hearts, otherwise He would have no true subjects. But if it were only within us (as Count Tolstoi's recent book would seem to maintain), it would be no kingdom. It belongs to us, not as individuals, but as associates. It is an organised constitution of things wherein God is ruler, in which His laws are obeyed and His institutions and officers recognised. Israel had the shadow of it; the Church of Christ has the earnest of it in a mystery; and the one hope for mankind is that it may soon come in its fulness, when the kingdom of this world shall become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever. Our hearts need to expand to this catholic thought and expectation; and it was not Jesus Christ who taught preachers to narrow them to their own personal interests by proclaiming 'the kingdom of God is within you.'

V.

'The words that I speak unto you, they are spirit, and they are life.'—John vi. 63.

Of those who quote or hear this saying of our Lord's, I suppose that the majority understand it as containing an affirmation about His words in general, —'spirit' being taken in the sense of 'spiritual,' and 'life' in that of 'life-giving.' It is even, I fear, not an unexampled occurrence for the italics to be used as indicating emphasis rather than non-existence in the original; and that we are here told of the words of Jesus in general that they are spirit, and they are life. But all this is plainly wrong. Even without the better rendering, 'I have spoken' instead of 'I speak,' it is evident from the context that the reference is to certain words that our Lord had just then been uttering. 'Doth this offend you? What and if ye should see the Son of Man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit, and they are life.'

What, then, were the words which had stumbled, and which were properly to be interpreted as 'spirit' and 'life'? What else could they be but 'My flesh' and 'My blood,' the partaking of which Jesus had declared to be necessary for living the new life He had come to bring? They had been taken in a carnal sense. 'How,' contended the Jews, 'can this man give us His flesh to eat?' 'This is a hard saying,' murmured some of His disciples: 'who can hear it?' To such cavilling Jesus at once addressed Himself. If, He seems to say, you could eat My flesh in the physical way you are thinking of, it would profit you nothing; and so with drinking My blood. I am speaking of something which the Spirit of God will effect after I have ascended to heaven; and when I say 'flesh' and 'blood,' I mean 'spirit' and 'life.' The communication of these from Me, made possible by the gift of the Holy Ghost, will be in the spiritual sphere what eating My flesh and drinking My blood would be in the material: union with Me, nourishment from Me, will thus be supplied to all whom the Father shall give Me.

This last I throw out as a suggestion. But, even though it should be felt untenable,[1] at least the correction of the preceding paragraph must (I think) be accepted. We must find, not in our Lord's words in general, but in those which He had been speaking in the synagogue at Capernaum, the 'spirit' and 'life' He now put forward as that which should profit where the flesh was useless. We shall be restrained from such a thought as Luther's—that Christ did not say of His Spirit, but of His words, that they were spirit and life.

[1] It is, I think, supported by the striking parallel afforded by John iii. 3–13. There, too, a statement as to a spiritual act is misunderstood in a carnal sense, and there, too, it is affirmed that even if the fleshly thing supposed could be effected, it would profit nothing—the result being flesh still, while spiritual influence, and that alone, can produce spiritual effects. Even the mention of the ascension is common to both discourses, though perhaps with a somewhat different intention.

M. D.

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

THE ARGUMENT FOR CHRISTIANITY. By George C. Lorimer, D.D. (*Baptist Tract & Book Society*. Crown 8vo, pp. 480.) There is a defect which, once one begins to notice it, one finds surprisingly common in books of Apologetic. While they all aim at a defence of Christianity, they forget to say what Christianity is. The omission would be of no account, it would even be a wise economy of space, if we were agreed upon the definition. But that is just what we are not, and it is the source of nearly all our troubles.

Dr. Lorimer has boldly called his book *The Argument for Christianity*, and he has the sense to see that he must first tell us what he believes Christianity to be. He tells us this in a most interesting and amusing way, running over a list of the definitions of Christianity which he will have nothing to do with—Kant's, Schelling's, Fichte's, Hegel's, Matthew Arnold's, and the rest—and proving up to the hilt how very necessary it is that we should know what is the Christianity that is about to be argued for.

And when he has told us what Christianity is, and we have found that it is really worth defending, he arranges his arguments in a new, impressive order, illustrating every argument from a surprisingly extensive range of reading (which he owes to his wife, however, he tells us), and we are moved both to admiration of his skill and to belief in the power and permanence of the Christian Faith.

THE MINISTRY OF THE SPIRIT. By A. J. Gordon, D.D. (*Baptist Tract & Book Society*. Crown 8vo, pp. xviii, 225.) We have waited long for the right handbook on the Bible doctrine of the Spirit, but we do think Dr. Gordon has given it us at last. It is his final gift to the world; it is his best gift; one even thinks it is the best thing in a convenient size on this subject we have yet received. It is very full, though quite moderate in size; it is also very clear and scriptural. There are some views we still call 'new,' which are here expressed with great emphasis, the emphasis of personal conviction, and of personal experience, such as the so-called 'Keswick' doctrine of the reception of the Spirit and Sanctification by Faith. But even if we must let such views mellow a little before we take them for our Christian nature's daily food, there is abundance here that is true and most convincingly expressed.

THE MORAL CONFLICT OF HUMANITY. By A. C. Kendrick, LL.D. (*Baptist Tract & Book Society*. Crown 8vo, pp. 270.) 'The Moral Conflict of Humanity' will be found described first in the seventh chapter of the Epistle to the Romans, and then in the first of a number of expository articles which Dr. Kendrick has written and his publishers have gathered into this volume. Dr. Kendrick seems to have no responsibility for the republication of the articles in book form, and his publishers expressly decline responsibility for the articles themselves. Both may take courage. The articles are perfectly safe and sound; the book is readable and welcome. Several of the same old baffling texts are here—'Accursed from Christ,' 'Baptized for the Dead,' 'Preaching to the Spirits in Prison.' Dr. Kendrick has no dream or vision of the night to communicate respecting them. But he has a wholesome belief in their credibility and common sense, and he has actually helped us to see that if some of the earliest and justly esteemed expositors had not gone wrong on these texts, and especially if our creeds had not stereotyped the error, we should have settled their meaning some time ago. 'Accursed from Christ,' for example. As if anyone could believe to-day that St. Paul could ever in sober earnest have wished such a wish, or prayed such a prayer!

THE PARCHMENTS OF THE FAITH. By the Rev. George E. Merrill. (*Baptist Tract & Book Society*. Crown 8vo, pp. 288.) If Dr. Schaff's *Companion to the Greek New Testament and the English Version* is out of print, as we believe, this book should take its place. It has the advantage of having Schaff to work upon, and it has other advantages besides that; especially a series of illustrations, reproductions of MSS. and

the like, done in the accurate artistic manner of the Americans. The book has a wider range, but of course much less detail, than Scrivener's *Introduction*. It takes in many subjects of interest which do not come into Scrivener's horizon. And as its manner is more popular, there is without question room for it and a welcome. One who reads this volume is nearly fit to understand what is meant by inspiration; one who does not know the things that are here does not know what inspiration means.

SCHOOL AND HOME LIBRARY. WASHINGTON IRVING'S CONQUEST OF GRANADA (2 vols.), AND CAPTAIN MARRYAT'S SETTLERS IN CANADA. (*Blackie.* Crown 8vo.) Here is the fiction of the kind which is said to be highest fact. Which book has most fiction in it, which most fact it is hard to say. Both are classical. And oh for the touch of the fairy's vanished hand to make us young again!

A CONCORDANCE TO THE SEPTUAGINT. By Edwin Hatch and Henry A. Redpath. (*Clarendon Press.* 4to, Part IV., pp. 697–936.) Two more parts and Mr. Redpath's great work will be finished. Surely the University of Oxford will remember him for good. For no work of more true scholarship has ever son of Oxford undertaken and done. It is a delight to every scholar and every lover of a true book. Again and again we have weighed its accuracy and not once yet have we found it wanting. It will soon be seen that no student, either of the Old Testament or of the New, can do without it. Let everyone, then, who is, and everyone who hopes to be, a student, remember this, that it will never be bought so cheap as it may be bought now.

SOURCES OF NEW TESTAMENT GREEK. By the Rev. H. A. A. Kennedy, M.A., B.Sc. (*T. & T. Clark.* Crown 8vo, pp. x, 172.) Since Dr. Hatch's *Essays in Biblical Greek* we can recall nothing so attractive in its line as this little book of Dr. Kennedy's. It is not merely that it is an attractive subject and most attractively presented, it is found to be so immediately useful and actual a contribution to our knowledge of the New Testament language, and so welcome an aid toward the correct interpretation of many a New Testament text and doctrine. Take a single random instance. Chapter viii. traces the influence of the Septuagint on the theological and religious terms of the New Testament. One of the examples that are given is—

κρίσις

I. In Classical Lit. = (1) judgment, in various senses; (2) trial; (3) condemnation; (4) quarrel; (5) event or issue.

II. In LXX. *κρίσις* is used in the vast majority of cases to translate Hebrew מִשְׁפָּט, meaning (1) judgment, sentence; (2) that which is according to law, right. And so we find it joined with *δικαιοσύνη* (often), *ἔλεος* (Ps. c. 1), *ἀλήθεια* (Ps. cx. 6), *ἐλεημοσύνη*. God is said *ἀγαπᾶν κρίσιν*. In one place it translates the Hebrew word for righteousness.

III. In the New Testament there is a class of passages where this sense must be adopted. These are in Matt. and Luke, *e.g.*, Luke xi. 42: *καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ*; Matt. xxiii. 23, *τὰ βαρύτερα τοῦ νόμου τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν*. Here evidently the word denotes a moral quality of God, namely, justice.

GAIN OR LOSS? By the Rev. Bernard J. Snell, M.A., B.Sc. (*James Clarke & Co.* Fcap. 8vo, pp. vi, 158.) Under this questionable (?) title Mr. Snell has published five lectures, which he lately delivered at Brixton Independent Church. Their topic is 'Recent Biblical Criticism,' and their tone is fearlessly optimistic. Well, it *is* a wonderful thing that after all that has been said about the Bible, after all the nibbling, sniggering criticism of its foes and the magnanimous admissions of its friends, there is abundance left for us still to stand upon. Surely, if it is not the word of God, it is very like it, for of it also we may say it liveth and abideth for ever. Let us therefore give no one the impression that we are afraid to have it searched and seen. Mr. Snell is frank enough. Too frank, his readers will sometimes say. But that is the side to fall upon. Surely it is better that we should approach the Burning Bush with our shoes still on our feet, than that we should superstitiously draw a wide circle around it and never hear the voice that speaks out of its midst.

THE EXPOSITOR'S BIBLE. THE BOOK OF EZEKIEL. By the Rev. John Skinner, M.A., D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xi, 499.) Such an adjective as 'modern' applied to a volume of exposition is manifestly objectionable from its lack of colour. But it would require many adjectives and some long sentences to furnish its contents; and therefore it may stand as a sufficient description of what is unquestionably a reality, well marked and easily recognised. Of modern exposition, then, Dr. Skinner's *Ezekiel* is a fine example. It is thoroughly modern. You have seen Dr. Guthrie's *The Gospel in Ezekiel?* This differs as much from that as an express train differs from a caravan of camels. Not that Dr. Skinner reaches his journey's end so much sooner. As for that, Dr. Guthrie is the express train and Dr. Skinner the caravan. For they both aim at one destination, the revelation of God in the face of Jesus Christ. But while Dr. Guthrie heard Ezekiel deliver a direct evangelical homily on the doctrine of substitution, leaping the centuries between Chebar and Calvary with more than express agility, Dr. Skinner takes time to walk about Tel-Abib and go round about it. If we must reach Calvary, as indeed we must, let us reach it, says Professor Skinner, after the discipline of the journey has left its mark upon us, and we crave for the rest that remaineth. And surely it is better, and the shortest way in the end. To the older expositor there were not 'apostles and prophets,' for all were apostles, and the Old Testament was sore bestead to vindicate its continued existence. In Professor Skinner it is alive again from the dead, for Ezekiel is still the prophet Ezekiel and not the apostle John.

Within the long series of *The Expositor's Bible* there are more 'popular' works than this. There is nothing, however, more honest or more educative.

THE SCEPTICS OF THE OLD TESTAMENT. By E. J. Dillon. (*Isbister.* 8vo, pp. xvi, 280.) The sceptics of the Old Testament are Job, Koheleth, and Agur. The title is of doubtful application. To Job at least—whether hero or author—it is a manifest misapplication. For you have no right to call that scepticism which dissents from a rigidly narrow interpretation of God's ways, and seeks a larger vindication. Surely 'the *Heretics* in the Old Testament' would have been nearer the mark. But that title was felt perhaps to be of too large an application, for manifestly almost all the prophets were heretics to the men of their day, and some of them suffered the heretic's doom.

But let the title go. Dr. Dillon, who is described as 'late Professor of Comparative Philology and Ancient Armenian at the Imperial University of Kharkoff,' has here offered us a most lively and piquant account of the things that were felt and said by certain 'advanced thinkers' among the Israelites. It is manifest that he is in pretty close touch with these advanced thinkers himself. Perhaps he even makes them more terrible than they were, and say more terrible things than they really did say. For one of the points of the book is that neither Job nor Koheleth nor Agur is allowed to speak to us according to the English versions. Their text is much amended and otherwise manœuvred. We all admit that this is necessary here and there, since it is almost certain that the men spoke intelligence, and the writers wrote it down. But none of us will admit that it was necessary to this extent. For many of the amended passages were intelligible enough already, and are less intelligible now. Nevertheless the book is a spirited survey of a most interesting period and certain most interesting personalities in Israel's history. It stimulates thought, and even when it rouses opposition, as it very often does, there is no sorrow added therewith. For Dr. Dillon is himself no sceptic with soft sneer, but an honest heretic, with warmth around his steps, and godly fear in his eye.

THE FOUNDATIONS OF BELIEF. By the Right Hon. Arthur James Balfour. (*Longmans.* 8vo, pp. viii, 356.) So many things, wise and otherwise, have been said about Mr. Balfour's book in the dailies and the weeklies that a formal notice is unnecessary. That it is a clever book is unquestionable—marvellously clever and adroit; but that it is convincing is not so manifest. It is not convincing. It is too alert to snatch an opportunity to be convincing. This is a trained fencer whose skill extorts your applause at every pass. But when you have a moment's space to think, you find that the very brilliance has made you doubt the fencer's seriousness, and wonder if he really wants final victory or only the glory of the moment. No doubt that is the misfortune of cleverness, which never has its own reward in this life. But ought not Mr. Balfour to have remem-

bered that, and been less clever, that he might be more convincing?

But with all its cleverness it is far too great a book to pass in a paragraph. We must get back to it and consider it in another way.

SERMON SKETCHES. By the Rev. W. H. Hutchings, M.A. (*Longmans.* Crown 8vo, pp. xxii, 324.) Canon Hutchings has here republished the short sermons which he contributed last year to *The Thinker*. They are good, and it is most difficult to make this kind of thing good. For a sermon has both words and thoughts, but a sermon sketch has generally to give up either the one or the other. Now thoughts without words are unreadable, while words without thoughts are not worth reading. It demands gifts and experience to retain both and be only a sketch. And Canon Hutchings seems to have received the gifts and acquired the necessary experience.

THE ORIGIN OF THE CANON OF THE OLD TESTAMENT. By Dr. G. Wildeboer. (*Luzac.* 8vo, pp. xii, 182.) The first thing to notice in this book is the translation. This is how a book ought to be translated. For it is edited as well as translated. That is to say, the author who wrote not merely in his own tongue, but for his own people, is made to speak, first of all, idiomatic English, which is the translator's work, and next for the English people, which is the editor's work. His references and allusions are put into a shape which Englishmen can understand and verify; his native literature is supplemented with important English works; and altogether his book is offered to us as nearly as possible as if he had written it directly in our behoof. Yet there is no confusion made between author and editor, for the new matter, whether in the text or the notes, is carefully enclosed in brackets.

Who is the translator? A capable linguist and critic, the Rev. B. W. Bacon, D.D. And the editor? A yet better known Old Testament scholar, Professor Moore of Andover.

Now, as for Dr. Wildeboer and his book, less need be said than may be supposed; for it has already attained a second edition and a glad acceptance in his own land, and been translated into German. Let this suffice, that it is a student's book, written for students. It must be used, not read merely. Like the Old Testament Scriptures themselves, it is profitable for instruction. It does not supersede Buhl, it scarce touches Ryle, but it is itself, independent, painstaking, far-seeing.

THE CANON OF THE OLD TESTAMENT. By Herbert Edward Ryle, D.D. (*Macmillan.* Crown 8vo, 2nd edition, pp. xxiii, 316.) Simultaneously with the issue of the first edition of Professor Ryle's *Canon*, there appeared almost to a day the translation of Buhl's *Canon and Text of the Old Testament* (T. & T. Clark), and again, simultaneously with the issue of Dr. Ryle's second edition, there appears almost to a day the translation of the other great German work on the subject, Wildeboer's *Canon of the Old Testament* (Luzac). These are the books on this subject worth consulting, and there is room for all three. Dr. Ryle has proved that there is room for even a second edition of one of them, and that within three years of the issue of the first. We do not hear of Buhl having reached that honour yet, though it is an extremely able work, well worthy of the successor of Franz Delitzsch. For Dr. Ryle has this advantage, that he not only writes as an Englishman for Englishmen, but that he writes a healthy vigorous English style.

The text of the new edition is substantially unaltered. And yet Dr. Ryle gives manifestation that he has read the things which have been written about his first edition. But the text stands because his critics would either have none of Dr. Ryle or have him all in all.

The text stands, but one of the excursus has been rewritten, and an Appendix has been added on the Samaritan Pentateuch, most timely and most considerate.

POEMS. By Christina G. Rossetti. (*Macmillan.* Crown 8vo, pp. xiv, 450.) Till we get a complete edition of Miss Rossetti's poems (which may Messrs. Macmillan be led to give us in their delightful green-backed series), we must rejoice in this volume as the next best. It is beautifully printed, and it is worth printing beautifully. The earlier and more human Christina Rossetti is here —how is it they put it?—

> 'Not too bright and good
> For human nature's daily food.'

And this would be the volume to choose for one who has yet to make her acquaintance.

THE SPIRIT-FILLED LIFE. By the Rev. John MacNeil, B.A. (*Marshall Brothers.* Crown 8vo, pp. 137.) There is another evangelist of this name, but with a different spelling, and the degree of M.A., who is fully as well known amongst us as is this Australian evangelist, who has nevertheless been much blessed in his work. This book would not have been written by the other Rev. John McNeill—perhaps could not. For it emphasises, and indeed is wholly occupied with, a subject which he rarely handles apart. It is the blessing of the Spirit as a separate additional gift, a gift given after and apart from the new birth, a gift that may be given to a believer and may not, but which will not be denied to any believer in Christ who asks it in faith: a gift, moreover, which, when given, fits the believer for God's work as he cannot be fitted without it. In short, this book is the clearest and best statement you are likely to find of the one essential 'blessing' men and women go to Keswick for, and having found it, call their friends and neighbours together when they return home to rejoice with them. It may be found away from Keswick no doubt. Plainly it may be found in the Antipodes. The book contains many things that are worth knowing, and they are mostly very well expressed.

LIFE AND TIMES OF WILLIAM LAUD. By C. H. Simpkinson, M.A. (*John Murray.* Post 8vo, pp. viii, 307.) The only objection one has to this, the latest and the greatest of the books which the recent Laudian anniversary has produced, is (if the expression may be allowed) that it is too laudatory. Mr. Simpkinson practically admits that. He seeks to estimate Archbishop Laud as he estimated himself. And if it is true that his enemies have had their estimate before the world all these years, it is but fair that his own best friend should be allowed a hearing now. Moreover, the book is original in investigation and well written. If it is the Archbishop's own opinion of himself it is also as well expressed as he himself could have expressed it. No doubt the question arises whether biography is not history, and ought to be strictly impartial. Surely it ought to be. But we all know very well that biography is rarely written so. And just as the proverb *Nil nisi bonum* is reckoned a sufficient justification for saying the best things about the recently dead, it may be fairly argued that time makes no difference in its application. Mr. Simpkinson has so argued. He has written with the most tender sympathy. And we cannot but admit that his folly leans to virtue's side. Moreover, Mr. Simpkinson is in touch with Laud's desires and aims. He does not need to do aught there but lovingly speak the truth as he has come to receive it.

THE PSALTER, WITH A CONCORDANCE AND OTHER AUXILIARY MATTER. By W. E. Gladstone. (*John Murray.* 16mo, pp. 260.) It is, of course, the Psalter according to the version of the Book of Common Prayer. Besides the Concordance, there is a good deal of most useful auxiliary matter, as the subjects of the Psalms, a selection for devotional reading, alternative renderings from the A.V., R.V., Vulgate, and LXX.; and much besides. The Concordance was done fifty years ago. It is altogether a most useful and acceptable little book, and Mr. Murray has published it in an attractive form.

SILVER WINGS. By the Rev. Andrew G. Fleming. (*Oliphant, Anderson, & Ferrier.* Fcap. 8vo, pp. 191.) Messrs. Oliphant, Anderson, & Ferrier's 'Golden Nails' series is one of the happiest of recent enterprises in book-publishing. It is a series of volumes of sermons to children, attractive, modern, and evangelical. Every volume has had a good reception, and every new volume increases one's admiration for the enterprise. We have always felt that if three things were made imperative—freshness, truth, and cheapness—there was a great field for children's sermons. For we knew that there were children and children's preachers who were hungering and thirsting after them as after righteousness itself.

The latest volume of the 'Golden Nails' series is as happy as its happy title. It is worthy of its place.

BUNYAN CHARACTERS. First Series. New Edition. By Alexander Whyte, D.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 281.) It is with Bunyan's after all that Dr. Whyte's name is to go down to farthest posterity. And it is not Bunyan that is to carry Whyte down, but also Whyte that is to carry Bunyan. For if the days are coming upon us, as they say, in which sorrow for sin will only be found in books, it

is not to Bunyan alone that men and women will go to find it and wonder, but to Bunyan as Whyte has made him known to us. Moreover, Whyte's Bunyan will keep back these evil days of coldness and curiosity. Many thousands of this book have been sent through the land, and many more are ready to go. The thoughts of many hearts will be revealed by it. And then 'the broken and the contrite heart, O God, Thou wilt not despise.'

LIFE-POWER. By Arthur T. Pierson, D.D. (*Passmore & Alabaster.* Crown 8vo, pp. 214.) The title is most promising, but the work barely lives up to it. Dr. Pierson can write most forcibly when he is at his best. He is as good here as some men's best, but not as good as his own. Those who come for inspiration will not be altogether disappointed, for there is inspiration in a strong believing man's words always.

IN THE TIME OF JESUS. By Martin Seidel, D.D. (New York: *Randolph.* Fcap. 8vo, pp. 192, xxiii.) The revived interest in the Gospels reminds one of the title of one of the late E. P. Roe's stories, *He Fell in Love with his Wife.* We have had them with us all these days and have not seen their beauty nor felt their grace. But now at last our soul is awake. And there is nothing that is read with so much pleasure to-day as the books that make the Gospels their subject of discourse. Dr. Seidel may count upon a good hearing. He has written a commendably short and most commendably clear account of the ways and thoughts of the Jewish people in the time of Jesus. And thus it will be easier for us to understand the things which Jesus said to them, and why he said these things.

A POPULAR HISTORY OF THE REFORMATION AND MODERN PROTESTANTISM. By the late G. T. Bettany, M.A., B.Sc. (*Ward, Lock, & Bowden.* 8vo, pp. 512.) A 'popular' history—and it has all the elements that we have been taught to associate with the adjective, except indifference to fact. Mr. Bettany should not have written 'popular' books; he was too painstaking and precise. Or perhaps he was raised up to remove the stigma from that word. It would have been a worthy mission. For surely of all books the 'popular' should be faithful to truth, since the reader of popular books cannot verify his references or detect misstatements. The pity is, therefore, as the publishers say, that Mr. Bettany, who was doing so good a service, should have passed away so early. But let us welcome this his last work. It is much adorned with illustration and very handsomely produced in every way.

LITERARY AND PERSONAL NOTES.

Dr. George Wallace of Hamilton has just published, through Messrs. Macniven & Wallace, a lecture on Professor Drummond's '*Ascent of Man*,' to which he gives the title of *Christianity and Evolution.* To be so well informed, so able a handling of the book, it is marvellously courteous. But it is all the more convincing.

The Scottish Universities have been granting their degrees, and among the rest may be noted a D.D. from Glasgow to Mr. James Kidd, the author of the Kerr Lectures on *Morality and Religion*, and to Dr. James Denney, the author of *Studies in Theology*; from Edinburgh the same degree to the Rev. R. G. Balfour, the author of *Central Truths and Side Issues*; and from Aberdeen a D.D. to Professor John Skinner of London, and an LL.D. to Professor George Adam Smith of Glasgow.

Dr. Kidd's book (surely the irresponsible reviewer will no longer confound him with Mr. Benjamin Kidd of *Social Evolution*) has been one of the few successes of the spring. A copy has just been presented to each of the theological students attending the college of his own Church.

We have been requested to draw attention to the Lectures to Clergy to be delivered at Oxford in July. The programme (which will be sent to any Church of England clergyman on application to the Secretary, the Rev. Ll. J. M. Bebb, M.A., Brasenose College, Oxford) is a most appetising one. Dr. Sanday, Dean Paget, Canon Gore, Canon Bright, Dr. Wace, Mr. Illingworth, Mr. Ottley, and the Bishop of Colombo are the lecturers.

Hebrew Prophecy and Modern Criticism.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

VIII.

'Thus speaketh Jahweh of hosts, saying, Behold the man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of Jahweh: even He shall build the temple of Jahweh: and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.'—Zech. vi. 12, 13.

We are accustomed to think of the Messiah under the three aspects of Prophet, Priest, and King. The third of these I have already discussed in my last paper. The first two I wish to speak of in this. Of the prophetic office of the Messiah little need be said. I doubt, indeed, whether, properly speaking, it belongs to my subject at all. There is only one prophecy in the Old Testament which definitely predicts, or seems to definitely predict, the Messiah in the character of a prophet. I refer, of course, to the well-known prediction of Deut. xviii. 15 ff: 'Jahweh thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto Me,' etc. But, except perhaps among the Samaritans,[1] there is no proof that this prophecy was ever, before the founding of Christianity, interpreted of the Messiah.

It is no doubt true that Jesus was known as the 'Prophet from Nazareth' (Matt. xxi. 11), and admitted the applicability of the title 'Prophet' to Himself (St. Luke iv. 24). But it is not the fact itself which is in question. No one can doubt that a large number of Jews recognised in Christ a very exceptional teacher, a prophet at least in the New Testament sense of the word. Some of them also believed him to be the Messiah. But there is nothing to show that, like the Samaritan woman, they thought Him at all more likely to be the Messiah because He was a prophet.

It is also true, of course, that the Jewish people in the time of Christ expected the appearance of some great prophet in connexion with the advent of the Messiah. But, as we gather from more than one passage in St. John's Gospel,[2] the prophet is clearly distinguished from the Messiah Himself. This expectation seems to have originated from the prophecy in the last chapter of Malachi, which foretold the return of Elijah. The tradition that Jeremiah, and probably some other of the great prophets, would also return appears to have arisen by analogies from this.[3] But in Malachi the work of Elijah stands in direct contrast to that of the 'messenger of the covenant.' The latter is to purify by chastisement the sons of Levi, as a preparation for the coming of Jahweh Himself to annihilate the wicked. 'Jahweh, whom ye seek, shall suddenly come to His temple; and the messenger of the covenant, whom ye delight in, behold He cometh, saith Jahweh of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope. And He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jahweh offerings in righteousness. . . . And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jahweh of hosts.'[4] But the work of Elijah is to avert this judgment by repentance. 'Behold, I will send you Elijah the prophet before the great and terrible day of Jahweh come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'[5] Again, if we except this doubtful passage of Deuteronomy, there is none which definitely predicts a great future teacher. There certainly arose no great prophetic ideal at all corresponding to the kingly ideal of which I spoke in my last lecture. The office of the Messianic King is to conquer, to rule, to judge, but not to teach. We may say, of course, that Christ, as a fact, fulfilled the prophecy of Deuteronomy more completely than any one of the great prophets,

[1] See John iv. 25, 29.

[2] Especially i. 19–21, vii. 40–41. At anyrate these passages point to the Messiah as a person of supernatural knowledge, one, therefore, whose teaching could be trusted.

[3] Matt. xvi. 14. [4] Mal. iii. 1–3, 5. [5] *Ibid.*

Jeremiah for example; but we cannot say that the prophetic character was part of the current conception of the Messiah, as foretold by the prophets, and expected by the Jewish people.

It has, however, been maintained[1] that in the time of the Maccabees at any rate the Messianic hope of the Jewish nation was directed towards a prophet. This view is based on two passages, 1 Maccabees iv. 46 and xiv. 41. The first occurs in the description of the cleansing of the sanctuary after its pollution by Antiochus Epiphanes. The question arose, What should be done with the desecrated altar? The priests finally determined to pull it down, and lay up the stones[1] in the mountain of the temple in a convenient place, until there should come a prophet to show what should be done with them. This only proves that at that time there was a hope that the prophetic order, which had long been in abeyance, would be again restored. The second passage (xiv. 41) is perhaps more to the point. The writer is giving a very full and laudatory account of Simon the Maccabee. He says that 'the Jews and priests were well pleased that Simon should be their high priest for ever, until there should arise a faithful prophet.' But even this need mean nothing more than that the priests, or perhaps one should say rather the writer himself, felt that any decision of theirs might be overruled if a really trustworthy prophet should arise. Even if such passages, taken in connexion with those already referred to, justify us in supposing that there did exist among the Jews at times the hope of a Messianic Prophet, this conception was, as it were, spasmodic and altogether independent of the constant hope of the Messianic King.

The same cannot be said of the priestly conception of the Messiah. Though not, it is true, from the first a characteristic of the Coming One, it appears very definitely at that stage in the history of prophecy, which followed the Return from the Captivity. This period was marked by the increased importance which was attached to all connected with the ritual worship of the temple. And, as a result of this, far greater reverence came to be felt for the priests, and especially the high priest. Some commentators have seen in the writings of this period evidence of an antagonistic rivalry between the princely representatives of the royal house and the high priest. At any rate we do certainly find by the side of the old kingly ideal, so frequent in the earlier prophets, the growth of a second ideal, the priestly. This we find reflected in the books of the two contemporary prophets, Haggai and Zechariah.

Haggai, it is true, attaches the highest importance to the princely office. For though in five cases out of the six in which he mentions Zerubbabel he couples with his name that of Joshua, the high priest, yet he invariably mentions Zerubbabel first.[2] And not only so, but in the last prophecy (ii. 20–23), which is addressed to Zerubbabel alone, he speaks of him in language which is almost Messianic. When God has overthrown all the kingdoms of the nations, 'In that day,' saith Jahweh of hosts, 'will I take thee, O Zerubbabel my servant, the Son of Shealtiel, saith Jahweh and will make thee as a signet: for I have chosen thee, saith Jahweh of hosts.' The thought is that Zerubbabel will reign alone, the darling of God, while all the surrounding nations are powerless to harm.

But in Zechariah, on the other hand, far greater stress is laid comparatively on the sacred character and exalted position of the high priest. In the earlier visions, taken as a whole, the high priest and prince seem to occupy a co-ordinate position. It is Joshua, the high priest, who is acquitted of the charges made by Satan, and stands arrayed in the robes of innocence (chap. iii.). It is Joshua and his fellows who are typically and spiritually connected with the coming of the Branch (iii. 8): 'Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men which are a sign; for behold I will bring forth My Servant the Branch.' Again, it is before Joshua (ver. 9) that the stone is laid, having upon it seven eyes and engraven by Jahweh of hosts. But something very much of the same kind is said also of Zerubbabel in the vision of the golden candlestick in chap. iv. He was to be no mere ordinary prince acting in his own strength, but was to be specially empowered by the Spirit of God (ver. 6): 'Not by might, nor by power, but by My Spirit, saith Jahweh of Hosts.' And by this means all difficulties were to be overcome. 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.' On the work of Zerubbabel as he stands with the plummet in his hand, the joy of all beholders, rest those seven eyes of Jahweh (ver. 10). This co-ordination of prince and high

[1] As, *e.g.*, by Prof. Cheyne, Bampton Lectures, p. 20.

[2] Hag. i. 1, 12, 14, ii. 2, 4.

priest is still more definite in the explanation of the two olive branches given at the end of this vision (ver. 14). 'These are the two sons of oil, that stand by Jahweh of the whole earth.' Zechariah here seems to see God enshrined in the temple of the world, and ministered to by the two representatives of his worshippers, the high priest and the prince. Even the prince has something of a priestly character.

But later on, in chap. vi. 9–15, we find, or seem to find, a new departure in Zechariah's conception of the relation of the two offices. The high priest and the prince are no longer two ministers of God standing side by side with equal dignity and power; but the offices are united in one person. Or it would be truer to say that the personality of the prince is absorbed in that of the high priest. For it is Joshua, not Zerubbabel, who is the type of this priest-king. It is his head on which the crowns of gold and silver are laid (ver. 11). He is especially pointed out as the type of the Branch (vers. 12, 13). And of the Branch it is expressly said that he is not only to sit and rule, but also to be a Priest upon His throne.

This, at any rate, is the most natural interpretation of this passage. But it must be confessed that a large number of recent commentators have given a different explanation. They argue (1) that the crowns being more than one, were evidently intended for more than one person. They therefore propose to read in ver. 11 'upon the head of Zerubbabel and upon the head of Joshua,' and so make what according to our present text is said of the Branch in the next verse refer to Zerubbabel. In ver. 13 they translate, instead of 'he shall be a priest upon his throne,' 'there shall be a priest upon his throne,' *i.e.* to say, in the future the Prince was to have a Priest sitting beside him at his right hand, if we adopt the LXX.[1] reading, and sharing his government, and the words that follow, 'and the counsel of peace shall be between them both,' would mean that the two would now rule together in perfect harmony. Now, if we could be certain that this interpretation was correct, it would merely show that Zechariah was still contemplating the co-ordination of the two offices, rather than their union in one person. We should have to look for the latter conception at a later date.

But as a fact there are grave objections to this interpretation. (1) It involves an insertion for which there is no authority whatever, whereas the text as it stands is certainly quite translatable. (2) It creates as many difficulties as it removes. After saying, in ver. 11, 'Make crowns and set them upon the head of Joshua,' etc., the writer continues in ver. 12, 'And say unto *him*,' *i.e.* obviously to Joshua, as the text stands. But if we make the supposed insertion in the previous verse, and read, 'Place them upon the head of Zerubbabel and upon the head of Joshua,' to whom do the words 'unto him' refer? The commentators I speak of understand them as referring to Zerubbabel. But on grammatical grounds they may just as well, if not better, refer to Joshua. And surely the writer would have avoided this ambiguity, and repeated the name of the person signified. Again, if Zerubbabel is here the type of the coming Branch, it should have been made equally clear that Joshua is the type of the coming High Priest. For this is *ex hypothesi* the sole meaning of their coronation. But the words, 'There shall be a priest upon his throne' would not suggest any connexion whatever between Joshua and the future High Priest. The only real difficulty in taking the text as it stands lies in the words, 'And the counsel of peace shall be between *them both*.' But may not there be an almost unconscious reference to the existing state of things? There was then, or might be in the near future, a rivalry, if not an open antagonism, between the two offices (symbolised respectively by the gold and silver crowns); but when these two were united in one Priest-King such a thing would be impossible.

At this point an important question occurs to us. Is Zechariah here speaking as a prophet or as a politician? Is he foretelling a Messiah, or is he propounding a new scheme of government? Is he describing the priestly character of the coming king, or merely arguing that it would be desirable in the cause of religion, and therefore for the highest welfare of his people, that they should be under the rule of the High Priest? But are we right at all in so sharply dividing these two alternatives? The vision of the Messianic King, as foreseen by the earlier prophets, Isaiah for instance, was in one sense ideal, for it was the rule of one who would perfectly fulfil the conception of theocracy—God's viceregent on earth, a perfect King ruling a perfect people. But they looked forward to this ideal, not as a pleasant dream, but as an actual possibility, something to be striven for, and they saw in the events of their own day God

[1] In all probability this reading is a gloss from Ps. cx. 1.

working for this end. To say, then, that Zechariah's prophecies deal with an ideal future, or an expected Messiah, is not to remove them, to use a modern phrase, out of the sphere of practical politics. He may not have thought that the ideal High Priest, the spiritual Head of the nation, free from all the corruptions of the past, would actually be seen in his own day, but he put forth the idea as what should be the religious aim of the nation. One thing, at any rate, is evident, that by giving the name Branch or Sprout to the person who was to fulfil his ideal, he was appealing to the Messianic hopes already raised in the people by Jeremiah (xxiii. 5). This is all the more significant when we remember that this name was given by Jeremiah to signify that the Messiah was to sprout up from the fallen tree of the house of David. But no such idea is suggested by Zechariah's explanation of the name; he merely says, 'He shall sprout up from His place.' In his view the Sprout is connected, not with the royal house of David, but with the high priesthood. But there is no ground for supposing that he contemplated any change in the family of the high priest.

The state of things which Zechariah foretold began to be fulfilled in its outward aspect soon after his own time. We hear of no representative of David's house succeeding to Zerubbabel; whereas the secular power passed more and more into the hands of the priests. It is true, of course, that in such a high priest as Eliashib, who proved so troublesome a thorn in Nehemiah's side, we have a person very different from Zechariah's ideal; but in spite of such exceptions the high priesthood came in time to be the greatest spiritual and temporal influence in the community. This power reached its climax in the person of Simon the Just, who was regarded by the Jewish people with a veneration such as no high priest either before or after could command. In Ecclus. l. 5–12 we have a beautiful description of the impression which he made as he officiated in his priestly vestments: 'How was he honoured in the midst of the people in his coming out of the sanctuary! He was as the morning star in the midst of a cloud, and as the moon at the full: as the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds: and as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer: as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones: and as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds. When he put on the robe of honour and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable, when he took the portion out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus, and as palm trees compassed they him round about.' But Simon was not only an honoured high priest, he was also a great public benefactor. He restored the temple, and rebuilt the city walls, which had been demolished by Ptolemy I. (Soter). He was also one of the most celebrated of Jewish teachers. Later on the great Judas Maccabæus, and his scarcely less heroic brothers, men of Aaronic descent, and the youngest of them, Simon II., ruled the nation as high priest. He completed the work of deliverance from Syria, which his brothers had devoted their lives to achieving, and even if he did not actually receive the *title* of king,[1] he had the reality far more than the titular Judæan kings of a later date.

There is another passage in the Old Testament, which, if not perhaps more important in itself than the prophecies of Zechariah, is at anyrate more familiar. In thinking of the priestly character of the Messiah we naturally turn our thoughts to Ps. cx., and the use made of that psalm in the Epistle to the Hebrews. But there is a great difference between a psalm of this kind and a prophecy. The purpose of the latter is to picture a future ideal towards which the nation should aim; the purpose of a psalm such as this is to celebrate some person or event. The psalm is only prophetic in so far as the poet, in describing the present or the past, paints an idealised picture which is only true of some greater future.[2] Thus it is most natural to suppose that the second psalm is intended by the writer to celebrate the victory of some living king over his enemies, but in doing so he represents the king as standing in an ideal relationship to God. The same is true of Ps. cx., but with this differ-

[1] The first high priest who bore the title of king appears to have been Aristobulus (see Graetz, *Hist. of the Jews*, Eng. transl. ii. p. 35). So Josephus, but Jannæus is the first on whose coins the name King occurs.

[2] Cheyne, however (Psalms *in loco*), regards this psalm as directly Messianic, written in the Maccabæan age, but assuming the time of David or Solomon.

ence, that the view of this ideal relationship has changed with the time. In Ps. ii., written apparently in the time of the Jewish monarchy, the King is God's Eternal Son. In Ps. cx., He is God's Eternal Priest.

The latter psalm is conceived in the spirit of the later prophecy of Zechariah (chap. vi.). The writer shews that the rule of the high priest is no new thing, but a restoration of the ancient patriarchal system of which Melchizedek was a well-known example. The person celebrated in the psalm belongs evidently, then, to a late period of Jewish history, and recent critics have given very strong reasons for the view that the priest-king was no other than Simon the Maccabee. There was no one in Jewish history who so thoroughly combined the dignity of the high priesthood with the qualities of a noble ruler, a clever strategist, and a courageous warrior. 1 Macc. xiv. gives us a glowing description of the prosperity of the country under his rule. The language reminds us of the Messianic pictures of the prophets. And when we read (ver. 41) that the Jews and priests were well-pleased that Simon should be their high priest for ever, until there should arise a faithful prophet, we cannot but feel that the resemblance to Ps. cx. 4 can hardly be merely a coincidence. 'Jahveh hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedek.'

This view has been recently confirmed by the discovery of the name Simeon in the initial letters of four consecutive verses of the psalm, making it probable that, like several others, it is an acrostic.[1]

This psalm does not add much to Zechariah's conception of the Messiah, except that it blends more completely the new priestly with the old kingly element. He does not merely sit on His throne, a high-priestly ruler, nor, if we adopt the other interpretation of the passage in Zechariah, does He sit beside the King, but as a victorious warrior He crushes His enemies in all directions (vers. 2, 5–7). Still the priestly character of the Messiah is maintained in the description of the warriors who freely devote themselves to the cause of himself and their country. 'Thy people offer themselves willingly in the day of Thy power: in the beauties of holiness from the womb of the morning Thou hast the dew of thy youth'; *i.e.* the young men with armour glistening like the dew resemble a great company of priests in their holy vestments. It is needless to add that the sacred character of the Maccabæan struggle gives a special point to the psalm, if it is referred to Simon. In singing His glory the evidently contemporary psalmist gives us the ideal of the Priest-King, or in other words, of the Messiah, as it existed in the middle of the second century B.C.

It need not surprise us that the writer of the Epistle to the Hebrews should have used this psalm as though it were a direct prophecy of the eternal priesthood of Christ, without any reference to the typical priest-king of the psalm, whoever he may be. His treatment of the passage not only embodies the Messianic interpretation current among the Jews, but is also in exact keeping with the methods employed throughout his whole treatise.[2]

But there is a far greater difficulty presented to us in the language of our Lord in Matt. xxii. 41–46. It is not merely that He apparently sets His seal to the current Messianic interpretation of the psalm. That would be no real difficulty. For to recognise the type is not to ignore the Antitype. To see in the psalm a primary reference to Simon is not to forget that Christ more perfectly fulfilled the Messianic ideal which is there pictured. But more than this, Christ accepts the non-critical views of the age, and ascribes the psalm to David, and even founds upon this an important theological argument. It is quite useless to urge, in answer to this difficulty that criticism is a science, and must not be hampered by theological considerations. Theological considerations may be connected with the most vital truths. Suppose, for example, that we were certain that God has said that this psalm was written by David, it would be nothing short of blasphemy to doubt the fact. Again, it is hardly more satisfactory to say that Christ's words are merely an *argumentum ad hominem*, and do not necessarily imply that He Himself recognised the Davidic authorship. To say the least of it, it would be unworthy of Christ's moral dignity to argue from premises which He

[1] See *Academy*, Feb. etc., 1892. The chief difficulties lie in the facts (1) that so the name is written defectively שמען for שמעון; and (2) that it is difficult to account for the initial letters of the last three verses, א, י, and מ.

[2] For instance, he argues at some length that the words of Ps. xcv. 11, 'That they should not enter into My rest' can only refer to the great rest which still awaits the people of God.

knew to be untrue. And, besides, we have precisely the same difficulty in certain passages in our Lord's sayings, which imply that Moses was the author of Deuteronomy,[1] which certainly cannot be explained as *argumenta ad hominem*.

The most natural alternative is to suppose that our Lord's knowledge on these points was really limited by the conditions of the time in which He lived. The *mere supposition* of ignorance cannot be regarded as inadmissible, either on the grounds of Christian doctrine or of reverence, when we bear in mind that He declared Himself ignorant on a subject of great theological importance, namely, the time of His second advent. We must admit then, on Christ's own authority, that the union of the Godhead with the Manhood did not as a fact in all cases preclude His ignorance as man. It should, of course, be distinctly borne in mind that our Lord's conclusion—the superiority of the Messiah to David—does not really depend for its truth on any argument drawn from Ps. cx.

[1] *E.g.* Matt. xix. 8; Mark x. 3.

Many explanations have been suggested on theological grounds, to account for our Lord's ignorance. But, after all, is not this the most humble and reverent attitude to take?—to confess honestly that the union of an omniscient Godhead and a limited humanity in one Person absolutely transcends our human faculties; and that we therefore cannot say *à priori* what limitations to the one nature or the other, from our point of view, that union necessarily involved. It is enough for us that there were limitations, at any rate humanly speaking, to the ἐνέργεια of the divine nature. This is abundantly evident from the Gospel record of Him who needed to grow in wisdom as well as in stature, and who, in the startling language of St. Paul, being from the beginning in the form of God, emptied Himself and took the form of a slave, and was found in the fashion of a man.[2] What more striking example could we find of the difficulty of conceiving and representing divine truth under the limitation of human thought and human language!

[2] Phil. ii. 7, 8.

The Laws of the Family.

By W. St. Chad Boscawen, F.R.H.S.

In Oriental social life as known to us from modern examples, the estimate formed of women's position is not by any means a high one. This is, of course, largely due to the peculiar, and indeed in some measure inexplicable, tenets of Mohammedanism. These are inexplicable when we consider the powerful influence which women such as Ayesha and others exercised in its early days, and of the still more prominent part which women had taken in tribal government in the more remote periods of Arab history. The queen of Sheba was but a successor of the queens of Punt, the 'Holy land' of the Egyptians, whose portrait we find on the walls of the temple built by Queen Hatsepsu at Deir-el-Bahri. So also from Assyrian records we have the mention of the queens of the Arabs. So that the position of women according to the creed of Islam, is certainly not in accordance with the usual teachings of Semitic thought.

In the oldest civilisation of Chaldea we find quite another aspect. As also we do in the sociology of the Pyramid times in Egypt. The mother and wife were held in the highest esteem. This is in some measure, as I have already said, in Chaldea due to the existence of the law of maternal descent, which certainly held good among the Akkadians, but its ready continuance and adoption among the Semitic people shows that it cannot have been entirely strange to them. In the syllabaries or dictionaries we find the name of the mother explained by the title *Ilat biti*, 'goddess of the house,' and this being indeed the position which she held. The tablet of social laws so often quoted has been questioned by some; that it was only a theoretical code, and not that in actual use; but this idea is entirely removed by the tablets found in Chaldea which belong to the days of Abram. These show clearly that most of the laws recorded in this tablet were in force among the people at that time. The position of the mother as set forth in these deeds is a very high one. Although the husband had absolute power to divorce his

wife, he was bound to restore her dowry; but if a woman sinned against her husband, she was thrown into the river. This punishment becomes interesting when we find that in a land of rivers the punishment is drowning, as in the desert, the birthplace of the Mosaic law, it was stoning. It was the great desire of every family to have a male child to whom the estate might descend,—and there must have been many a prayer like that of Hannah (1 Sam. i. 11) offered in the temples of Chaldea,—and above all, the childless woman was disgraced in the community. These views led to the development of two legal acts which do not appear to have ever been prominent among the Hebrews in early times. The first was the custom of adopting children, the other that of the 'putting away' of the childless wife. There is a curious example of the putting away of the wife in an inscription dated in the reign of Khammurrabi (B.C. 2230), which is now in the museum at Harvard University. In this strange deed the statement is made that a man marries a woman who is apparently a priestess, and it is agreed that if she has no children within three years she shall return to the temple. The peculiar part of this deed is that the whole arrangement is carried out with the sanction of the other wife—a curious illustration of the story of Sarah and Hagar. The law of adoption was, however, most important in Chaldea, as it was the only means of escaping the full enforcement of the 'Levirate law' of the property passing to the brother. Here there is a curious analogy to the child-marriages in England, which were no doubt brought about to avoid this secession, which was naturally very hateful. The deeds, therefore, which we find there are certainly of particular value as throwing great light upon this subject.

The children adopted were usually those of poor persons, and were adopted when young. Indeed, one tablet describes the child as being taken from the mouths of the dogs and the ravens and from the gutter of the street. The man was bound to find a nurse to suckle the child, to feed, clothe, and educate,—that is, teach it to read and write,—and to give the child 'deed of adoption.' In return for this expenditure, the parents were protected by the law as well as the child. I will now quote one of these deeds. 'Mar Istar, son of Iltani and Nadinat-Sin, have Iltani and Nadinat-Sin adopted to sonship; Akhi-Piam is his brother. When Mar Istar to Iltani his mother, and Nadinat-Sin his father, says, "Ye are not my father or my mother," he shall be sold for money; but when Iltani and Nadinat-Sin say to Mar Istar "Thou art not our son," he shall take and carry away his portion as the child of (the parents).' All the details of the law of adoption are clearly set forth here, and are in accordance with the law. The child is adopted to avoid the property going to Akhi Piam, the brother. The law as to the repudiation of adopted parents was very remarkable. When a son to his father (adopted) says, 'Thou art not my father,' they brand him, put him in fetters, and sell him for silver. The repudiation of the mother was even more severe. If a son repudiated his mother, 'they forbid him the town and drive him from the home,' and brand him on the face. Perhaps in this branding and expulsion from the community we have the origin of the 'mark set upon Cain' (Gen. iv. 15), he having been the first to violate the family laws. Here we notice the greater punishment is given to the repudiation of the mother, and also we find that in the deeds of adoption the name of the mother comes first. The sale of the youth was no doubt to recoup for his keep. The parents could not, however, so easily repudiate an adopted child. He must take his portion the same as the other children of the household. This portion was the just right, and is no doubt the origin of the claim of the prodigal son, 'the portion of goods that falleth to me' (Luke xv. 12). This portion was regulated also by law; but as the subject is one which is fully dealt with in the inscriptions, I will deal with it in a subsequent article.

Exposition of the First Epistle of St. John.

By Professor the Rev. Richard Rothe, D.D.

CHAPTER V. 9–12.

'If we receive the witness of men, the witness of God is greater: for the witness of God is this, that He hath borne witness concerning His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His own Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.'

Ver. 9. Having thus shown upon how sure a foundation faith in the Messiahship of Jesus rests, John now calls attention to the responsibility which he incurs, who, in spite of this attestation, withholds such faith. This responsibility is so great, because the witness, whose power to convince we in such a case question, is the witness of God Himself. Not to admit the validity of the witness of God, under the same conditions under which we ascribe validity to the witness of men, is an insult to God. That it is really the witness of God Himself, which in this case is in question, John does not at first prove. He says: 'If we' (according to universal custom) 'receive the witness of men' (namely, as soon as there are two or three witnesses, vers. 7, 8), 'the witness of God is greater' (more weighty, more convincing, iii. 20; John v. 36), *i.e.* we must receive the far more weighty witness of God. But it might not be evident to the reader, how the apostle could speak here of a witness of *God*, seeing that as yet he has been silent upon that point. He accordingly, in the last clause of this verse, introduces the connecting thought in the form of a proof of the assertion we have just been considering, an assertion which, without some such proof, would really be far from evident. It is really the case, he says, that the point in question here is as to the reception of a witness of God; for the witness of the Spirit, of the water, and of the blood, to the Messiahship of Jesus, is a witness of God; and, indeed this, the general summing up, as it were, of all the testimonies borne by God to the Messiahship and Divine Sonship of Jesus, is the only witness of God Himself. (Apart from the testimonies of God *to Jesus* there are in history no direct testimonies of *God Himself*.)

'This' (as in vers. 3, 4, 11, 14; John xvii. 3) refers, not to what has gone before, but to what follows; the witness, which He (God) hath borne concerning His own Son, this (and nothing else) is the witness of God. But can John with good reason regard the threefold attestation of the Messiahship of Jesus, specified in vers. 6–8, as a witness of God? Yes. The water directly involves a witness of God to the Messiahship of Jesus. So also the Holy Spirit, which bears witness to Jesus as the Lord (Rom. i. 4; 1 Cor. xii. 3, etc.), being given by God, is a direct witness of God Himself. But the blood also is unmistakably such a witness, inasmuch as the bloody death of Jesus was expressly declared by God to be a real atoning death, and consequently a real Messianic work, namely, by the resurrection and exaltation of Jesus.

In this verse John calls attention to the fact that we believe men more readily than we believe God. Considering the great difficulty which Christianity finds in overcoming the scepticism of men, we might be inclined to assume that men are far from being credulous, but are very careful before accepting any truth. But the credulity of the world goes perfectly hand in hand with its unbelief. It is precisely those who believe God that are the judicious, calm judges of human affairs, and that usually keep themselves aloof from any prevailing credulity. A main reason of our believing men more readily than God is to be found in the fact that one readily believes only that which one is fain to believe. This fact is very humbling to us. God and divine things are not desired by our heart, whereas worldly things *are* desired. We accordingly feel ourselves repelled by the former and attracted by the latter; we have no interest in assuring ourselves of God, but are rather satisfied with obscurity in respect of divine things; a God, who is only an object of probability, is more to our mind than a God who is the object of absolute certainty. Another reason is the fact that the evidence of spiritual

perception tells less upon us than the evidence of sense perception. From this we see that we are by nature flesh and not spirit. And thus it happens that, notwithstanding the clear revelation of God to us, we complain of the lack of evidence in favour of it. This complaint is at least unreasonable. God cannot reveal Himself to us with greater evidence without undoing our inmost being. A revelation of God, which should constrain us in a sensible manner to acknowledge it, is absolutely impossible. We should not hope for any such revelation. Instead of looking for a clearer revelation of God, we should rejoice that even now we are able to believe in a revelation, the witness of which is not of a sensibly constraining kind. We shall certainly be convinced some day of the truth of God by means of a sensible appearance; but then the free faith, which is becoming to our real human nobility, will no more be possible. We shall believe then, only because we can no longer avoid believing. John proceeds here upon the assumption that the witness of God is greater than any other witness. Should there be any conflict between the witness of God and the witness of men, he would turn the scale in favour of the former. This, indeed, is the only reasonable decision on the part of every one who still believes in God at all. Every other authority has to yield to Him. When we see how little this is the case with us, we may infer how little faith we have.

It is worth noting that John expressly reduces all the witnessings of God to His witness concerning Christ. In the revelation given in Christ he sees the sum and substance of all divine revelation. If anyone should be willing to admit the natural, and even the earlier historical, revelations of God as being a divine witness, but should refuse to admit this with regard to the revelations in Jesus the Son of God, he would still be without genuine faith. And yet it is a common experience that it is easier for us to believe in the preparatory revelations than in those given in Christ; and that we have frequently greater difficulty in recognising God, where He enters most clearly within our circle of vision, than where His revelation of Himself is presented to us at a distance. We are so fain to estimate the revelations of God according to our own notion of Him. But in this respect also we ought to have come of age. If we reject the witness of God concerning His Son, we should not confide in our faith in other witnessings of God, as, *e.g.*, in those given in conscience or in the world around us.

Ver. 10. The first clause of this verse belongs very closely to ver. 9, and should have been made a part of it. In order to make it perfectly clear that the witness of God, of which he has just spoken, is a reality, a real, actual witness of God, and not merely something inferred from a series of apologetic reflexions, John expressly adds: He that believeth on the Son of God hath the witness of God spoken of actually and experimentally in himself; he bears it about with him as a reality of which he has experimental knowledge, and of which, therefore, he cannot doubt. Of course, the unbeliever cannot have such an experience of this witness. What John means is certainly this: in the Spirit which he has received from God, and which dwells within him; in the Spirit, which, according to vers. 6–8, is an essential element in the witness of God, and which bears witness in him concerning Christ, and also authenticates the evidence of the water and the blood,—in this Spirit the believer has the witness of God in a real, actual manner, as the object of an experimental certainty. This at least thoroughly agrees with John's usual way of thinking (iii. 24, iv. 13). *Hath the witness in himself* must be taken in its literal sense (Rom. viii. 16). John throughout associates with faith the idea of an experience of its object. To have faith is not merely a witness, which man bears to the object of his faith; it is also at the same time a witness which man receives from the object of his faith. Herein consists the inner self-assurance of faith; seeing that every direct experience brings with it its own evidence. This peculiar nature of faith emerges in proportion as it grows and develops. In its first beginnings faith is no doubt mainly the acceptance of a witness that comes to us from without; but the element of trust, which is involved in this acceptance, contains within itself the beginning of an experience of the object of faith. This trust is due to the fact that we have been drawn to and attracted by that object; it rests upon the feeling that there is an essential connexion between us and that object. In the same proportion in which we accept this witness, our inner susceptibility to the workings of that object increases; and thus there is ever growing a self-assurance of faith, which renders it superior to all doubt.

John now calls attention to the greatness of the sin of which we are guilty, if we refuse to believe in the witness of God to Jesus. In such a case we are not merely unbelieving, but we actually make God a *liar*. 'He that believeth not God' forms the antithesis, not to the preceding 'he that believeth on the Son of God,' but to the reception of the divine witness spoken of in ver. 9. He who thus does not believe God has hereby directly accused God of falsehood, which is assuredly an outrage, for he has refused to believe in an express and solemn testimony, which, by means of a definite declaration, asserts itself to be plain truth. (John distinguishes between a solemn testimony and an ordinary statement, which does not *expressly* claim for itself the character of truth.) He who refuses to believe such a solemn testimony of God, which expressly asserts itself to be plain truth, can do so only on the assumption that, in this case, God has consciously and deliberately said what is false—*i.e.* that He has lied. Accordingly, when we consider the matter carefully, the refusal of faith in God and in His witness cannot possibly appear to us so trifling a sin as it at first sight seems. We look upon inability to believe God as something excusable, whereas it would seem outrageous to everyone to accuse God directly of falsehood. And yet, if we are guilty of unbelief, we find ourselves in the latter case. To the testimonies of God concerning His Son which were then extant, there has since been added the long series of harmonious testimonies in the whole history of the Christian Church. No calm observer can deny that the course of human affairs, which has certainly been under God's guidance, makes it exceedingly reasonable on the part of men to believe in Jesus as the Christ. If God does not desire that men should believe in Jesus, He has led them into a terrible temptation. If, therefore, we would keep the idea of God pure, we must ascribe to Him, in connexion with His preservation of the world, this aim—that the whole history of our race should lead to the recognition of Christ as the Redeemer of humanity. In treating of this argument from history, we usually adduce whatever is opposed to our faith, and overlook whatever favours it. Before, however, we consider the weight of our doubts we should satisfactorily answer to ourselves the question, how it has come to pass that this faith has taken so deep a hold upon humanity. If we do so, we shall have to confess that Christianity is not *sine numine*.

Ver. 11. Vers. 11 and 12 contain a new reason for crediting the witness of God concerning Jesus, and consequently for believing in Jesus as the Christ. This witness of God is, namely, at the same time, His witness to the fact that He has given us eternal life, and that, too, in His Son. He has done so, however, in Him alone, and therefore the possession of true life is absolutely dependent upon the possession of the Son. This thought occurs very frequently in John (i. 1–3, ii. 25, iv. 9; John i. 4, vi. 33, 68, x. 10, 28, xvii. 2, xx. 31, etc.; cf. Acts iii. 15).

We see here how highly John values that which we call Christianity. It is, according to him, the possession of an eternal life bestowed by God, and by no means merely a kind of moral illumination. It is not merely a doctrine or a hope; it is not a mere sum of new ethical motives and impulses, but a complete, perfect life. It is a life, too, that is eternal in its nature, and consequently independent of the conditions of our present physical existence; it is not directly affected by the decay of our physical natural organism. It has its real foundation in itself, because it is spiritual life. It is eternal life, which we ourselves have not begotten in us, but which God has bestowed upon us. It is also wholly dependent on Jesus, the Son of God, as its source; dependent, *i.e.* on the person of the Saviour Himself, not merely on an individual work performed by Him. It can only be received and possessed along with the Son Himself. Christianity is nothing else than a real living union with Christ; there is no such thing as a Christianity detached from Christ. We can do Christianity no worse service than to lower it from this height, in order to make it more level with the intelligence of men, and to bring it under the same categories as other religions. For then it must suffer the fate of all other religions: it must decay when once it has served its purpose, and has raised men's minds above its own standpoint. The Christian must be born again into the eternal life of Christianity, and this takes place, not by means of an idealism of the human spirit, but by faith in the historical, individual Christ. Here it is, where a lofty idealism is inseparably united with an equally definite realism.

Ver. 12. John now gives a confirmation (drawn from his own experience) of what he has said concerning the witness of God in ver. 11. Such being the witness of God, he says, he (and only he) that

hath the Son hath really this eternal life. So true is it that God has given us eternal life, and that He has given it to us in a specific and exclusive manner in His Son (ii. 23). One cannot have fellowship with Christ without at the same time having the life. The apostles were the first to pass through this experience. In attaching themselves confidingly to Christ, they experienced a transformation in their own inmost life which made them conscious of their previous state of existence as being death, and of their present state of existence as being life that was real and in itself imperishable. This fact is constantly repeated when we come into contact with Christ; and this would of itself compel us to acknowledge that there is in Christ Himself such a fountain of eternal life as can be only in God Himself. Only the end of the world's history will give a perfectly unambiguous objective decision of the controversy between Christ and the unbelieving world. Whenever humanity attaches itself to Christ it will really be born again to perfect eternal life.

The assertion that 'he that hath not the Son of God hath not the life,' even the unbeliever should readily acknowledge. He cannot deny that he has not the life, that his condition is not one satisfying in itself; nor can he deny that he cannot see how his condition is naturally to become one more satisfying. This, indeed, he does not deny; but he does deny that this is owing to the fact that he does not have the Son of God; and to convince him of this is impossible to human power by itself alone. Nevertheless all Christians must endeavour to do so as far as they are able, and more especially by manifesting in their own manner of living that they are continually entering into the fuller possession of such a life. For if faith in Christ is what characteristically distinguishes them from the world, the reason of the characteristic difference in their way of living must be sought therein. The more we are surprised that men do not comprehend that the reason of their dissatisfied condition is to be found in the fact that they do not attach themselves to the Son of God, we must all the more feel ourselves stirred up to let this true eternal life be made manifest by means of our whole existence. This convinces the world more than our reproaching it for its unbelief.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Meekness in Trial.

'The cup which My Father hath given Me, shall I not drink it?'—John xviii. 11.

This incident shows how the world meets suffering, and how Christ meets it. Peter, an untamed Christian, resents an injury speedily. On a slight he will clap his hand to his sword, and on somewhat greater provocation will aim a blow at his enemy's head. Christ exemplifies His own teaching on the Mount. Though Peter's conduct seems at first to be stronger and more manly, the longer we think of it the nobler does Christ's example seem. Peter is like the cur which bites the stick with which it is beaten. Some evils are conquered by suffering rather than resisting them.

I. Every Life has some Indignity to Suffer.—See the dumb animals that pass along the streets. Think of the slavery and cruelty of heathen lands. Remember the poor in our own land, who hardly dare call their souls their own. Bullies and tyrants are to be found in most schools, workshops, and many homes. How many there are who chafe under tyranny, and are galled by the yoke! Every Christian has to bear some portion of that contradiction of sinners of which Christ bore so much.

II. Yet such Experience can be likened to no more than a Draught.—A cup is but as much as can be drunk at one time. The word 'cup' is used to express one's experience. 'In the hand of the Lord there is a cup . . . the dregs thereof all the wicked of the earth shall drink them.' 'Take the wine cup of this fury at my hand.' There is also the 'cup of salvation,' and the 'cup of blessing.' The experience referred to under the image of a cup is oftener sorrowful than joyful. The blessing of life is a *well*, or a fountain of living water. Peace is spoken of as a

river. Bitter as the draught of suffering may be, its quantity may be measured and exhausted. It is our 'light affliction, which is but for a moment.' Even Christ, who suffered so much, was not always enduring indignity. We may expect slander, ridicule, unkind censure, cold looks, and insult, and even if it be lifelong, life is but short.

III. The Cup is of the Father's providing. —'The cup which My Father hath given Me.' 'To you it is given in the behalf of Christ—to suffer for His sake.' An enemy presents the cup, but it is of the Father's providing. Jews and Romans accomplished Christ's ignominious death, yet all things happened 'that the Scriptures might be fulfilled,' *i.e.* that the Father's expressed will might be done. We may therefore be sure that it is given in love. The infant has received nothing from the parent's hand but what its dim intellect could recognise as good. When it is sick the same hand gives a bitter draught. It is a shock to the infant's confidence, and when the action is repeated it looks up with eyes big, reproachful, and full of tears. We are all before God but babes with dark and ignorant minds, and such suffering makes us reproachful and questioning. Yet the Father is wise, for all these things work together for good.

IV. Its Acceptance is Voluntary.—Christ might have longed for one single moment to assert His authority, and thus deliver Himself. How hard it must have been to hear the taunt, 'If Thou be the King of the Jews, save Thyself.' And you, Christian, have to bear the same. You will be insulted by those who would fear your anger, if you were not a Christian. Look at two pictures, and say which example you will follow. First, see blind Samson, the sport of the merry Philistine lords. How smothered revenge eats up his heart! Hear his prayer, 'O Lord God, remember me, I pray Thee, and strengthen me, only this once, that I may be at once avenged of the Philistines for my two eyes.' Next, see the gentle Saviour, crowned with thorns, bound, buffeted, and spit upon, and hear His resolve: 'The cup which My Father hath given Me, shall I not drink it?' The true Christian has ever followed Christ's example.

Whittier tells of a slave auction, where a woman was put up with this special recommendation that she was a 'good Christian'—

> A Christian up for sale.
> Wet with her blood your whips, o'ertask her frame,
> Make her life loathsome with your wrong and shame,
> *Her* patience shall not fail.
>
> A heathen hand might deal
> Back on your heads the gathered wrong of years;
> But her low, broken prayer, and nightly tears,
> Ye neither heed nor feel.

To retaliate is to frustrate God's purpose. To bow, the part of filial obedience.

The Despised Saviour.

'He is despised and rejected of men.'—Isa. liii. 3.

To all God grants some dim vision of what He intends man to be. The holiest men have had the clearest glimpses of that character. One nation was separated to keep the ideal before the world. The majority corrupted the representation, but some prophets saw it clearly.

I. God's Ideal for Man, and its Realisation in Christ.—The majority thought He would be another Solomon, David's greater son. The prophet saw that He would be a Sinless Sufferer; what it had been intended that the nation should be, that the Suffering Servant would be. The voice of God, which set forth the ideal by the lips of prophets, now speaks through our own highest desires. The life it declares corresponds with the life here sketched. If with that pen portrait in our hands we journey down the ages, we shall never find its original until we stand on that hot summer's morning before the prætorium, and hear Pilate's words, 'Behold the Man!'

II. The World's Reception of the Revealed Ideal.—Pilate has brought Him forth that His suffering may excite their pity, but His pure and loving life has made them relentless in their hate. There is no beauty that they should desire Him. Barabbas, the bold and reckless, is the people's choice. While boon companions crowd round him, cold looks and scornful smiles are reserved for Christ. Christ had headed no revolt against the powers that be, and therefore He was not popular. Political emancipation is more popular than spiritual. The path of righteousness ends on Calvary; its crown is one of thorns, its throne a cross.

III. The Meaning of the Revelation of

THIS IDEAL.—The world says, Blessed are the wealthy, the powerful, the great, and the wise. Christ says, Blessed are the poor in spirit, the pure in heart, the meek, the mourners, the persecuted. At first we pity Christ, and reserve our indignation for His persecutors. But He was the least pitiable of all that group. Pilate was a pitiable victim, the people were pitiable because carried away by passion, and the priests by desire for revenge. The greatness of apparent weakness is here revealed. Yet we despise weakness.

Here is a dramatic representation of weighty decisions made every day in human hearts. When we choose ease and worldly glory in preference to holiness and self-denial, we despise and reject Christ. Here our choice is seen worked out to the bitter end. This is a revelation of the meaning of sin.

IV. THE EFFECT OF THIS REVELATION.—The world can never forget that spectacle. In the dark ages, when the Bible was a hidden book, a representation of this scene was to be found in every Church. Though obscured by superstition, the ideal was still held up, and was still moulding the minds and stimulating the holy endeavours of men. In an open Bible we have the ideal more truthfully set forth.

The love there revealed has been the constraining motive which moved apostles to preach, martyrs to suffer, missionaries to forego the joys of home, and humble men and women to labour in countless ways to advance the interests of Christ. His patience shames our murmuring: His burning love to us kindles our love to Him.

The Power of Silence.

'But Jesus yet answered nothing, so that Pilate marvelled.'—MARK xv. 5.

IT would at first seem as if noise and speech were more powerful than silence. The strong wind rends the mountain and breaks the rocks in pieces; the raging fire consumes cities, and the earthquake swallows towns; and a casual word brings years of untold misery. James compares the power of the tongue to the power of fire amongst wood. Undoubtedly, for evil, speech is powerful. The pulpit and the Sunday school bear evidence of its power for good. Yet one who has stood in the house of mourning while grief is fresh, has realised as no other can the impotence of speech.

The sayings of Jesus have been powerful for good. His silences are not less significant. To the pleading of the Syro-Phœnician woman He answered never a word. At another time He stooped and wrote on the ground that He might preserve silence amid many accusations against the woman who was a sinner. Before Caiaphas He held His peace; and when Pilate had scourged Him, He 'yet answered nothing.' 'As a lamb before her shearers is dumb, so He opened not His mouth.' These were golden silences.

I. SILENCE SPEAKS OF POWER OVER SELF.—It exhibits such power. Pilate, boasting of his power, is nevertheless sent into a helpless panic by a threat of reporting him to the Emperor. Christ knowing that a word could bring legions of angels to His aid, yet holds His peace. Not a word will He speak in self-defence. Had there been a sick child to be healed, a bereaved woman to be consoled, or hungry crowds to be fed, those words of power would not have been withheld.

When we are unjustly accused, what torrents of words find utterance, either to abuse our enemy or to justify ourselves! We cannot conceive of Christ as engaged in an angry altercation with Pilate.

Silence aids power over self. It has been said that to confess a feeling intensifies it. We say it is as well to speak evil things as think them. But to speak them is to provide material for evil passions to feed upon. There could be no more profitable exercise in self-denial than the cultivation of the grace of silence, remembering Him who, when He was reviled, reviled not again. And since all speech cannot be avoided, let us refrain from speaking of our virtues, or of the faults of others.

II. SILENCE IS POWERFUL IN REPELLING ATTACKS.—Before the high priest, gnashing his teeth, and shrieking about blasphemy, Christ is silent, with the consciousness of innocence. In refuting a slander, silence is often the only possible defence. Though the slander be killed and buried, dug up, burnt to ashes, and scattered to the winds, yet it will soon reappear in all the vigour of its youthful days. The only way is to

live it down. Had Christ answered, His words would only have been provocative of fresh blasphemy.

III. Silence is Powerful in Winning an Enemy.—The silence of Christ frightened Pilate, and made him fear lest the claims of Christ should be true. Hence the empty farce of washing his hands. He afterwards desired to release Him, and would have done so had he been a stronger man.

The Church has won the world by the same method; though persecuted she has never retaliated. (Though, alas! she has persecuted her own sons.) Many have been won by the foolishness of preaching, but only because the silent testimony of a holy life has confirmed the preached word.

And silence will regain a lost friend. When Peter lost his devotion to Christ, instead of upbraiding him, Christ only turned and looked upon him. That eloquent silence was more powerful than torrents of scathing denunciation.

Love's Masterpiece.

'While we were yet sinners, Christ died for us.'—Rom. v. 8.

This is the greatest example of love that ever was known. Paul compares it with the greatest conceivable human love, of which history supplies several instances. There does not, however, appear to be an instance of one dying for an enemy. The greatest human love will seem, in comparison with the love of Christ, as a star beside the sun.

I. Christ best knows what Love is.—'God is love,' that is His nature, and Christ is the expression, the express image of that love, the Word of God. Through all eternity the Father has loved the Son, and the Son the Father. The deeper the nature of the lover, the greater the love of which he is capable. This Divine Lover has fathomed the utmost depths of love.

II. To Die for Another is the Highest Expression of Love.—Christ Himself testifies, 'Greater love hath no man than this, that a man lay down his life for his friends.' There is nothing more that he can do. Love to Christ is capable of no more striking display than martyrdom. To give one's wealth, time, toil, knowledge, skill, implies much love; but these things leave a possible sacrifice still unmade. When life itself is given, everything is given with it. This sacrifice includes all others. It is the whole of which they are parts.

III. The Disparity between the Lover and the Object of Love makes this the Supreme Instance of Love.—It is this feature which excites Paul's comment. To give one's life is to give one's all; but what an 'all' Christ's life was. Malachi complains that the Jews expressed their devotion to God by presenting to Him all their diseased and ill-favoured animals in sacrifice. They gave their worst to Him who had bestowed so many benefits on them. Christ gave His best to those who had injured Him the most.

He was also the Holy One dying for the sinful and degraded. It is precisely here that our love usually fails. We cannot love the degraded. It is hard enough to be self-sacrificing for the poor and ignorant, but to do so for the wicked is well-nigh impossible.

IV. It is this Aspect of Love which Awakens the Christian's Deepest Love to His Saviour.—Paul marvelled that Christ should love him, 'the chief of sinners,' one who persecuted Him, and His disciples. Only self knows the sin of self. No stranger understands our heart's vileness. The marvel to *me* is that Christ should love *me*—

> And from my smitten heart, with tears,
> Two wonders I confess,—
> The wonder of His glorious love,
> And my own worthlessness.

V. This Love is at once the Motive for, and the Example of, all Christian Love to Others.—Christ's love for us is greater than any we can entertain for others. Gratitude to Him will enable us to love those whom He loves. He counts all such love as shown to Himself.

The Christian is an imitator of Christ. Before the time of Christ, only lower standards of love were acknowledged as obligatory. No lower standard can now be accepted since this has been revealed. Oh that we might have the spiritual insight to understand the length, and breadth, and depth, and height of this love which passeth knowledge!

Contributions and Comments.

The Sinaitic Palimpsest and the Curetonian Syriac.

The gratitude of New Testament students and of textual critics is due to the two scholarly and adventurous ladies, who, in the year 1892, discovered in the Monastery of St. Catharine, on Mount Sinai, our second known copy of the Curetonian Syriac. Of this discovery they have given an account in their interesting little book, entitled *How the Codex was Found.*

And now at length, under the auspices of three distinguished Syriac scholars,[1] and with an Introduction by Mrs. Lewis, the discovery has been given to the learned world. It issued from the Cambridge University Press in October last, in a handsome quarto volume.

Students and textual experts will doubtless for some time to come study this invaluable 'find' with the closest attention, and will consider and discuss the many important questions which it suggests, such, for instance, as—What type of Greek text underlies the Syriac? What support does it lend to rival theories as to the 'true text'? What is its relation to the Curetonian Codex? What is its relation to the Peschito? What is its intrinsic character? and many other questions which will be obvious to critics.

Any hasty conclusions on these and kindred points are, of course, strongly to be deprecated, and everyone will feel that it would be premature as yet even to discuss them. My object in the present paper is merely to draw attention to an important matter which will demand a large place in any discussion of the character of the newly-found Palimpsest, namely, the *differences* between its readings and those of the Curetonian. In the following pages the Curetonian will be referred to under the usual sign Sc., and I shall venture to describe the Sinai MS. as the 'Lewis Palimpsest,' indicating it by the sign Lp.

It does not require a very extended comparison of the two MSS. to perceive that they are closely allied; their agreements in many places are continuous and remarkable, and there is no reason to dissent from the view of the scholars who have laid us under such obligation by their labours in publishing the Palimpsest, that it is another representative of the Curetonian version, and that, *on the whole*, it exhibits a text very different from that of the Peschito.

When, however, this fact has been clearly recognised and stated, it is of equal importance to point out that the readings of the two MSS. constantly differ, and frequently in a remarkable way. Of this I can speak with certainty, having made a careful collation of all the differences between Sc. and Lp.[2] In fact, the variations of reading between Sc. and Lp. are much more important, and more numerous than those which, so far, are known to exist between any two MSS. of the Peschito. On this latter point much interesting information is given by the Rev. G. H. Gwilliam, in *Studia Biblica*, vol. i. Within the limits of the present paper it is, of course, impossible to enter into the details of these variations, I must confine myself to touching upon the matter generally.

Sc., as is well known, is fragmentary, and does not contain the whole Tetraevangelium, and the same is the case with Lp., though happily many portions wanting in Sc. are extant in Lp., so that the two together supply us with the greater part of this version of the Gospels. Still, the character of the two MSS. is so different that we cannot safely argue from any extant portion of the one as to what was probably the reading of any portion now wanting in the other.

This difference of character I shall now proceed to speak of generally and briefly.

1. There are, of course, numerous variations between Sc. and Lp., due merely to the usual errors of scribes, and which are consequently of no textual importance—their explanation lies upon the surface.

2. There is a class of variations merely orthographical which occur indiscriminately in the two MSS.

3. There are variations of minor importance, such as transpositions in the order of words, and the substitution in the one MS. of a word different from, yet practically synonymous with, a word occurring in the other,—changes which, as a rule, make no appreciable difference to the sense, and which,

[1] One, alas! Professor Bensly, now dead.

[2] This collation I hope to publish.

perhaps, in most cases are not to be ascribed to any fundamental difference of text.

4. But when all such differences have been collected and set on one side, there remains a large body of variations which have a most important bearing on the character of Sc. and Lp. respectively; on the question of their interdependence, and of their relation to the Peschito, and also to the Greek text. Merely to enumerate these variations would, of course, far exceed the limits of this paper. It must be enough here to indicate some of the more salient points which my collation of the two MSS. seems to make prominent.

1. Speaking generally, the text of Sc. is, *on the whole*, fuller than that of Lp. As an illustration of this I make the following rough, but perfectly satisfactory test: I take every tenth page from 10 to 80—eight pages—of my collation of differences, and it appears that on each page the number of words in the Sc. readings exceeds the number in the corresponding Lp. readings. The sum total on the eight pages for Lp. is 338 words, for Sc. 447. If a comparison were made of the readings on eighty instead of on eight pages, the difference would be still more striking. This fact, that Lp. as against Sc. is *inclined to omit*, is of great significance, and can, of course, be accounted for in more ways than one. It may, *e.g.*, be argued that Sc. exhibits a redundant text, full of interpolations and additions from which Lp. is free, and consequently that Lp. more truly represents the original of both. On the other hand, it may be contended that Lp. exhibits a 'reformed' text, and omits much that the original of both contained. One point, however, seems to me certain, that many omissions of Lp. are accidental merely, for the MS. does not appear, on the whole, to have been very carefully written.

It must, however, be understood that there are not a few important places where Lp. is fuller than Sc., although the rule is the other way.

2. The problem of the relation of our two MSS. to the Peschito is one of great interest, and its determination one of much difficulty, and any hasty conclusions must be avoided. I have carefully compared throughout the variations between Sc. and Lp. with the corresponding Peschito readings, using the *editio princeps* of Widmanstadt, and the result is, that while in many cases the Lewis Palimpsest agrees with the Peschito against the Curetonian, in a somewhat greater proportion of instances the reverse is the case. Thus, taking the test of the eight pages referred to above, it appears that in those pages Sc. and P. agree against Lp. some 70 times, Lp. and P. against Sc. some 55 times. In the majority of instances, where Lp. omits important passages or verses, Sc. and P. unite in opposing the omission. It need hardly be added that there are, of course, many variations of reading between Sc. and Lp., where the Peschito reading agrees with neither.

3. Although I do not wish to be understood to be expressing a definite opinion, which at present would not be warranted, it may yet be said that my collation of Sc., Lp., and the Peschito in *their points of difference* does not, so far, seem to lend any support to the theory that the Peschito is a revised form of Sc. This opinion, as is well known, is held by many eminent critics; it is, however, denied by others, including the late Dr. Scrivener, and such an expert as the Rev. G. H. Gwilliam. My own study of the matter leads me to follow the latter authorities, and with them to deprecate the application of the term 'Old Syriac' exclusively to the Curetonian, as though the relation which exists between the Vulgate and the old Latin had been *proved* to exist between the Peschito and Sc. We may indeed all allow that Sc. is an 'old' Syriac, but it is a very different thing to maintain that the Peschito is not also an old Syriac, or to assert that it is the textual descendant of the Curetonian. Whether the Peschito is in any degree a revised text is, of course, a totally different question. I venture the opinion that when the peculiar character of the Lewis Palimpsest comes to be known and studied, not a few who now hold Sc. to be the textual predecessor of the Peschito will be led to doubt the validity of that opinion.

4. One other point may be briefly noticed in concluding. In studying the character and genealogical relations of a MS., it is of importance to notice its division into paragraphs and the position of its principal stops. My collation has revealed the fact that in this the two MSS. differ more than 80 times; and when a comparison is made with the corresponding places in the Peschito, it appears — according to Widmanstadt's edition— that in not quite half the number of cases the paragraph divisions and principal stops of Sc. agree with those in the Peschito against Lp., and,

consequently, in a slightly larger proportion of instances the reverse is the case. There are some few places where Sc. and Lp. differ in their paragraph arrangements where the Peschito agrees with neither. ALBERT BONUS.

Alphington, near Exeter.

Dr. August Dillmann and Dr. Budde.

I HAVE received from Professor Budde of Strassburg a characteristically courteous letter, in which he demurs somewhat to my description of him as belonging to the 'extreme left on Old Testament subjects' (see THE EXPOSITORY TIMES, vol. vi. p. 249). In the interests of truth and in mere fairness to this great German scholar, I am glad to take this opportunity of correcting a possible misunderstanding of my words. Dr. Budde believes in the divine revelation of the Old Testament as strongly as Dr. Dillmann did. He is as opposed to the school of rationalists and naturalists as any man can well be. But, tradition as such, he takes as settling no question, and in his critical position he sides with Kuenen and Wellhausen as against Dillmann, though, as I attempt to show in my third article, the divergence between Dillmann and the others is not of extreme moment. Dr. Budde's interesting letter gives new emphasis to the contention made by me in my third article, that we should make a sharp difference between a man's critical opinions as to the Old Testament and his religious opinions. T. WITTON DAVIES.

Nottingham.

The Post-Exilian Period.

IT seems that one or two brief notes might render more useful Mr. Elsworth's carefully drawn up table of the historical setting of the post-Exilic period of the Old Testament.

The dating of Zechariah, chs. ix.–xiv., about the year 479 B.C., is certainly very disappointing. It is extremely difficult to understand why it should be dated about that time at all. It cannot be supposed that a return to the old view of a single author is suggested. The differences in matter and style are too great and accentuated for that. Chapters ix.–xiv. stand by themselves. Some indeed would divide them, and allow a dual authorship.

The critical treatment began with Mede (1653), who suggested that chs. ix.–xiv. were the work of an older anonymous prophet. In this he was followed by Hammond and Whiston. In 1784 B. G. Flügge wrote to show that chs. ix.–xi. and chs. xii.–xiv. were two independent prophecies, independent both of chs. i.–viii. and of each other; chs. ix.–xi. he dated before 722, while chs. xii.–xiv. are later than 722.

Ewald showed that ch. xiii. 7–9 formed an integral part of chs. ix.–xi. Hengstenberg pointed out that in many details Zechariah ix.–xiv. was dependent upon Jeremiah and Ezekiel. Still Ewald, Bleek, Hitzig, Reuss, Orelli, and Riehm maintained that chs. ix.–xi. were the work of a native of Judah, and a contemporary of Isaiah himself; while chs. xii.–xiv. are placed somewhere between 609 and 586 B.C. by Knobel, Schrader, Bleek, Ewald, and Riehm. These views are still held by many.

Kuenen endeavoured to show that chs. ix.–xi., together with xiii. 7–9, form an old prophecy perhaps of the eighth century, but which was rewritten and much modified in the fourth century.

It was Eichhorn who first derived Zechariah ix.–xiv. from the time of Alexander the Great. In this he was followed by Gramberg and Vatke; these critics are only now receiving the attention they deserve. For now Stade, with whom Cheyne seems to agree, appears as Eichhorn's successor, and clearly shows that chs. ix.–xiv. are the work of one author, who does not seem to have been a prophet, but a student who busied himself in the various branches of the later Jewish apocalyptic who wrote about 280 B.C., during the battles of the successors of Alexander.

Cornill deals at some length with this question, laying especial stress on the author's reproductions of Jeremiah and Ezekiel. His analysis is searching. The extraordinary statement that the names of the idols, the prophets, and the unclean spirit shall be driven out of the land, cannot come from a contemporary of Jeremiah. The work of righteousness of such a notion as ch. xiv. 16–19 and the conception of holiness contained in ch. xiv. 20–21, cannot be pre-Exilic.

The manner in which the house of David is mentioned appears to indicate that that house had ceased to reign. The prevailing idea of this

portion is a storm of all the nations against Jerusalem; such an idea is unknown with pre-Exilic prophetic writings, 'After the Exile, fancy dealt in general coalitions of God knows what peoples against the New Jerusalem' (Wellhausen). Similarly, Cornill, following Stade, argues conjointly in favour of a late date for chs. ix.–xi.; the northern kingdom is destroyed; the Greeks are mentioned as a world power and Israel's most formidable antagonist. Many Jews were living in exile among the Greeks. Josephus relates that many Judahites were taken captive to Egypt by Ptolemy Lagi; indeed, from that time till 281 Palestine seems to have formed a happy hunting-ground for the successors of Alexander's generals. Egypt is the Egypt of the Ptolemies, Assyria the Syria of Seleucidæ.

Dr. Driver seems to think that the 'three shepherds,' the 'one month,' and passages such as ch. ix. 10, xi. 14, are very difficult of explanation if the prophecy is post-Exilic. Certainly Stade's explanation of the three shepherds as signifying the Babylonian, Persian, and Macedonian, or the Assyrian, Babylonian, and Persian kingdoms, is unsatisfactory. Stade frankly admits he cannot explain the 'one month.' Wellhausen suggests that the passage refers to a rapid succession of high priests, such as we know occurred during the last decade before the outbreak of the Maccabæan revolt. In any case the text is corrupt, as Wellhausen has pointed out. Chapter xi. 4–17 is an imitation of Ezekiel xxxiv., while ix. 10 only shows that the restoration of Ephraim was a chief part of the writer's Messianic hopes. Indeed the arguments for the time of Hosea and Isaiah are satisfied by a reference to the Grecian period. Wright, though maintaining the traditional view, says, 'If the date of the book were to be determined by clear references to facts of history, it would have to be designed to a period not earlier than the time of the Maccabees.'

Upon the whole the Grecian period, however, seems to satisfy the facts of the case.

It is hardly necessary to remark that the Books of Ezra and Nehemiah do not present a thoroughly consistent view of the events of the Restoration period (Cheyne). It appears impossible to work together the details given by Ezra, Nehemiah, Esther, and the Chronicles in any satisfactory manner.

There is no doubt that an opportunity of return was given by Cyrus, but it is probable that uncommonly few of the exiles took advantage of this kind permission. Recent investigations have proved conclusively that neither the temple nor the walls of Jerusalem were reared up by the exiles. Those rebuildings are the work of the portion of the people who were not led away captive. Even in 445, Nehemiah found no returned exiles in Jerusalem, and the walls at that time were certainly not built. Not till 432 were there dwelling in Jerusalem exiles in any considerable number. In conclusion, may I be allowed to draw the attention of the readers of THE EXPOSITORY TIMES to a notable article by Canon Cheyne in the February number of the *Expositor*. Much that is helpful will be found briefly stated there.

ANDREW GRAY.

Dalkeith.

Index to Modern Sermons.

(*When the page is not given, the volume has an Index of Texts.*)

MATTHEW.

ix. 27.—Christian Treasury, xxii.
ix. 27–30.—Price (A. C.), Fifty Sermons, iii. 241.
Spurgeon (C. H.), Sermons, vol. xxiii., No. 1355.
" " " vol. xxvi., No. 1560.
ix. 27–31.—Macdonald (G.), Miracles of Our Lord, 101.
Parker (J.), Inner Life of Christ, ii. 97.
ix. 28.—Hook (W. F.), Sermons on the Miracles, i. 288.
British and Foreign Evangelical Review, xxxvi. 23.
ix. 28–30.—Stier (R.), Words of the Lord Jesus, i. 414.
ix. 29.—Fairbairn (A. M.), Studies in the Life of Christ, 163.
Gresley (W.), Practical Sermons, 61.
Treasury (New York), x.
ix. 30.—Macdonald (G.), Unspoken Sermons, iii. 182.
Matheson (G.), Searchings in the Silence, 26.

MATTHEW.

ix. 30.—Christian World Pulpit, xxvii. 81 (Benson).
ix. 32–34.—Expositor, 4th Series, vi. 272 (Chadwick).
ix. 32–35.—Parker (J.), Inner Life of Christ, ii. 106.
ix. 33.—Hook (W. F.), Sermons on the Miracles, i. 306.
ix. 33–37.—Sunday Magazine, 1891, 421.
ix. 35.—Fairbairn (A. M.), Studies in the Life of Christ, 162.
Kingsley (C.), The Water of Life, 18.
Liddon (H. P.), Sermons, iv.
M'Cheyne (R. M.), Additional Remains, 157.
Christian World Pulpit, xx. 81 (Liddon).
Church of England Magazine, lxxii. 272.
ix. 35–38.—M'Cheyne (R. M.), Additional Remains, 157.
Homiletic Magazine, viii. 354 (Dieffenbach).
ix. 36.—Fairbairn (A. M.), Studies in the Life of Christ, 162.

MATTHEW.

ix. 36.—Hughes (H. P.), Social Christianity, 3.
Munger (T. T.), Freedom of Faith, 131.
Murray (W. H.), Fruits of the Spirit, 290.
Spurgeon (C. H.), My Sermon Notes, iii. 24.
Trench (R. C.), Studies in Authorised Version, 124.
Vaughan (C. J.), Family Prayer and Sermon Book, ii. 132.
Christian World Pulpit, ix. 305 (Maclaren).
,, ,, ,, xxvii. 81 (Benson).
,, ,, ,, xxxix. 193 (Lang).

MATTHEW.

ix. 36.—Expositor, 1st Series, iv. 30 (Winterbotham).
Expository Times, i. 171.
Good Words, 1867, 399.
Homiletic Magazine, vi. 18.
Homiletic Review, xxi. 514.
Homilist, vii., xxvi.
Penny Pulpit (New Series), iv. 273.
Preacher's Monthly, x. 121.
Sermon Year-Book, i. 350 (Lang).
ix. 36, 37.—Contemporary Pulpit, 1st Series, iii. 177 (Benson).

Point and Illustration.

Total Depravity.

Studies in Theology (HODDER & STOUGHTON).

WHAT it means is not that every individual is as bad as he can be, a statement so transparently absurd that it should hardly have been attributed to anyone, but that the depravity which sin has produced in human nature extends to the whole of it. There is no part of man's nature which is unaffected by it. I repeat what I said before, that man's nature is all of a piece, and that what affects it at all affects it altogether. When the conscience is violated by disobedience to the will of God, the moral understanding is darkened, and the will is enfeebled. We are not constructed in water-tight compartments, each of which might be ruined while the others remained intact; what touches us for harm, with a corrupting, depraving touch at a single point, has effects throughout our nature none the less real that they may be for a time beneath consciousness. This is the doctrine of sin as a state which answers to the experience of religious men. At a primitive stage of advancement, indeed, just as in childhood, men repent of what they have done; but at a more mature stage, they repent of what they are. At first they feel that they must make amends; but when they come to know themselves, they feel they must be born again. 'Oh, for a man to arise in me, that the man I am may cease to be!' That is the prayer which answers to a true consciousness of the extent of human depravity; and it is justified by the words of our Lord Himself about the necessity of the new birth. JAMES DENNEY.

'That ye faint not.'

Studies in the Christian Character (LONGMANS).

I HAVE heard of a young officer who, as he went for the first time under fire, as he felt that wholly strange demand on a man's courage which comes as the bullets fly around him, and he sees men close beside him fall and die, was on the point of breaking down. It seemed almost impossible for him to go on; and for a moment he faltered, visibly irresolute. An old officer saw what was happening; he just put his hand on the lad's shoulder: 'Oh no,' he said, pointing forward, 'there's your way, you know,' and the man's whole career was saved. FRANCIS PAGET.

Duty.

The Christian.

THAT word *duty*, which so often comes out from the lips of Christians, ought, in one sense, to be banished for ever from our terminology. It does not exist in the Bible; that is quite certain. That is a solemn assertion to make. But you will remember there are only two passages in the New Testament where it occurs,—one in Luke xvii. 10 and the other in Romans xv. 27, in which we have the verb 'we ought'—that is, we find ourselves bound; we are morally constrained. That is what every soul must feel who has received the blessings which are in the Lord Jesus Christ for us. As in the fifth chapter of this Epistle we read, 'The love of Christ constraineth us,'—shutteth us up, and driveth us on by a grand necessity. But it is not the duty of drudgery; it is the duty of delight and of love. In Eccles. xii. 13, where we are told, 'This is the whole duty of man,' the word 'duty' is inserted. It ought to read, 'This is the whole of man'; meaning, of course, that until a man comes to see that he is to 'fear God and keep His commandments,' he is not a man in the truest sense of the word. It is not a duty in the sense of compulsion; it is a delight to a man.

H. W. WEBB-PEPLOE.

Witness-Bearing.

Studies in Theology (HODDER & STOUGHTON).

SELF-EMPTYING is an essential condition of it; no man can bear witness to Christ and to himself at the same time. *Esprit* is fatal to unction; no man can give at once the impression that he himself is clever, and that Christ is mighty to save. JAMES DENNEY.

Lost Hours.

St. Nicholas.

'I SAY good-night and go upstairs,
And then undress and say my prayers
Beside my bed, and then jump in it,
And then—the very nextest minute,
The morning sun comes in to peep
At me. I s'pose I've been to sleep,
But seems to me,' said little Ted,
'It's not worth while to go to bed.'

SIDNEY DAYRE.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE article that will be most read and best remembered in *The Critical Review* for April, is Professor Macalister's estimate of Professor Flinders Petrie's *History of Egypt*. He points out that the book (of which this is the first volume) is 'designed for the student rather than for the general reader,' and that 'the subject is treated with a fulness of detail which would scarcely be appreciated by the latter class.' And so he himself proceeds to meet the needs of 'the latter class,' and gives them a very fair account of the matter within the space of four octavo pages.

He tells the general reader how ancient is the inhabitant of Egypt; that we have abundant evidence of his existence there more than 7000 years ago; and that even when he came into Egypt (which he probably did across the Red Sea from Southern Arabia), he found one, if not two races settled in the land already. He does not happen to record Professor Petrie's date for Menes the first Egyptian monarch; but he puts Seneferu, one of the Pyramid builders, down at *about* 3998 B.C.—which must surely be also about 4000. He disappoints the general reader by recording Professor Petrie's opinion that the Sphinx is, comparatively speaking, 'a new woman,' and a foreign importation even then. And he proceeds to emphasise Koheleth's maxim regarding the antiquity of all novelty, by quoting the example of an ancient Egyptian woman who was the well-beloved wife of three successive kings, although one of them *reigned* twenty-nine years, another sixty-three, and the third sixty-six. Altogether, he gives a most entertaining bird's-eye view of the History of Early Egypt within his four pages, and even has time to bestow some well-merited praise on the distinguished author of the volume.

And just about the time that Professor Macalister was writing his appreciation of Professor Petrie's book, Professor Petrie himself was writing his famous letter to the *Academy* which announced the discovery of a wholly new race of men in Egypt. The letter may be found in the *Academy* of April 20th. But there is very little of it, and even very little in it. What is in it (together with a little more about Professor Petrie himself) is well stated in the following Note from the *Record*: 'Professor Flinders Petrie must now be acknowledged as the undoubted leader of the younger school of English Egyptologists, and it must also be owned that he has gained this position for himself by dint of hard and continuous work, and by a judicious exercise of his powers of organisation. Mr. Petrie writes books, trains disciples, excavates, superintends the excavations made by others, and organises exhibitions and meetings in furtherance of the science to

which he has devoted himself. His works already nearly fill a column in the catalogue of the British Museum. He is at present engaged in writing a *History of Egypt*, which will tell us all that is known of the land and its people from the earliest times. We know the interest he took in the unearthing of that wonderful ancient library which is now known by the name of the Tell-el-Amarna tablets, and his recent little book, entitled, *Egyptian Tales, Translated from the Papyri*, has also been read with a considerable amount of interest by many.

'But all his past exploits have suddenly been eclipsed by the announcement just made by him that an entirely new race has been discovered in Egypt by the joint researches of himself and of Mr. Quibell, who works under the auspices of the "Egyptian Research Account." There is absolutely no doubt about the main facts of the discovery. The newly-unearthed remains and implements differ entirely from all that is known of the Egyptians themselves. "Their pottery," to use Mr. Petrie's own words, "their statuettes, their beads, their mode of burial, are all unlike any other in Egypt; and not a single usual Egyptian scarab, or hieroglyph, or carving, or amulet, or bead, or vase has been found in the whole of the remains in question." It is at present supposed that these newly-found archæological treasures belong to about the year 3000 B.C., but no one is as yet able to tell who these people were. Is it a Semitic race we are suddenly called upon to deal with, or were they of an Aryan stock? Did they enter Egypt from some other part of Africa, or did they come across the sea? We shall, no doubt, ere long have a handsome volume in our hands, adorned with numerous illustrations, which will, at anyrate, try to answer these as well as various other questions that might be asked.'

To the 'Gentile' reader the things of most interest in the *Jewish Quarterly Review* for the current quarter are the Critical Notices. There are three of them—(1) a criticism of Mr. Charles' *Ethiopic Version of the Book of Jubilees* (Clarendon Press), by Professor Margoliouth; (2) a longer estimate of Dr. James Drummond's *Hibbert Lecture* (Williams & Norgate), by Mr. Joseph Jacobs; and (3) a still longer notice of Friedländer's *Zur Entstehungsgeschichte des Christentums*, by Mr. F. C. Conybeare.

Professor Margoliouth's short notice has all the surprise and pleasure of the most finished literary work. To Mr Charles it must be peculiarly grateful to have his scholarship thus commended by one who knows so well, and says so well what he knows. But to us it is gratifying also, even to all of us. For Ethiopic is, as Professor Margoliouth says, 'a somewhat out-of-the-way field of learning.' Its students must always be few; its able editors fewer. And after 'the strange mortality that raged among Ethiopic scholars last year,' it cannot but be pleasing to know that there is one in our midst whose scholarship is so reliable. For even Ethiopic is necessary to the fullest study of the Bible. But in respect of it most of us will always have to acknowledge that

We have but faith, we cannot know.

But Professor Margoliouth does more than praise; he also blames. He does more than commend Mr. Charles' scholarship; he also corrects it. 'Most readers,' he says, 'will regret the depreciatory tone which Mr. Charles has adopted towards the work of his predecessor Dillmann. This tone is both impolitic and unjust. Impolitic, because there is no name more highly reverenced among Orientalists than Dillmann's, and most of those who know any Ethiopic owe it to his writings; and, moreover, the world has not yet had a year to lament his loss. Unjust, because more cannot be expected from a book than it professes to give. When a text of real value is to be published for the first time, the most important matter is that it should be done quickly. Dillmann employed for this purpose the MSS. that were at his disposal, which he used with faithfulness and skill.'

Moreover, Professor Margoliouth will not allow that between Dillmann's recension of the Book of Jubilees and that which Mr. Charles has now given us, the difference is vital: 'It is natural that Mr. Charles should overrate the improvement, for the collation of Ethiopic MSS. is ordinarily so fruitless in results that new readings of consequence are hailed with very peculiar delight.' And besides, as Bishop Earle somewhere says, a scholar who has filled up from conjecture a small *lacuna* in a text, thinks the words he has introduced the most important in the book. Mr. Charles has introduced not a few better readings, and some quite felicitous emendations. But the difference between the two recensions is not thoroughgoing. For Mr. Charles's text is still an *eclectic* one. He also has to select first from one source and then from another, just as Dillmann had to do before him.

Thus Professor Margoliouth blames. He also corrects. Mr. Charles had two texts before him: the one in Latin, the other in Ethiopic. And as he went on with his work (which was the production of the best possible Ethiopic text) the question kept ever coming up, What is to be done when the Latin text and the already existent Ethiopic text differ from one another? Being different, they cannot both be right. Is either right? And which is it? And, especially, should the one be corrected to make it agree with the other? To the last question (after he had settled the others) Mr. Charles sometimes said Yes, and sometimes No. Professor Margoliouth believes it had been better if he had said No oftener; Yes not so often. But he holds that there is little excuse for him when he leaves both his texts and alters in accordance with the Bible, as in vii. 10, where 'Noah woke from his sleep' is changed into 'Noah woke from his wine,' because that is the Bible reading; and no excuse for him at all when, on the contrary, he would alter the Bible to suit the Book of Jubilees.

Mr. Jacobs' view of Dr. Drummond's *Hibbert Lecture* is different. It differs both in scholarship and in form. It is 'superior' rather than dignified; and it seems bent on making a point more than on increasing knowledge. But it is full of interest, though the interest gathers round Mr. Jacobs more than round Dr. Drummond.

For Mr. Jacobs is one of that most attractive band of English-speaking Jews who have taken to the Higher Criticism of the Old Testament and the study of the New. We are fairly familiar with their features now. They have dared much. They have even done something, as is made manifest by the bitter opposition of the orthodox within their own communion. But it has been growing manifest that they have come to the end of their daring and of their deed. Weighed by the single searching question: What think ye of the Christ? even Mr. Montefiore is found wanting, and Mr. Jacobs falls quite deplorably below him.

Mr. Montefiore is proud to know that Jesus was a Jew, and gladly acknowledges Him to be the greatest of the sons of Abraham. But the best that Mr. Jacobs can allow Him is the skill to put things cleverly. He has no originality. All His morality and all His religion was in the world before Him. He did not even found the religion which is called after Him. Jesus was a mere Jew. It was Paul and John that were the makers of Christianity. It was they that separated it from Judaism; it was they that created 'the ideal figure of the Christ' which after ages attached to 'the Jewish peasant of Galilee,' and which is 'the real differentia of Christianity from other religions.' Nay, if St. John is to be believed, Jesus was capable of 'grandiose sayings.' Witness the very words which Dr. Drummond has chosen for the title of his lectures. *Via*, *Veritas*, *Vita*, he calls them, 'The Way, the Truth, and the Life.' These words, applied by Jesus to Himself, give Him 'an air of arrogance which repels a Jewish reader.' And if it is defended that they were not used of Himself but of His teaching, then, says Mr. Jacobs (not knowing how 'superior' he is in saying it), Jesus ought to have said, not *I* am the Way and the Truth and the Life, but My *teaching* is.

Thus Mr. Jacobs says things which give *him* an air of arrogance which repels a Christian reader. And it is hard to see the gain. He does not deny the power of Jesus' personality. He does not deny its unique influence in the world. But he says it is the creation of Paul and of John. So the fact remains; it is only the names that are changed. We always must worship the Highest when we see it. At present the Jesus of the Gospels is the Highest that we know. Mr. Jacobs would have it that He is only an ideal, and that He is the creation of Paul and of John. Then either Paul or John is the Highest; for a man is always greater than the greatest of his products. It is not likely that Mr. Jacobs is going to persuade us to worship either John or Paul, and still less both of them together. But if he did, what better would he be?

Nor need Mr. Jacobs be so nervously anxious to deprive Jesus of all claim to originality. It is long since we have seen that the kind of originality Mr. Jacobs means is lightly esteemed even by men. Genius despises it. And Jesus would have been less the Christ if He had been more original. Yet to what length Mr. Jacobs will go in his depreciation is seen by the two most elaborate efforts he makes to take our Lord's originality away.

The first is this. Jesus is asked on one occasion which is the greatest commandment of the Law, and He answers by quoting the twofold Law of Love. No one contends that He invented His answer. It is even related that on another occasion, a scribe, when appealed to, made the very same quotation, and secured our Lord's approval. But Mr. Jacobs fears that Jesus may receive some credit here which is not due to Him, and he sees a way of preventing it. Dr. Taylor has suggested, and Professor Harnack has carried out the suggestion, that the *Didaché* is 'merely a Christianised expansion of a Jewish catechism on "The Two Ways" of life and death. Professor Harnack has gone further, and from the various redactions of the *Didaché* has restored the earlier portions, at least, of the Jewish original. Now in the opening passage of this is contained the scribe's answer in the form in which it is given in Luke x. 27. It is clear from the context that some written authority is referred to, since Jesus asks the scribe: "How readest thou?" If my interpretation of this passage is correct, "The Two Ways" was known to Jesus.' Thus Mr. Jacobs ignores the suggestion that 'How readest thou?' refers to the Law and the Prophets, and goes all the way round to prove that Jesus knew a problematical Jewish document called 'The Two Ways,' and all to let us see how little originality He had.

But the other example is more surprising still. For it seems that Mr. Jacobs will not grant Jesus the originality even of His parables. There is one of these which we have come to know as the Good Samaritan. But the name is all a mistake, for there never was a Samaritan in it. It is true that in all our texts the three persons who 'passed that way' are given as a Priest, a Levite, and a Samaritan. But in New Testament times, and down to the present day, the Jews have been divided into three hereditary classes, Priests, Levites, and *Israelites*. The division is referred to in the later Psalms, as cxxxv. 19, 20. And Derenbourg supposes that the great Sanhedrim of seventy-one members was composed of three smaller ones, each of twenty-three, with a president and vice-president to make up the number. Well, since Jesus had so little originality, it is evident to Mr. Jacobs that M. Halévy is right when he argues 'with great ingenuity and plausibility' in the *Revue des Études Juives*, iv. 289, that the good Samaritan was not a Samaritan at all. For Jesus begins with the Cohen or Priest, goes on to the Levite, 'and we cannot help seeing, with M. Halévy, that he finished with the typical specimen of the third class, the Israelite.' If further proof is needed, 'M. Halévy adds that the frequent journeys of a Samaritan between Jerusalem and Jericho would be impossible.' And thus even the claim of Jesus to any greater Universalism than the Jews possessed around Him is easily swept away.

The only real objection to the entrance of women into the high places of scholarship is the difficulty of criticising their work. There is a criticism in the *Contemporary* for May of a novel of Mr. Grant Allen's, by Mrs. Fawcett, and there is a criticism in a recent *Academy* (May 4th) of Dr. Budge's Translation of the Papyrus of Ani, by M. le Page Renouf. The one should be read to learn the language which a virtuous woman is capable of using when virtue is at stake; the other should be read to perceive that an indignant scholar will not lag behind when scholarship is in danger. But the object of censure in both cases is a man.

It is not possible to write in that way of a woman, or a woman's work. And the anonymous author of an able article in the current *Church Quarterly* feels it. His subject is the *Codex Ludovicus*, as he happily names that Syriac MS. which Mrs. Lewis found at Mount Sinai. He has nothing to say against the Codex itself. But against its editing and its translating, and especially against the criticism and commentary which accompany its translation, he evidently does desire to say some severe things. But his pen is under restraint. He finds fault gently. He chooses surprisingly mild adjectives for a critic. And before he utters one word of disparagement, he is careful to pay some very pretty compliments. For the author is a woman.

And yet it may be well that his hand has thus been stayed. For he does not seem to have many serious criticisms to make, and to have made them with severity would not have increased either their number or their seriousness. He dislikes the title that has been chosen for the MS. And there is no doubt that it is unfortunate to speak of it as the Sinaitic, since that name is now universally given to Tischendorf's great discovery (ℵ). His suggestion to call it 'Codex Ludovicus' is both sensible and courteous. Again, in the translation he detects a confusion between the Syriac for *and* and the Syriac for *but*; and an inconsistency in the rendering of proper names, Peter being sometimes given as Cepha, Thomas as Thoma, and Iscariot as Scariota.

But the head and front of the offending is found in the Introduction which Mrs. Lewis has written to her translation. There she claims that her new MS. represents a text similar to the Curetonian, and therefore older than the Peshitto. For she accepts the judgment of Tregelles and Dr. Hort, that the Peshitto is a kind of Vulgate, or critic's version of an older text represented by the fragments which Cureton found. The Quarterly Reviewer will have neither of these opinions. He does not believe that the new Codex is so closely akin to the Curetonian as Mrs. Lewis asserts. And especially he denies the priority of either it or the Curetonian to the Peshitto. The Peshitto is the Old Syriac he says, and these other texts are of latter date and more corrupt contents.

'During the last few years it has frequently been asserted that the climate of Palestine is undergoing a change; that the "latter rains" are being "restored," prophecies relating to them being fulfilled, and, in consequence, a new era of fruitfulness and prosperity dawning upon the land.' But Dr. Thomas Chaplin does not believe it. And in the quarterly magazine which goes by the name of *Jews and Christians* (Nisbet), he gives reasons for his doubt. A restoration of the 'latter rain' is surely impossible, if it has never been taken away.

The Jewish civil year, which begins in September or October, is divided by the weather into two parts. There is first a long rainy season, which covers about seven months, and then there is a long dry season, which lasts for about five months. So that when the late Dean of Canterbury asserts in *The Speaker's Commentary* on Jer. v. 24 that there are only two rainy seasons in Palestine, Dr. Chaplin says he is wrong, for there is only one. But the Dean's note has more mistakes than this, and had better be quoted for instruction. He says: 'There is a difficulty in the text, from Jeremiah seeming to speak of three kinds of rain (*geshem* and *yôreh*

and *malkôsh*), whereas, as is well known, there are only two rainy seasons in Palestine. For this reason the Masorites, supported by the Targ. and ancient versions, omit the first *and*. More correctly, the A.V. takes the two *ands* as correlatives—rain, both *yôreh* and *malkôsh*.'

Now, in the first place, there are not two rainy seasons, but only one. No doubt, if you count the year as beginning with January you get two, for January cuts the rainy season in the middle. It is not likely, however, that Dean Payne Smith was guilty of that. But, in the second place, as the rainy season lasts for some seven months, three different 'rains' come down in the course of it.

First, there is the early rain, which moistens the land and fits it for the reception of the seed, and is consequently the signal for the commencement of ploughing. Second, there is the copious winter rain, which saturates the earth, fills the cisterns and pools, and replenishes the springs. And third, there is the 'latter' or spring rain, without which the harvest would be a failure, for it enlarges the ears of corn and enables the wheat and barley to support the dry heat of the summer. The early rains begin in October or November, and run on to the middle of December. The heavy winter rains commence about the middle of December and continue well into March, or even to the end of that month, whereupon the latter or spring rains begin and last till April or May.

So Dr. Chaplin believes that the three words which Jeremiah uses refer to three different rains. *Geshem* is the heavy rain of midwinter; *yôreh* is the early or former rain, which falls in the beginning of the Jewish year; and *malkôsh* is the latter rain, which comes in spring and ends the rainy season. There is therefore no necessity for suggesting a mistake on the part of Jeremiah, or even a corruption of his text. And although Dean Payne Smith, in his curious manipulation of the conjunctions, has the support not only of the Authorized Version, but now of the Revised also, it seems that the most straightforward translation is also the most accurate: 'Let us now fear the Lord our God, that giveth *geshem* and *yôreh* and *malkôsh* in its season.'

For this is not the only place in which the three rains are named. The three words occur together in Hos. vi. 3. No doubt it is possible that the third word there is not the name of the latter rain. *Yôreh* is a participle, the participle of a verb meaning to sprinkle, and it may be that there it should be literally rendered. Dr. Cheyne renders it so: 'As the heavy rain, as the latter rain, *which watereth* the earth'; and the Revisers follow him. But there is no ambignity about Joel ii. 23, 24, where it is said: 'He will cause to come down for you the *geshem*, the *môreh* (a variation of *yôreh*), and the *malkôsh* in the first (month). And the floors shall be full of wheat, and the fats shall overflow with wine and oil.'

If, then, we recognise three different rains, we shall find that *geshem* is the heavy rain of winter, and that even when it is found alone it must be always rendered so. There is one passage in Job (xxxvii. 6) where the Authorized Version has missed its meaning and spoken of 'the *small* rain'; but the Revisers have turned that into 'the shower of rain,' though they might have done better still. Elsewhere the translation is fairly accurate. But the meaning is sometimes missed. A striking instance is the familiar and beautiful passage in the Song of Sol. ii. 11, 12—

> For, lo, the winter is past,
> The rain is over and gone;
> The flowers appear on the earth;
> The time of the singing of birds is come,
> And the voice of the turtle is heard in our land.

Thus the Revised Version gives it, following the Authorized word for word, and printing the passage as poetry. But it is not true. 'In our land' the flowers appear on the earth, and the birds begin to sing six weeks before the rain is over and gone. It is *geshem*, the heavy rain of winter, that the poet speaks of. When *geshem* ceases, the warm spring weather sets in. Then the flowers begin to appear

and the birds to sing. But *malkôsh*, the latter rain, has still to fall. All the warm spring it continues to fall at intervals, no hindrance to the springing flowers or the music of the birds, but an almost indispensable blessing to both.

Geshem is as much dreaded by the Palestinian traveller as by the flowers and the birds. And it was not without reason that our Lord said to His followers: 'Pray ye that your flight be not in the winter' (Matt. xxiv. 20). In itself there is no more delightful time for travel in Palestine than winter. 'The sky is clear and bright, the air is crisp and bracing, and the cold is usually not excessive, while the animals are lively and spirited.' But it is in winter that the heavy rain and winds set in. Then 'the streams become swollen and dangerous, the roads heavy, and in places turned into perilous swamps, and the miseries of the traveller begin.'

There seems then to be abundance of evidence that from the earliest times there was one long rainy season in Palestine, which was broken up by three different falls of rain, just as it is to-day. Can it also be shown that the average rainfall has remained the same?

This is a more difficult matter. There were no rain-gauges in ancient times, and we are ignorant of the amount of rain which fell. What we do know is that then, as now, Palestine was a country which drank water of the rain of heaven; that then, as now, it was a land of brooks of water, of fountains and depths springing out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive, and honey. We know also that then, as now, the rains were uncertain; sometimes deficient, irregular, and not falling in due season, when scarcity and even famine was the result, sometimes violent and overwhelming, causing houses to fall (Matt. vii. 27), and giving rise to dangerous inundations (Ps. lxix. 2, 14, 15; Job xxviii. 11). In all these particulars there is the closest correspondence between the past and the present. Even the fruits of the earth are the same, with the addition in modern times of some which have been introduced from abroad, as the prickly pear, and probably the orange and the tomato.

There is therefore no indication that a change has come over the climate of Palestine. Dr. Chaplin has carefully examined the statements of innumerable travellers in the Holy Land, from St. Eucherius of Lyons, who travelled in the fifth century, down to the present day. And if they had eyes to see anything, he finds that they all saw practically the same. How is it then that the notion has become so prevalent that Palestine *is* changing its climate, and that from that cause alone great things may be expected in the future?

It is probably due to Dr. Chaplin himself. He was the first to measure the rainfall of Palestine with accuracy. He went to Jerusalem in 1860. Observations on the rainfall had already been made there for some years, and reports published. But he discovered that the rain-gauge employed, not a very accurate instrument at the best, had regularly been misread. Each division on the scale represented one-twentieth of an inch. It had been taken to represent one-fifth. Thus the reports of the rainfall at Jerusalem gave it as four times greater than it actually was. Yet so hard do errors die, that in a well-known and valuable work on Palestine, published as late as 1877, the rainfall of Jerusalem was solemnly stated to be 'from 85 to 44 inches, the mean being 61.6 inches, or considerably more than double that of London.'

Dr. Chaplin detected the error, and from 1861 accurate observations have been taken. In 1883 he made a full report of the amount of rain that had fallen in Jerusalem in the twenty-two previous years, and sent it to the *Quarterly Statement* of the Palestine Exploration Fund. Then in the January number of 1894 the veteran meteorologist, Dr. James Glaisher, who is also the Chairman of the Fund, published a fuller report, embodying the

results of observations during the thirty-two years from 1861 to 1892. Whereupon this remarkable fact came out: the average rainfall in the first sixteen years, that is, from 1861 to 1876, is 22.26 inches; the average of the last sixteen is 28.20. That is to say, the average fall of rain in Jerusalem during the last sixteen years is 5.94 greater than during the sixteen years before. And when Dr. Glaisher ended his report with the remark, 'it is not possible to infer whether the years ending 1873 were the lowest in a cycle of years or whether the climate is changing,' a large number of persons at once decided that the climate is changing, and rushed to their Bibles to find the prophecies that were about to be fulfilled.

But Dr. Chaplin does not think the prophecies are about to be fulfilled, at least in that way. He agrees with St. Jerome, that some of these prophecies do not refer to the land of Palestine, but to a better country, even a heavenly. And he thinks that 'it is to an increase of population, to an improved system and a wide extension of agriculture, to better means of communication, and to the establishment of industrial and commercial enterprises, which can be initiated and maintained only by a liberal investment of capital, rather than to climatic changes, that we must look for an improvement in the material prosperity and productiveness of the country.' And he dares to say so in the pages of *Jews and Christians*.

Egyptian Eschatology.

By W. St. Chad Boscawen, F.R.H.S.

I.

Among the nations of antiquity, Egypt has always been the one which, by her monuments and inscriptions, has most clearly proclaimed her belief in a future life—after death. Indeed, it is to the influence of this inherent belief that we are indebted for our very detailed knowledge of the Egypt of the most remote past. Our knowledge of the living Egypt of ancient times is derived from the study of the dead Egypt. Pyramids and magnificent rock-cut tombs, decorated with sculptured hieroglyphics or painted scenes, bring before us with vivid detail, not only the life of the mighty dead, but also reveal to us the hopes he held as to the future. The Egyptians of the ancient empire were an essentially simple people —they may almost be accused of being apathetic, in having no great hopes or ambitions. As a nation, they were absolutely void of aggressive policy; as individuals, each did his best, and thanked God for the reward it brought him; but, above all, they had no fear of death. The Egyptian of the ancient empire kept death ever before him; and his entrance into the 'eternal house,' as he picturesquely termed the tomb, was but an incident in life, and undertaken with a childlike faith that, in due course, purified by many trials, he would once more see life. In the maxims of Ani, a learned scribe, we see this belief clearly enunciated. 'Thou knowest not when thou wilt die: death cometh to meet the babe at his mother's breast, even as he meeteth the old man who hath finished his course.' In the pyramid tomb of Unas, a Pharaoh of the Vth Dynasty, and therefore about B.C. 3500 in date, we read: 'Hail, Unas! thou hast gone not as one dead—thou hast gone as one living, to sit upon the throne of Osiris.' With a belief thus so deeply engrained in their nature, it is but natural that the Egyptians produced a large amount of eschatological literature. Indeed, Egypt was, from the earliest times until long after the advent of Christianity, the home of eschatologic and apocalyptic literature. The greater portion of this literature was embraced in a great collection of writings known to Egyptologists as the *Book of the Dead*, but having the Egyptian title of *Per-em-hru*, —'Coming forth by Day.' This work consisted of a series of religious compositions of various dates,—gathered together at different periods,— and receiving its final and canonical redaction at the hands of the priests of the temple of Neith, at Sais, about B.C. 600. This last version continued

in use in manuscript certainly until A.D. 200, as shown by the papyrus of a lady named Sais, now in the Museum of the Louvre; but extracts from the work and scenes from its vignettes were used in both Christian and pagan burials until as late as A.D. 400.

The oldest version of this funeral ritual is that found inscribed upon the walls of five pyramids at Sakkara—the great Necropolis of Memphis. In 1880–84, M. Maspero, then director of the Museum at Gizeh, commenced the explorations of the pyramids at Sakkara, and opened those of Unas of the Vth Dynasty, and of Pepi I., Pepi II., Teta, and Mer-en-Ra of the VIth Dynasty. The walls of these tombs were found covered with long inscriptions of a religious character, which, when deciphered, supplied us with the oldest religious book of the Egyptians. Copies and a full translation have recently been published by M. Maspero. These inscriptions form the oldest version of the *Book of the Dead*, and cannot be placed later than B.C. 3500. This version was compiled by the priests of Annu, the On of Scripture, the Heliopolis of the Greeks, and must already in the time of the Vth Dynasty have been a very ancient work, as there are indications that the scribes had forgotten the meaning of some passages. This series of religious texts differs in many respects from the *Per-em-hru*, and is indeed of a much higher religious character, and its contents throw an entirely new light upon the Egyptian belief in the future state.

The Pyramid Texts, as this work is called, remained in use until very late, and were not, as some would imagine, lost and replaced by the Theban and subsequent versions. In the XIth, XIIth, and XIIIth Dynasties many monuments are inscribed with sections of the Pyramid Texts; and on the papyrus of Sais, already referred to, a work of late Roman origin, and placed by Schiaparelli (*Il Libro dei Funerali*, p. 191) as late as A.D. 200. We have also extracts showing it was known, and used at least a century after the introduction of Christianity into Egypt, by St. Mark in A.D. 69.

THE THEBAN VERSION.—On the rise of the Theban hierarchy of the temple of Amen at Thebes and the establishment of the XVIIIth Dynasty, about B.C. 1700, a fresh collection of the texts was made. In this version the texts were for the first time divided into chapters, and illustrated with painted vignettes, often of great artistic merit. There does not, however, seem to have been as yet any established order for the chapters—only a sufficient number being selected to guide the deceased on his long journey.

Hitherto the rituals had all been written in hieroglyphics, but with the rise of the XXth Dynasty, about B.C. 1200, the texts began to be written in hieratic.

SAITE VERSION.—At some time shortly before the rise of the XXVIth Dynasty, when the capital was transferred to Sais in Lower Egypt, about B.C. 600, a final edition was drawn up by the priests of the temple of Neith. This version, written sometimes in hieroglyphics and sometimes in hieratic, has the chapters for the first time arranged in regular order, and is that which is generally known to scholars as the *Book of the Dead*. It was from the Turin papyrus of this version that Lepsius compiled his Todtenbuch — the only standard text hitherto known, and upon which the former translations of Birch (1867) and Pierret (1882) were based. This version remained in use until a very late period.

THE PAPYRUS ANI.—Next to the Pyramid Texts, the Theban version is the most interesting to the student of Egyptian eschatology, and of this version the papyrus of Ani, now in the British Museum, is certainly the finest example. In the year 1888 the Trustees of the British Museum purchased at Thebes a magnificent papyrus roll of the *Book of the Dead*. The manuscript is the largest known copy of this work,—being seventy-eight feet long,—and is most carefully written, and illustrated with beautifully-painted vignettes. So fine was the work, that the Trustees decided upon publishing a carefully-prepared facsimile, which was issued a few months ago, and have now supplemented this by publishing a complete translation of the papyrus from the pen of Dr. E. A. Wallis Budge, keeper of the Department of Oriental Antiquities in the British Museum. The work contains the hieroglyphic text and transcription, and is prefaced by a long introduction from the author's pen, which gives a full history of the growth and development of this Funeral Ritual, and of the Egyptians' teachings as to the Future Life.

The papyrus is one which we may regard as a standard version of the *Book of the Dead*, according to the Theban recension. Although it is undated, it may be safely assigned to the middle

of the XVIIIth Dynasty, therefore about B.C. 1500. Ani was a man of great importance in Thebes, his titles being enumerated as 'Ani, scribe veritable, scribe and accountant of the divine offerings of all the gods, the governor of the granary of the Lords of Abydos, scribe of the revenues of the Lords of Thebes'; and he is described as 'beloved of the Lord of the North and South,' that is, of the King, whose name is unfortunately omitted, of Upper and Lower Egypt. He married a lady named Thotu, who was a 'lady of the house,' the *qamātet* of Amen. The word *qamāt* is rendered τὰς ἱερὰς παρθένους in the Canoptic decree, and was a body of the female choir of the temple of Amen, to which many of the noble ladies of Thebes belonged. She is represented as holding a sistrum in her hand, such as she shook in the temple services. Both Ani and his wife were members of the great confraternity of the priests of Amen at Thebes, and Ani also of that of Osiris at Abydos, and must therefore have belonged to the highest ranks of society. Such a man would therefore have a papyrus containing all the portions of the work which he, as a priest, considered necessary for his salvation.

It was probably on account of his connection with the temple of Amen-Ra at Thebes, and Osiris at Abydos, that the very fine and unusual hymns to Ra and Osiris are inserted along with the usual chapters of the *Book of the Dead*.

It is now time for us to examine, in the light of this new and important evidence, the principal question of

THE NATURE AND CHARACTER OF THE 'BOOK OF THE DEAD.'—The Egyptian work *Per-em-hru* was essentially a 'Ritual for the Dead,' in that it formed the guide and aid by which he obtained immortal life,—as Osiris had done before him,—and it was upon the life and cruel death and subsequent resurrection of Osiris that the work was based. In his introduction, Dr. Budge says: 'Osiris was the god through whose sufferings and death the Egyptian hoped that his body might rise in some transformed or glorified shape; and to him who had conquered death, and had become the king of the other world, the Egyptian appealed in prayer for eternal life through his victory and power. In every funeral inscription known to us, from the Pyramid Texts down to the roughly-written prayers on the coffins of the Roman period, what is done for Osiris is done also for the deceased, and the deceased is himself identified with Osiris.' In the Pyramid Texts we are constantly confronted with this vicarious death and subsequent resurrection of Osiris, which had opened the way of life to the deceased who 'did that which Osiris did' and by his 'truth and right' identified himself with Osiris. In the tomb of Teta (VIth Dynasty) we read: 'Rise up, thou Teta; stand, thou mighty one, being strong; sit thou with the gods; *do thou that which Osiris did in the great house of Annu* (On). Thou hast received thy *saḫ* (glorified body), thy foot shall not be fettered in heaven, thou shalt not be turned back on earth'; and again, 'His duration of life is eternity, his limit of life is everlastingness in his glorified body (*saḫ*).' This identification with Osiris, and of victory over death through Osiris, is borne out by many more inscriptions. Among others is a remarkable stile from Thebes, belonging to the early part of the XVIIIth Dynasty, and therefore contemporary with the papyrus Ani. Here we read: 'When those who are among the holy ones see thee, they tremble at thee, and the whole world giveth praise to thee when it meeteth thy majesty. Thou art a glorious glorified body (*saḫ*) among the glorified bodies (*saḫ*); upon thee hath dignity been conferred; thy dominion is eternal.' In the *Book of the Dead* also we read (ch. clxii.): 'His great divine body rested in Annu (On),' and as his body rested, so it rose. In a chapter of which we know the date, it having been found inscribed upon the linen mummy wrappings of Thothmes III. (B.C. 1600), we have several remarkable passages. 'Homage to thee, oh, my father, Osiris; thy flesh suffered no decay, there were no worms in thee, thou didst not crumble away, thou didst not wither away, thou didst not become corruption and worms; I myself am Khepera,[1] I shall possess my flesh for ever, I shall not decay, I shall not crumble away, I shall not wither away, I shall not become corruption.' So, then, as Osiris the holy one had not seen corruption, or had his body remained in Amenti (hádes),[2] so should he who did as Osiris did also

[1] The god Khepera was a form of the rising Sun, and thus a type of the dead body which is about to burst forth into a new life in a glorified form.

[2] In the Coptic New Testament the translators render the Greek ᾅδης by ⲁⲙⲉⲛⲧⲓ *amenti*, the name which is used throughout the *Book of the Dead* for the abode of man after death. The Amenti of Coptic Apocalyptic literature is

escape corruption. We have here exactly a similar conception to that of the Hebrews, 'Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption' (Ps. xvi. 10). The *Book of the Dead* was, then, the guide-book which furnished the deceased with the means of doing as Osiris did. It supplied the prayers, the charms, the passwords, and mysterious formulæ which enabled the deceased who identified himself with Osiris to take upon himself the title of Osiris; thus we read: 'Riseth up Osiris, the scribe of offerings of all the gods Ani in triumph' (ch. xvii.).

This, then, being the character of the ritual, it was necessary that the deceased should be acquainted with its mysterious contents.

For this purpose a papyrus was placed in the coffin with the mummy, containing the necessary topographical directions, and passwords, prayers, and charms. The wiser Egyptians, says M. Maspero, copied out the principal chapters for themselves; and there seems every reason to suppose that the earlier and best-written portion of this papyrus is the work of Ani himself. Many learned large portions by heart. Those who had not prepared themselves in life for the long journey studied the ritual in the coffin; or in some cases relatives or the priests read the necessary chapters to the mummy's ear, that he might learn them before he was carried away to the grave. To the deceased, thus provided with the necessary guides, the name of the 'equipped shade' or instructed shade was given. This custom must have been of immense antiquity, as we find it referred to in the Pyramid Texts, as in the tomb of Pepi we read: 'Hail to thee, Pepi; thou placest thyself upon the throne of Him that dwelleth among the living; *and it is the writing which thou hast that striketh terror into their hearts.*'

Being provided with this all-important writing, it is necessary now to see what was the true nature and character of the journey of the soul, and how it was accomplished.

peopled with all the fantastic creations of the ancient Egyptians.

The word *maakheru*, rendered 'victorious,' 'triumphant,' 'justified,' 'blessed,' is always applied after the name of the deceased, he being victorious as Osiris had been, and having such a reward given him. Compare Rev. iii. 21.

Dr. Resch on the Trinitarian Baptismal Formula.

By Professor the Rev. J. T. Marshall, M.A., Manchester.

In a paper of mine which appeared in the *Critical Review* for January, giving a résumé of Dr. Resch's latest work, entitled *Extra-Canonical Parallel Texts to the Gospels*, vol. i. *Matthew and Mark*, I directed special attention to a part of the work which I deemed exceedingly valuable, and which is the matured product of the study of many years on Dr. Resch's part, namely, his collection of passages from Christian writers of the early centuries, alluding to the Trinitarian Baptismal Formula. In the issue of The Expository Times for March, the Editor (p. 247) called attention to Resch's work, and gave some quotations from my paper. I venture to think that what appealed to the Editor as being of such importance will be appreciated by his readers, if presented more at length than was possible in the *Critical Review*. Dr. Resch complains that it has been far too readily assumed by certain schools of theologians that the words ascribed to the Lord Jesus in Matt. xxviii. 19, 'Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost,' cannot really have been spoken by our Lord, because the Trinitarian conception therein expressed was 'a comparatively late product of the dogmatic development of the Church.' To rebut this position, Dr. Resch devotes fourteen pages of quotations from very early Christian literature, orthodox and heretical, showing the universal use of this formula. The arguments which our author adduces in favour of the genuineness of the logion are these:—

I. In the ministry of John the Baptist a Trinitarian arrangement of thought is discernible. 'God (ὁ θεός) is able from these stones to raise up children to Abraham.' 'He that cometh after me (ὁ ἐρχόμενος) is mightier than I.' 'He will baptize you in the Holy Spirit.'

II. In the baptism of Christ Himself 'the

Trinitarian conception is unmistakable.' 'The *Spirit* as a dove descended upon Him, and a voice came out of the heavens, Thou art My beloved *Son*: in Thee *I* am well pleased.' This event was, in Dr. Resch's regard, the deep underlying theme in Christ's mind, which at the close of His ministry found its fruition in the Trinitarian baptism of the people.

III. A comparison of Matt. xxviii. 18–20, with the synoptic utterances of our Lord, as well as with the Johannine.

IV. An investigation of the Trinitarian parallels in the apostolic doctrinal writings.

An examination of these, which Dr. Resch rightly considers of supreme importance, is reserved for a prospective work.

V. A collection of the Trinitarian passages in the oldest extra-canonical literature.

The earliest author of post-apostolic times is Clement of Rome, and in his writings Resch finds three clear Trinitarian references. In chap. 46 of his *First Epistle to the Corinthians* he says: 'We have one God, and one Christ, and one Spirit of Grace, which was shed upon us.' In chap. 42 he says: 'Having received the commission, and been fully assured through the resurrection of the Lord Jesus Christ, and confirmed by the word of God, with the assurance of the Holy Spirit, they went out preaching the kingdom of God.' In chap. 58 we read: 'For God liveth, and the Lord Jesus Christ liveth, and the Holy Spirit.' Ignatius has four passages equally clear:—*Ephesians* ix. 1, 'Stones of the temple of the Father, prepared for the building of God the Father, raised on high through the instrumentality of Christ Jesus, who is the cross, using as a cord the Holy Spirit.' *Magnesians* xiii. 1, 'Study to be confirmed in the preaching of the Lord and the apostles, that all things whatsoever ye do, may be prospered . . . by the Son and the Father and by the Spirit, in the beginning and in the end.' So xiii. 2, 'Be subject to the episcopus and to one another, as Christ was to the Father according to the flesh, and as the apostles were to Christ, and to the Father and to the Spirit.' *Philadelphians*, Introduction, 'Ignatius, who is also Theophorus, to the Church of God the Father, and our Lord Jesus Christ, which has received mercy and confirmation by the concord of God; rejoicing unceasingly in the suffering of our Lord; . . . whom He hath, according to His own will, firmly established by His Holy Spirit.' Perhaps the next document in point of antiquity is the *Didaché*, the so-called 'Teaching of the Twelve Apostles,' which may be allocated with much probability to about 110 A.D. Here, for the first time outside the Scriptures, we meet with the baptismal formula. The words are: 'And concerning baptism, so baptize ye: having previously said all these things, baptize into the name of the Father, and of the Son, and of the Holy Ghost, in running water' (ἐν ὕδατι ζῶντι). On this point Dr. Resch observes: 'The author of the Διδαχή is in his own person so far removed from Trinitarian and Christological thoughts that one might suppose the greater part of his work to be derived from Jewish sources, yet when he comes to traditional liturgical material,—the Lord's Prayer, the Eucharistic prayers, etc.,—he presents foremost of this traditional matter the Trinitarian formula of baptism, as something given and permanent. And even if the foregoing catechetical instruction and preparation for baptism (ταῦτα προειπόντες βαπτίσατε) does not show the least internal connexion with the formula of baptism, yet this is a proof of the antiquity of the formula,—a proof in this way, that even where very little interest in, or understanding of the Trinitarian conception of God is possessed, the baptismal formula is continued as a permanent tradition.'

In the Apology of Aristides, which comes a little later, we have the following passage. After Aristides has alluded to the four religious divisions or families of mankind,—the Heathens, the Greeks, the Jews, and the Christians,—he says: 'The Christians are genealogically descended from Jesus Christ; but He is the Son of God most High, and is acknowledged by the Holy Spirit.' Next comes Justin Martyr. 'His theology,' says Dr. Resch, 'is full of the component parts of creeds of the ancient Church, which, as *disjecta membra*, lie scattered in all parts of his writings. His theology is the first attempt to grasp speculatively the doctrine of the Trinity—an attempt which as regards the doctrine of the Holy Spirit remains incomplete. But he shares this Trinitarian conception with the Church which he has travelled through in all its chief provinces, and learnt to know. He represents this Trinitarian faith of the Church as resting on the basis of the old Church creeds, but especially on the baptismal formula and on the Eucharist and the daily prayer.' So far, then, from the formula being the matured product of

doctrinal development, Dr. Resch insists, we see, that it is the root from which speculation on the doctrine within the Church grew. Justin says (*Apology*, i. 6): 'We confess we are atheists, if by that is meant denying the existence of such so-called gods; but not with reference to the most true God, even the Father of righteousness and prudence and the other virtues, and who is unsullied by evil. Yea, we revere and worship Him, and also the Son who came from Him and taught us these things . . . as well as the prophetic Spirit.' In another passage, *Dialogue with Trypho*, chap. 32, Justin says: 'I will tell you other words also from which ye may know the Lord, who by the holy prophetic Spirit is called Christ, and the Father, who is Lord of all.'

After this, Dr. Resch gives six quotations from Athenagoras, in which the Father, Son, and Spirit are mentioned in close connexion, and three from Clement of Alexandria; but perhaps these are too far removed from the apostolic age to be of much service for the argument. We cannot refrain, however, from giving one or two interesting varieties of expression, by which the Trinity is designated. They are all taken from *The Apostolical Constitutions*. The first is—

ἀσεβοῦσιν εἰς τὸν ἀποστέιλαντα
εἰς τὸν παθόντα
εἰς τὸν μαρτυρήσαντα.

'They dishonour Him that sent, Him that suffered, Him that bore testimony' (vi. 15). Again—

τοῦ ἀποστέιλαντος πατρός
τοῦ ἐλθόντος χριστοῦ
τοῦ μαρτυρήσαντος παρακλήτου.

'The Father who sent, the Christ who came, the Paraclete who bore testimony' (vii. 22).

But the variation in the *Constitutions* which impresses Dr. Resch most is the following: 'Having received commandment from Him . . . to baptize *into His death*, on the authority of the God of all who is the Father, and with the testimony of the Spirit, who is the Paraclete.' The *Constitutions* dates from the middle of the fourth century, but in the heat of the Trinitarian controversies no one would have dared to insert this unique formula unless it had been venerable with antiquity. It is true that the Arian Eunomius and his followers, instead of using the Trinitarian formula, baptized 'into the death of the Lord.' So says Socrates, v. 24: 'They baptize not εἰς τριάδα, but εἰς τὸν τοῦ χριστοῦ θάνατον.' But the *Constitutions* is not an Arian production, as Dr. Resch takes pains to show. In fact, pseudo-Ignatius mentions 'one baptism, that which is imparted *into the death* of the Lord.' And Justin Martyr says: 'He who is illuminated is immersed (λούεται) in the name of Jesus Christ who was crucified under Pontius Pilate' (*Apology*, i. 61). And in *Barnabas*, xi. 8, we read: 'Observe how He has connected together water and the cross; for this He says, Blessed are they who, hoping in the cross, have gone down into the water.' And even the Apostle Paul says: 'As many of us as were baptized into Christ Jesus were baptized *into His death*.' On these grounds Dr. Resch feels justified in maintaining that this formula rests on the words of the Lord Jesus Himself; and that He was the one who first so intimately associated baptism with His own death, though this is unrecorded in the Gospels.

We come now to what Dr. Resch considers his strongest point, namely, the uniform practice of all the early heretical sections of the Church of baptizing into the name of the Father, Son, and Holy Spirit. Though the heretical tendency of many sects had no connexion with the Trinity, yea, often stood in antagonism to it, yet we find in almost all the Trinitarian formula in use. For instance, among the Jewish Christians, where, instead of a Trinitarian, rather a Unitarian conception of God appears; even in the pseudo-Clementine Homilies, where the Unitarian conception is strongest, we still have a baptismal formula closely allied with Matt. xxviii. 19. In *Clem. Hom.* xi. 26, we read: 'For thus the prophet sware to us, saying, Verily I say to you, except ye be born again in running water, into the name of Father, Son, (and) Holy Spirit, ye shall in no wise enter into the kingdom of God.' So *Clementine Recognitions*, i. 63: 'For I showed them that they could be saved in no other way, unless, through the grace of the Holy Spirit, they hastened to be immersed in the baptism of the threefold invocation' ('trinæ invocationis'). Some have sought to explain the contradiction between the belief and practice of these Ebionites by saying that the baptismal formula was with them a mere ceremony. The τρισμακαρία ἐπονομασία, the 'nomen trinæ beatitudinis' was degraded to a mere ceremony, which men *did not dare* to set aside! No! and why not? Surely, for no other reason than that it was hoary with

antiquity, and belonged to the very *origines* of Christianity. The tendency of doctrine among the Ebionites was foreign, nay, hostile to Trinitarianism, but the 'trina invocatio' was too venerable to be set aside.

Similarly with the Gnostic system of doctrine. There were other systems of numbers which played a much more important part with them than the Triad, yet for the sacrament of Initiation, they used the Trinitarian baptismal formula, either in verbal agreement with the Greek of Matt. xxviii. 19, or in a garbled or Kabbalistic form of the original Aramaic. This is surely startling! Why should this be so? Evidently, replies Dr. Resch, only that they might not altogether lose connexion with the common consciousness of the Church, and forfeit the right of the Christian name. Here also, as in the case of the Ebionites, the baptismal formula, so far from being in process of formation, is in the process of degeneration.

Then we have the Monarchian heresies, with their expressed hatred to the Trinitarian conception of God, yet never swerving from the Trinitarian tradition in baptism, but rather spending their skill in forming ingenious modifications of it; we have Simon Magus connecting his mysteries in a spiritual manner with the three Trinitarian names; and the Montanists, Encratites, and Manichæans preserving the Trinitarian formula as a band which connects them with the great Church, though not within its borders.

Even in the *Pistis Sophia*, of which Harnack rightly says that Trinitarianism cannot be found in the book, there is (as Harnack has overlooked) a reference to the practice of Trinitarian baptism: 'Post hæc Jesus videns mulierem quæ venit *μετανοειν εβαπτισεν* eam *tribus vicibus*, quamquam non fuerat dignum *βαπτισμασιν*.'

Evidently then, Trinitarian baptism was universal in the oldest churches, and no less so in the oldest heresies. We nowhere find the Trinitarian formula the subject of dispute. In the development of the Church, no one can assign a moment when the tradition was not in existence; and the earliest heretical sects, who were opposed to its plain implications, never ventured to dispense with it. Are not these facts altogether at variance with the theory that the Trinitarian formula was for the first time 'smuggled in' at a comparatively late period? Certainly. They rather prove that the baptismal formula was the bond of union between all who claimed the Christian name; the one thing which, amid a thousand divergencies of creed and practice never changed; the one thing *common* among all so-called Christians, orthodox and heretics alike.

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. viii. 9.

'For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich' (R.V.).

Exposition.

'*For ye know.*'—Christ is the reference for everything. To Christ's life and Christ's Spirit St. Paul refers all questions, both practical and speculative, for a solution. For all our mysterious human life refers itself back to Him. Christ's life is the measure of the world.—Robertson.

'*The grace.*'—'Grace' when used by itself in the New Testament denotes the whole compassion and love of God to sinners of mankind in Christ Jesus, embracing His eternal purposes of salvation, and every step in the process of it from first to last. (See, for example, Rom. v. 21; Eph. ii. 7, 8; John i. 14, 16, 17.) Hence the gospel is called 'the gospel of the grace of God,' and 'the word of His grace' (Acts xx. 24, 32, xiv. 3). In this all-comprehensive sense it is used here.—Brown.

'*Of our Lord Jesus Christ.*'—When our apostle would lay peculiar stress on anything connected with Christ, he loves to give Him His full name—'Our Lord (or "The Lord") Jesus Christ.' Out of numberless such cases (exclusive of salutations, etc.) we may refer to Acts xvi. 31; Rom. v. 21; vi. 23, viii. 39; 1 Cor. xv. 57; Gal. vi. 14; Phil. iii. 20. When, therefore, we read here of 'the

grace of our Lord Jesus Christ,' we are prepared for something emphatic and impressive.—Brown.

'*Though He was rich.*'—Rather, *being* rich (cf. St. John iii. 12 in the Greek, and chap. xi. 31). There is no *was* in the original. Jesus Christ did not cease to be rich when He made Himself poor. He did not cease to be God when He became man.—Lias.

'*For your sakes.*'—'For your sakes' is emphatic by position.—Stanley.

The emphatic 'for your sakes' brings home to the believing consciousness of the readers *individually* the aim, which in itself was universal.—Meyer.

'*He became poor,*' involves, as do xiii. 4 and Phil. ii. 7, the mystery of the incarnation. It means infinitely more than abstinence from material good while on earth. For *riches* denotes, not actual enjoyment of the things possessed, but control over things needful or pleasant to us. This is the real worth of money. Poverty is the absence of control over things needful or pleasant. Now, from eternity the Son of God had absolute control over all things, and was therefore infinitely *rich.* Want was unknown to Him. But at His incarnation He laid aside this absolute control, and submitted, in a way, to us inconceivable because divine, to creaturely and human limitations, that thus by personal experience He might become conscious of human dependence and need. All this is implied in Mark xiii. 32 (Luke xxii. 43, genuineness very doubtful); Heb. v. 7. This self-impoverishment of Christ I venture to illustrate by supposing a rich man to leave the luxuries of home and go to the Arctic regions to rescue a friend. For by doing so he not only abstains from his accustomed comforts, but puts himself for a time beyond reach of them. And only by some similar conception, excluding, however, all idea of peril, and thinking only of hardship, can we attach any meaning to the words '*He became poor*'; and to Phil. ii. 7, 'He emptied Himself.' But He did not (for He could not, 2 Tim. ii. 13) lay aside even for a moment His divine nature, of which the essence is love. Never before did the divine love of the Son of God shine forth so wonderfully as when, to save men, He became man.—Beet.

'*That ye through His poverty might become rich.*'—These riches are the reconciliation, justification, illumination, sanctification, peace, joy, certainty of eternal life, and thereafter this life itself; in short, the whole sum of spiritual and heavenly blessings which Christ has obtained for believers by His humiliation, even to the death of the cross.—Meyer.

Exegetical Notes.

The older theologians, especially of the Lutheran Church, referred ἐπτώχευσεν, not to Christ's entrance on the incarnate state, but to His existence in it; they puzzled themselves to conceive of Him as rich and poor at the same time; and they quite took the point from St. Paul's exhortation by making ἐπτώχευσεν πλούσιος ὤν describe a combination, instead of an interchange of states. It is a counsel of despair when a recent commentator (Heinrici), sympathising with this view, but yielding to the comparison of Phil. ii. 5 ff., tries to unite the two interpretations, and to make ἐπτώχευσεν cover both the coming to earth from heaven, and the life in poverty on earth. No word can mean two different things at the same time; and in this daring attempt we may fairly see a final surrender of the orthodox Lutheran interpretation.—J. Denney.

The verb πτωχεύω, say the Lutheran theologians, means (like other verbs of that termination), not 'to become poor,' but 'to be poor,' or to do the part of one who is poor. True; but (as Kühner observes) classical writers very often use the aorist (and that is the tense here used) to denote the *coming into* a condition. Thus βασιλεύω, 'I am a king'; ἐβασίλευσα, not 'I was a king,' but 'I came to be a king,' or 'was made a king'; ἀσθενῆσαι, 'to have become sick, *in morbum incidisse*' (*Gr. Gram.* § 256, 4 *g*). To the same effect Bernhardy and Krüger. On this principle why should not ἐπτώχευσεν here be rendered, 'He became poor,' unless the nature of the case and the context should forbid? But precisely the reverse is the case, and nothing can be better than what Meyer says on the aorist here: 'The aorist denotes the once-occurring *entrance* into the condition of *being poor*, and therefore certainly the *having become poor.*' 'The reference,' he again says, 'is not to the *whole life* led by Christ in poverty and lowliness, during which He was nevertheless rich in grace, rich in *inward* blessedness, as Baur and others.' And again, 'The apostle is not speaking of what Christ is, but of what He *was*, before He became man, and what He *ceased* to be on His self-exinanition in becoming man (Gal. iv. 4).'—D. Brown.

Methods of Treatment.

I.

THE GRACE OF THE LORD JESUS CHRIST.

By Principal the Rev. David Brown, D.D.

How do we measure the 'grace' or goodwill of anyone towards others? By four things. By the *height* from which he looks down on his objects; by the *depth* in which he finds them lying beneath him; by the *sacrifices* to which he submits for their good; and by the *benefits* which, at much cost to himself, he confers upon them. Among men there

are not many cases in which even one of these is found in a large degree; few in which more than one of them is found; none, probably, in which the whole of them meet in a degree worthy of note. But it is the peerless quality of the 'grace of our Lord Jesus Christ,' not only that all these characteristics meet in it, but that each and all of them shine forth in it with surpassing lustre.

Is it the *height* from which He had to look down on His objects? 'He was rich'—in 'the glory which He had with the Father before the world was'; the glory, too, of having created all things in heaven and in earth, 'things visible, and things invisible' (Col. i. 16), and of 'upholding all things by the word of His power' (Heb. i. 3).

Next, is it the *depth* in which He beheld His objects lying? 'For our sakes' all was done,—who lay 'sold under sin' (Rom. vii. 14), under condemnation (Rom. v. 18), under the curse (Gal. iii. 13), and ready to perish (John iii. 16); whose life here is all strewed with the wreck of a fallen state, and full of disappointments, sufferings, sorrows, and tears; while, for the future, there was only 'a fearful looking for of judgment' from a holy God. Into this condition of ruin and wretchedness did 'the grace of our Lord Jesus Christ' draw down, not His pitying eye only, but Himself.

And what were the *sacrifices* He submitted to, to get us out of it? 'For our sakes He became poor.' How poor? To become man at all was poverty to Him; but man 'emptied' of His pre-existent glory (Phil. ii. 7), yea 'made in the likeness of sinful flesh' (Rom. viii. 3); 'tempted in all points like as we are' (Heb. iv. 15), living literally poor, though all nature was at His command; 'a man of sorrows and acquainted with grief,' and, though He 'knew no sin, made sin for us,' and 'bearing our sins in His own body on the tree, and made a curse for us'—this was in Him a 'poverty,' the depth and bitterness of which who but Himself can comprehend?

And what the *benefits* we thereby receive? 'That we through His poverty might become rich'—rich in 'redemption through His blood, the forgiveness of sins,' rich in 'peace with God through our Lord Jesus Christ,' rich in 'newness of life,' in objects to live for, and motives to live by; rich in mastery over ourselves, the world, and the wicked one, in joy unspeakable, and full of glory: 'all things are ours, and we are Christ's, and Christ is God's' (1 Cor. iii. 22, 23).

II.

THE NATURAL HISTORY OF GRACE.

By the Rev. Hugh H. Currie, B.D.

There are three points to be noted in the passage—

I. Christ, being rich, became poor.

II. On whose account He became poor.

III. The object of this humiliation.

I. The first point is the riches and the poverty of Christ. How rich was He? How poor did He become? No human thought can conceive the riches which were Christ's, and which He laid aside for us. The boundless resources of nature, the heavens, the work of His fingers—these are only a part of His dominion. The divine rank and dignity of the Son of God, infinite authority, boundless influence, infinite glory, perfect bliss, all the perfections of the Godhead, such were the riches of Christ.

How poor did He become? Born beside the lowly manger in the stall of a wayside inn, brought up in one of the poorest families in an obscure country village, He sacrificed even the humble comforts of His Galilean home to become a travelling teacher, depending for His support upon a few faithful friends. He was poor in all the world counts precious,—lacking home, wealth, comfort, worldly influence, and bereft often even of the sympathy of the few followers who remained by him. Penury, neglect, loneliness, a slave's death, and a borrowed grave! Such, to outward appearance, was the poverty of Jesus.

II. It was a willing sacrifice for us—His enemies. Jesus commendeth His love toward us in that while we were yet sinners He died for us.

III. Consider the purpose of this sacrifice. Jesus wants you to be rich. Rich in what respects? The word refers to the peace of sin forgiven. It means salvation, happiness, heaven. But Christ's purpose goes further than this. You are not rich as He desires you to be except you are like Him in character. There must be likeness unto Christ in every particular—in love, in devotion to God's will, in interest in His kingdom, in the spirit of self-sacrifice. This is the end and object of divine grace. This is the meaning of the riches with which Jesus desires every believer to be endowed.

Lastly. Jesus wishes you to be rich in these respects now. You are to *lay up* treasure, even now

to be amassing wealth of the kind which Paul describes, every virtue, every grace.

Illustrations.

You know that a mother, unless she is a dreadfully proper person, never talks good English to her very little child. She speaks in broken English; and, oh! what nonsense some people think she indulges in with her little one. What has she done? She has become voluntarily poor that the child might come up through the mother's poverty into the mother's wealth.—H. Simon.

All love is enriched by the poverty of its object. My love to the divine is no exception. If my God comes to me in trappings of gold, it is a light thing that I should follow Him. If to be good is to be on the sunny side, if virtue brings to me a large dowry, a poor love may suffice to make me her own. But if she come penniless, landless, if her gold has become dim, if her dowry has been proved a delusion, if she can only ask me to share her struggle and toil, the love that can respond with consent must be rich indeed.—G. Matheson.

The word for 'poverty' would, in classical Greek, mean 'pauperism,' or 'mendicancy.' Dean Stanley (referring to Milman's *Latin Christianity*, v. bk. xii. c. 6) points out how large a place this verse occupied in the mediæval controversies between the moderate and the extreme members of the mendicant orders. William of Ockham and others, taking the word 'poverty' in its extremest sense, maintained that the Franciscans ought to possess *nothing*; but Pope John xxii., with the Dominicans, took a more rational view of the sense and of the historic facts.—F. W. Farrar.

It is strange that He should be in His weakness so strong, in His poverty so rich. Men love power, rank, feel the very drapery it wears to be a thing most wonderful. Majesty may not be simple, must show its dignity by its pomp, prove its might by its magnificence. An Augustus Cæsar cannot suffer Rome to remain a city of republican brick, must leave it a capital of imperial marble. But here is the wonder of history—the mightiest Person it knows came of poverty, lived in poverty, and died forsaken and alone. Nay, so great is He that the regal state had lessened rather than enlarged the majesty of His person, the imperial purple had hidden the glory which the garments of His poverty reveal. Cæsar placed in the obscurity which beset the Christ had been abolished; the Christ placed amid the splendours of the Cæsars had derived thence no glory, nothing that could have added to His influence or His fame. Strength like His must have nothing between it and our humanity; must meet it face to face, in naked majesty, as it were, that it may the more perfectly subdue the evil and command the good.—A. M. Fairbairn.

It is said that Cyrus spared the life of the Queen of Armenia at the intercession of her husband, who offered to die in her stead. And when she was asked what she thought of the splendours of Cyrus and his court, she made the memorable answer that she had not noticed him, so absorbed was she in looking at that one who had pleaded and would have died for her. So between our hearts and Christ there might be a like forgetfulness of all else. This moving story, so tender, so true, may well call for a lifelong consecration more loving than John's, more zealous than Paul's, more deeply pledged than Peter's in that hour when he said, 'Lord, I will lay down my life for Thy sake.' 'Drink the Nile water, and then die,' says the pretentious Egyptian proverb. What foolish boast is this! And yet it was so with one of old. Devout Simeon said: 'Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.' And the apostle could but exclaim: 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'—W. Baxendale.

A rich young man had a brother who was subject to epilepsy. He took him to a place where epileptics were cared for, and stayed to nurse and attend him. When the sufferer died, the elder brother felt that he must give up his life to helping those who were afflicted as his brother had been. He remained at the institution where his brother had been cared for, and became an attendant on the patients. But he had considerable property which needed continual oversight. What could he do? He handed over all his lands and houses to another brother, and spent all his time and strength in the service of the unfortunate epileptics. He was able to be of great benefit to them, and they grew to love him dearly. His chief pleasure was to relieve their pain, to see them looking bright and cheerful, and perhaps on the road to recovery. Often they were violent, ill-tempered, ungrateful; but that made no difference in his devotion to them. He had gained something of the mind that was in Christ, and, at a long distance, he followed Him. Rich, he became poor; that miserable sufferers, through his poverty, might be rich.—J. R. Gregory.

Agassiz, when a boy, was one day skating with his little brother. They had a pleasant skate a little way from the shore until they came to a great crack in the ice. The elder brother was strong, and so he simply gave a leap and passed over it. On looking back he saw his little brother standing on the brink; he was not strong enough to make the venture. So the big brother came back, kneeled down upon his knees, reached over the chasm, put his hands upon the cold ice over yonder, and let the little fellow find a living bridge over his back. Then they went on in joy and serenity and peace. That is something like Jesus Christ. He could take care of Himself; it was for our sakes He laid aside His glory. He could have had a share of happiness and satisfaction in the world of light, but so great was the proportion of that divine love which leaped in His heart, that He was willing to make Himself a freewill offering over the chasm which separates man's lower from his higher self, in order that you might cross to the land that God has prepared for every child of His; in order that your soul, your eternal, never-dying soul, might assume its spiritual proportions.—N. Boynton.

Sermons for Reference.

Byles (J.), The Boy and the Angel, 70.
Christlieb (T.), Memoir and Sermons, 160.
Cunningham (W.), Sermons from 1828 to 1860, 103.
Davies (D.), Talks with Men, Women, and Children, vi. 345.
Dykes (J. O.), Sermons, 151.
Fairbairn (A. M.), City of God, 288.
Frank (M.), Sermons, vol. i. No. 11.
Godet (F.), Biblical Studies, New Testament, 271.
Hare (J. C.), Sermons preached in Hurstmonceux Church, ii. 343.
Hutchings (W. H.), Sermon Sketches, 257.
Liddon (H. P.), Bampton Lectures, 48.
M'Cheyne (R. M.), Additional Remains, 168.
Manning (H. E.), Sermons, ii. 284.
Matheson (G.), Searchings in the Silence, 156.
Maturin (W.), The Blessedness of the Dead in Christ, 249.
Maurice (F. D.), Lincoln's Inn Sermons, 2nd Series, i. 83.
Newman (J. H.), Parochial Sermons, vi. 39.
Oosterzee (J. J. van), Year of Salvation, i. 70.
Packer (J. G.), Twelve Sermons, 17.
Price (A. C.), Fifty Sermons, iv. 225.
Pulsford (W.), Sermons preached in Trinity Church Glasgow, 1.
Spurgeon (C. H.), Morning by Morning.
,, ,, Sermons, vol. iii. No. 151.
,, ,, ,, vol. xxxvii. No. 2232.
,, ,, ,, vol. xl. No. 2364.
Taylor (W. M.), Ministry of the Word, 101.
Trench (R. C.), Sermons, New and Old, 249.
Waugh (B.), Sunday Evenings with my Children, 200.
Christian Age, xxxii. 260 (Talmage).
Christian Commonwealth, 1894, 785 (Boynton).
Christian World Pulpit, xxvii. 252 (Baxendale).
Church of England Pulpit, xxxvi. 274.
Expositor, 2nd Series, ii. 146.
Homiletical Library, i.
Homilist, vii.
National Preacher, i.
News, 1890, 166 (Bullock).
Preacher's Magazine, 1893.
Pulpit, lxiii.
Sunday Magazine, 1888, 274.
,, ,, 1891, 354 (Byles).
Sword and Trowel, 1893, 497.
Thursday Penny Pulpit, xv.
Treasury (New York), ix., x.

Sirach's Judgment of Women.

By Professor the Rev. A. B. Davidson, D.D., LL.D., Edinburgh.

The judgment of Jesus-ben-Sira (Ecclesiasticus) regarding women is popularly supposed to be very damnatory. This opinion is scarcely justified. Sirach believes that there are bad women and good women, and if the badness of a bad woman be something as bad as can be, the goodness of a good woman is something superlatively good. When Sirach speaks of good and bad women he has chiefly in view married women, though he occasionally speaks of 'daughters,' *i.e.* young women. Some passages, speaking of the badness of women, may be quoted, and then some that speak of good women. They pretty well balance one another.

Sirach recognises that woman is an element of danger in life, and frequently warns men against being thoughtlessly attracted by her beauty—

'Give not thy soul unto a woman . . . Turn away thine eyes from a beautiful woman, and gaze not on another's beauty; by the beauty of a woman have many been led astray' (ix. 2, 8).

It is possible that here the 'strange woman' of Proverbs may be meant, *i.e.* the wife of another (comp. xli. 20–22). Similarly—

'Look not on everybody in regard of beauty, and sit not in the midst of women; for from garments cometh a moth, and from a woman a woman's wickedness' (xlii. 12).

In particular, men are warned against consorting with singing girls, whose morals were probably loose (ix. 4). But far from thinking that all the evil in the world is in the heart of women, the author prays in regard to himself: 'O Lord, Father and God of my life, give me not lifting up of eyes (wantonness), and turn away concupiscence from me. Let not greediness and chambering overtake me; and give me not over to a shameless mind' (xxiii. 4, 5).

Sirach has much sympathy for a man who is the father of girls, and knows his anxieties Like the authors of Proverbs, he is an advocate for bringing up young people under rigid discipline—

'Cocker thy child and he shall make thee afraid;
Play with him and he will grieve thee' (xxx. 9–13).

To girls a father must show some austerity—

'Hast thou daughters, give good heed to their body,
And make not thy face cheerful to them.
Give thy daughter in marriage, . . .
And give her to a man of understanding' (vii. 24, 25).

'Keep strict watch on a headstrong daughter,
Lest she find liberty for herself and use it' (xxvi. 10–22; cf. xxii. 3 seq.).

Girls, indeed, are the occasion of much anxiety—

'A daughter is a secret cause of watchfulness to a father, and the care for her putteth away sleep' (xlii. 9).

Every evil possibility is conjured up: she may commit folly in her father's house and bring disgrace on him; or she may remain on his hands till she is *passé*; or if married, her marriage may turn out in various ways an unhappy one. The last case would be unfortunate not only for her, but for the father; for with the laws of divorce then prevailing he might have her returned on his hands.

But for the most part in Sirach, 'woman' is equivalent to 'wife.' And then as now, there were many varieties of a bad wife. She might be drunken (xxvi. 8), or have a 'tongue,' a terrible burden, particularly to a taciturn man: 'As the going up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man' (xxv. 20); 'a silent woman is a gift of the Lord' (xxvi. 14; cf. 1 Pet. iii. 4). Or she might be given to picking and stealing and making away with a man's things, obliging him to have recourse to lock and key (xlii. 6); or she might be jealous, a thing which an honest man felt to be the most unbearable of all forms of slander (xxvi. 6). But Sirach is quite as severe on senseless jealousy on the part of a husband, which, he says, is often the thing that puts evil in a woman's head (ix. 1).

Sirach's typical bad woman is the unfaithful wife. The picture of the adulteress—whose sin is threefold, against the Most High, against her husband, and against his family—is painted in deep colours (xxiii. 22–26), but the companion picture of the man who similarly sins (vers. 16–21) is no less dark, and to it is added the frightful trait: 'He will not leave off till he die'; and nothing is so loathsome to Sirach as the aged libertine (xxv. 2). Perhaps the severest passage occurs in ch. xxv. 13–26—

'Give me any plague but the plague of the heart,
And any wickedness but the wickedness of a woman;
Any calamity but a calamity from them that hate me,
And any vengeance but the vengeance of enemies.
There is no poison above the poison of a serpent,
And there is no wrath above the wrath of an enemy.
I had rather dwell with a lion and a dragon
Than keep house with a wicked woman.
Her husband shall sit at meat among his neighbours,
And when he heareth it he sigheth bitterly.
All badness is but little to the badness of a woman,—
Let the portion of a sinner fall on her!'

Here Sirach seems to have in view just a randy, for he speaks of her putting on a face like a bear. And in order to round off he recalls the history of Eve—

'From a woman was the beginning of sin,
And because of her we all die.'

So St. Paul (2 Cor. xi. 3). In other passages Sirach speaks of death as a destiny imposed on man from the beginning (xiv. 17). From such a woman as is described above there is no deliverance but by divorce (xxv. 26). The author, however, deprecates having recourse to this thoughtlessly (vii. 26), and laments that many a good woman is unjustly treated: 'A third person's tongue hath cast out brave women, and deprived them of their labours' (xxviii. 15).

With all antiquity, Sirach is jealous for the superiority of man over woman, and has old-fashioned ideas about it—

'There is anger and impudence and great reproach
If a woman maintain her husband' (xxv. 22).

Similarly in the nauseous epigrams of Martial—

'Uxorem quare locupletem ducere nolim
Quæritis? uxori *nubere* nolo meæ.'

This is neat but superficial. Who does not perceive that our modern manner, whereby a good woman bestows herself and her wealth upon a man who has nothing and does nothing, is the loftiest possible tribute to the superiority of man *per se*.

It is time to look at the other side of the shield. And deserving of notice are all those passages where, in magnifying the honour due to parents, Sirach dwells on the love and self-sacrifice of a mother, *e.g.* vii. 27. Only the love of the Most High can exceed that of a mother (iv. 10; cf. iii. 2, 4, 9, 11, 16). In a pretty passage in praise of Wisdom, and the joy she proves to him who consorts with her, it is said: 'As a mother shall she meet him, and receive him as a wife married in her youth' (xv. 1). A man's affection for 'a wife of youth' is indissoluble, and to a prophet it is the analogue of God's love to Israel (Isa. liv. 6).

Again, Wisdom—the moral order of the world—is introduced saying: 'In three things I was beautified . . . in a woman and her husband that walk together in agreement' (xxv. 1). And the author says: 'There be nine things that I have counted happy . . . happy is he that dwelleth with a wife of understanding' (xxv. 8). And again: 'Forego not a wise and good wife, for her grace is above gold' (vii. 19). The fullest portrait stands in ch. xxvi. 13–17—

'The grace (charm) of a wife will delight a husband,
And her discretion will fatten his bones.
A silent woman is a gift of the Lord,
And there is nothing so much worth as a well-instructed soul.
A shamefast woman is grace upon grace.
As the sun when it arises in the highest places of the Lord,
So is the beauty of a good wife in the fair order of a man's house.
As the lamp that shineth upon the holy candlestick,
So is the beauty of the face on a comely stature.'

Others render the last words, 'in ripe age.' Less flowery—

'Happy is the husband of a good wife,
And the number of his days shall be twofold. . . .
Whether a man be rich or poor,' etc. (xxvi. 1–4).

Sirach, indeed, cannot find words to express himself in regard to good women—

'The beauty of a woman cheereth the countenance,
And a man desireth nothing so much;
If there is on her tongue mercy and meekness,
Her husband is not like the sons of men—

he is godlike in his felicity (xxxvi. 22). The wretch who 'hath no wife will mourn as he wandereth up and down.' He is a bird without a nest, and as he goes about seeking for a lodging, people will readily take him for a footpad.

Sirach has nothing distinctive in him. He is of the same school as the authors of Proverbs, but an inferior artist who lays on thicker colours. The conclusion of the whole matter appears to be this: A man's most blessed possession is the fear of the Lord, and next to that is the companionship of a brave woman (xl. 19, 23, 26).

Hebrew Prophecy and Modern Criticism.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

IX.

'He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.'—Isa. liii. 5.

I endeavoured in my last two papers to trace briefly the conception of the Messiah, as it gradually took shape among the Jewish people. But there is one aspect of the Messiah from the Christian point of view, and that perhaps the most important of all, which I have hitherto left untouched, the innocent victim suffering for the sins of the world. Was this also foretold by the prophets? Christians have from the earliest times confidently answered 'Yes.' The Jews have, speaking generally, answered 'No.' Of course, it is well known that we do find in the Talmud, and elsewhere in Jewish literature, instances of a belief in a suffering Messiah; but whatever be the true explanation of this fact,[1] the belief itself can hardly be considered as forming part of the generally accepted Messianic doctrine, at least as it existed in the time of Christ. At most it falls very short of the Christian idea of the great atoning sacrifice. Now, how far, or in what sense, does this idea find a place in the prediction of the Jewish prophets? This question I will now try to answer. But it is only possible to do so fairly and honestly by an impartial examination of those passages which have been understood to foretell the sufferings of Christ. In the short limits at my disposal, I can only deal with very few of these. But I think they will be enough to establish some general conclusions, and will serve as an example of a method of exegesis capable of a much wider application.

But there is a larger question which is really involved in the immediate subject of our inquiry, and cannot wisely be separated from it, the belief of the Jews concerning the divine purpose of suffering. There was a time when they believed that suffering was inflicted by God merely as a punishment for sin. A man's or a nation's sinful-

[1] See Essay on this subject in Cheyne's *Isaiah*.

ness might be measured by their temporal calamities. We have an excellent example of this view in Ps. xxxvii.: 'Fret not thyself because of evil-doers,' even though they seem to prosper and thou to suffer. Why not? Because God's righteousness must vindicate itself. Their good fortunes, thy ill fortunes are but temporary. 'They shall soon be cut down like the grass, and wither as the green herb,' and then the time will come when 'the meek shall inherit the land; and shall delight themselves in the abundance of peace.' But experience must have continually given the lie to this limited view of Providence. How often it happened that the wicked prospered, and went on prospering, while the righteous suffered and even perished altogether! The thoughtful Jew must have felt that the problem of suffering needed another solution. What tended more than anything else to enlarge his view was the great national calamity of the Exile. What seemed at the time only a crushing disaster proved in reality to be an immense educational force, moulding the Jewish character. We see this strikingly brought out in that most fascinating of Old Testament books, the Book of Job. It was, I believe, Bishop Warburton, who, in his Divine Legation of Moses, first propounded the, in his day, most startling opinion that this book was not written by Moses, but by some unknown writer of the time of the Exile. It was in his view no record of men and women once living, but a religious allegory—Job himself being a personification of the Jewish people. In so thinking, the keen-sighted bishop anticipated more than a century ago many of the results of modern criticism. At anyrate, it is now pretty well agreed that Job does not belong to the historical books of the Old Testament, but to a far later group, those ethical and philosophical treatises collectively known as the Chokmah or Wisdom. Whether the book is allegorical or not, it is considered that its real value for the theological student lies not so much in the story of Job himself, as in the supposititious dialogue with his companions. The true meaning of suffering is the main theme throughout, and the conclusion gradually arrived at is this: If Job suffered more than all men, it was not because he had committed greater sins, but because God loved him more, and therefore corrected him for his good. His punishment brought about his confession of sin, and on this followed his restoration to prosperity. And yet we must feel that this book leaves something to be desired. The concluding section of the last chapter (xlii. 7–17), in which Job is compensated manifold in kind for his previous losses, is disappointing after the magnificent climax which precedes it (chs. xxxviii.–xlii. 6). We should have been better content to have left Job still poor in earthly possessions but rich in the spiritual wealth which his sufferings had brought him. And so we can sympathise, if we cannot agree, with the suggestion of at least one modern critic,[1] that the last part was added by a later writer, who tried to satisfy in this way his idea of poetic justice. But we have no necessity to adopt such a view. For we cannot reasonably expect to find the writer as yet able to rid himself entirely of the cruder ideas of the past.

When we turn to the great prophet of the Captivity, we find a still more spiritual view of suffering. There is, indeed, some resemblance in detail between the history of Job and the description of the suffering servant of Jahweh. But, as has recently been pointed out with justice, there is this essential difference between the two, that in Isa. lii. 13–liii., the affliction of the servant has a vicarious value, whereas we do not find this thought in Job. But who is the suffering servant of Isaiah liii.? To some it might seem unnecessary to ask the question. The great bulk of Christian commentators, until very recent times, have seen in this description a direct prediction of Christ crucified on the cross for the sins of the world, and nothing else. Can we do so now? Not, I think, if we study the prophecy with perfectly open minds. For if so, such a sudden portraiture of the crucified Saviour would in the immediate context of the prophecy, and in the whole religious and mental atmosphere of the prophet, be quite unintelligible. And besides, such a graphic Messianic picture would prevent no analogies to the other great Messianic predictions of the Old Testament. For these are invariably connected most closely with the events of the time in which the prophet lived, and in many cases the prophet appears to have seen his Messiah in some person of his own day. If, then, Isaiah liii. is Messianic, even so we should expect that we have here an immediate description of some contemporary Jewish martyr.

And so commentators have seen in this chapter

[1] Froude, for example.

a direct reference to the sufferings of either Josiah or Jeremiah. But neither of them at all satisfies the requirements of the prophecy. The death of Josiah was certainly most pathetic. The universal lamentation which it evoked became a proverb. There was no mourning like 'the mourning of Hadadrimmon in the valley of Megiddon.'[1] But by what flight of poetic imagination could the sad result of the young king's foolhardiness be called a sin-offering for the people? Or what possible meaning could be assigned to such expressions as 'his visage was so marred more than any man, and his form more than the sons of men.'[2] Indeed it is obvious that nearly the whole description could not possibly refer to one who, by a sudden death, was cut off from what might have been a glorious career.

The same objections do not apply, or, at any-rate, with at all the same force, to Jeremiah. He may be said to have suffered during a large part of his career, in a certain sense, for the sins of his people. He was the constant victim of religious persecution, and suffered many bodily injuries, and he bore them with singular meekness of spirit. In fact, he uses of himself words which seem to find an echo in this very prophecy: 'I was like a gentle lamb that is led to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof.'[3] Lastly, if we accept the tradition of his violent death, it was true of him, that 'he was taken away by oppression and by judgment.' But we are met with an insuperable difficulty in the end of the prophecy—in the glorious end which was to follow the period of suffering. 'When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jahweh shall prosper in his hand . . . Therefore will I divide him a portion with the great; and he shall divide the spoil with the strong.' These words might have been applied to any Jewish king in whose line were centred the prophet's hopes of a Messiah. But it is very difficult to see how we can, without altogether wresting their meaning, refer them to Jeremiah. For example, to say that prophecy would revive and flourish again after the martyrdom of Jeremiah is to put an interpretation which the expressions used do not the least suggest. For these reasons, as well as others, it is even more certain that we cannot regard as the subject of this prophecy the writer himself.[4]

But there is another interpretation which, if to some it seems to fall short of the full meaning of the prophecy, is, at anyrate, not liable to the same objections as those already discussed, that which sees in the suffering servant of Jahweh the Jewish nation itself. This interpretation is at least as old as the great Rashi, who wrote his commentary in the last half of the eleventh century, and though the Spanish school of Jews defended it and used it as a weapon against Christianity, we have no reason whatever to doubt their perfect sincerity. They certainly went far by their clear-headed, if somewhat prosaic, exposition to justify their view. Orthodox divines cannot afford to ignore such men as Kimchi and Ibn Ezra. If this interpretation is right, it will form an exact parallel to that of Job proposed by Dr. Warburton. In both cases the sufferings are those which the nation underwent in exile, and the prosperity which followed is the vision of post-Exilic glory which was to follow the Return.

It will be readily seen that this interpretation has many advantages, and that in the very points in which the others, speaking generally, failed. It leaves the passage in agreement with the whole tenor of the so-called Deutero-Isaiah, at anyrate, with that part of it which stands in obvious connexion with this prophecy. It has its natural place in the Book of the Restoration. For the theme of the book is its theme. Above all, this interpretation gives the same meaning to the servant of Jahweh that it has almost invariably in these chapters. This expression is twice used apparently of the prophet himself as God's messenger to His people;[5] but elsewhere, where as frequently the meaning is obvious, it is used of the nation Israel. This usage occurs especially in the chapters preceding ch. liii. Such phrases as 'Hear, O Jacob, my servant,' 'For my servant Jacob's sake,' are of common occurrence. The most important passage for our purpose is ch. xlix. Here begins that series of prophecies, sometimes called the Book of the Servant, which finds its climax in ch. liii. It is difficult to see how the servant of ch. liii. can be other than the servant of

[1] Zech. xii. 11. [2] Isa. lii. 14. [3] Jer. xi. 19.

[4] Those interpretations which refer the passage to Abraham, or one of the other patriarchs, are obviously open to even graver objections.

[5] Isa. xliv. 26, l. 10.

ch. xlix. But in ch. xlix. 3 the servant is expressly identified as Israel. 'Listen, O isles, unto me; and hearken, ye peoples, from far; Jahweh hath called me from the womb: from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me: and He hath made me a polished shaft; in His quiver hath He kept me close; and He said unto me, Thou art My servant, Israel, in whom I will be glorified.'[1] God had called Israel from the womb. From the beginning of his national existence He had destined him to be His agent in His redemptive work for himself and others. This last is the thought expressed in the fifth and sixth verses: 'And now, saith Jahweh, that formed me from the womb to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him. . . . It is too light a thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.' A difficulty has sometimes been raised that these verses make a distinction between the servant of Jahweh and the Israelitish nation.[2] But this distinction partly arises from the fact that the Israel of the Captivity was only a small fraction of the Jewish nation, partly it is a distinction drawn between the idealised servant of Jahweh, Israel as he ought to be, and Israel as he was. The contrast between the ideal and the actual is brought out with the most pathetic irony in ch. xlii. 19: 'Who is blind, but my servant? or deaf, as my messenger that I send? Who is blind as he that is at peace with me, and blind as Jahweh's servant?'

That our interpretation of ch. xlix. is right, is clear from the verse that follows. Israel had been the servant of rulers (ver. 7), but now as Jahweh's servant was to summon the prisoners out of darkness. These are to come, it is said, not from Babylon, but from many distant lands: 'Lo, these shall come from far: and, lo, these from the north and the west: and these from the land of Sinim' (ver. 12). The return from Babylon was typical of a far larger and wider deliverance.

The leading idea of ch. xlix. is further developed in chs. lii. 13–liii. The chief thought of this passage is the contrast between future glory and past calamity. Captive Israel had been mocked by his enemies, maligned and ill-treated, 'despised and rejected of men'; a poor, hopeless outcast, like a root in a barren soil, having no happiness to look forward to for himself or his offspring. And yet he had borne all this with dignity and patience. And now all was to be reversed. He would prosper, and be exalted very high. He would command the respect of the nations who had despised him. A victorious conqueror, he would divide his spoil with the strong. He would have a long and successful career, and finally would bequeath his prosperity to his descendants. He would see his seed; he would prolong his days; the pleasure of Jahweh would prosper in his hand. We are reminded of those visions of national happiness which the prophets so frequently connected with the Restoration.

But this is only a broad outline of the passage. We have purposely reserved for more careful consideration what is perhaps its most essential feature, and the special subject of our present discussion, the vicarious character of the sufferings of the Servant. It will be remembered that in the first message to captive Israel it was said, 'She hath received of Jahweh's hand double for all her sins,'[3] *i.e.* She had been punished twice as much as her sins deserved. It was but a step further to regard Israel's sufferings as an atonement for the sins of other nations. God had punished Israel not so much for his own sake as for theirs. Through him they would be brought at last to perceive the arm of God, which had been so long hidden by their own blindness,[4] and would be able to say of Israel, 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.'[5] The nobility of suffering, the potency of sacrifice for a righteous cause—these were the great lessons which the Captivity had to teach, and such thoughts find expression in many a later psalm. It is of no little importance that parallel with these feelings there was a new development in the doctrine of sacrifice which found its most significant expression in the rites which marked the Great Day of Atonement.

There is one psalm which is connected by such sacred associations with the suffering Messiah of the Gospels that I cannot altogether pass it over. I refer to the twenty-second. It forms in some respects a

[1] Isa. xlix. 1–3.

[2] See Cheyne's *Isaiah*, *in loco*.

[3] Isa. xl. 2.

[4] Isa. lii. 10.

[5] Cf. Ibn Ezra's comment on the passage in Rabbinical interpretations of Isa. liii.—Neubauer and Driver.

parallel to Isa. lii.–liii. There is the same innocent suffering, the same scorn and persecution on the enemies' part, the same joyous termination, only in this case the end is still more glorious; at anyrate, more evidently religious and spiritual. The sufferer released from his distress is to preach God's name till he converts all the nations of the world. Nor is the resemblance between the two really affected by the fact that the psalm is cast in a different mould; that here it is the sufferer himself who speaks of his persecutions, his prayer, and his final glorious mission. In this case, again, it is obvious that the same question arises as before. Who is the subject of the psalm? Is it Christ Himself directly foretelling His Passion and work of salvation in the Christian Church? Or is it some Jewish martyr, Jeremiah for example, describing his own persecution and hopes? Or is it again some ideal personification of the whole or part of the Jewish nation?

1. The first alternative will not bear a thorough examination. For is it not obvious that the Psalmist is describing not a single occasion of accentuated misery, but a long period of continued persecution; and, what is still more important, of incessant but fruitless prayer. Christ could not have said, 'O my God, I cry in the daytime, but Thou answerest not; and in the night season, and am not silent.' To refer it to the agony on the cross by day, the agony in the Garden of Gethsemane by night, shows a want of poetic feeling which amounts to gross ignorance. It is indeed somewhat difficult to separate the facts implied in the description from the metaphorical dress in which they are clothed. But what is certainly suggested is a general loss of bodily strength through different forms of privation, especially the loss of clothes, which his enemies take for themselves, like the rich oppressors so often condemned by the prophets;[1] and of food, so that the body is reduced to a living skeleton: 'They may count all my bones.' It is obvious that these words are intended to portray an element in the sufferer's wretched condition. They cannot be meant to describe primarily the (from his persecuters' point of view) accidental honour which our Lord's body received by not having the legs broken.

It is not easy to decide between the two remaining alternatives of interpretation. For giving the psalm (2) a personal character there is much to be said. (*a*) To begin with, there is the negative reason that we have not here, as in Isaiah liii., the strong argument from the whole surroundings of the passage, which almost compelled us to give a national sense to the expression 'Servant of Jahweh.' A psalm will not from its very nature admit an argument of that kind. (*b*) But, what is more important, the psalm itself gives at first sight the impression that we have here some Jewish martyr pouring out his own personal experience. Without is the bitter persecution to the death by a relentless and godless enemy. Within, the death-struggle and final triumph of a faith which determines, in spite of all difficulties, to believe in God's power and love. Had the psalm ended with the 21st verse, probably few would have any hesitation in accepting this view. But the last part of the psalm makes it very difficult to do so. It is not merely that the one oppressed martyr confidently asserts that he is to be the means of converting the whole world. This is startling enough;[2] but it is by no means an insuperable difficulty, if we believe that he is a type of the world's Great Martyr. The great difficulty is that the subject of the preaching, the ground for conversion, is the goodness of God shown in the deliverance of the Sufferer. We cannot understand the Psalmist conceiving such a thought of himself, nor would it be suitable if referred to the work of Christ. The subject of the gospel is not the deliverance of Christ, but the deliverance of man through Christ.

But these difficulties at once disappear if (3) we regard the Psalmist as personating the Jewish nation. The Jews once scorned, impoverished, persecuted to the death by their godless enemies, were to become the missionaries of the whole world. All nations and all estates of men would worship Israel's God, Jahweh, and He would reign over the world from generation to generation. Thus understood, the last portion of the psalm is in thorough keeping with the familiar utterances of Messianic prophecy. No motive for the conversion of the nations is more frequent than the power of God manifested in the deliverance of His people from oppression. It may be possible, of course, that some later reviser added the last portion to the psalm, and so gave what was originally a personal psalm a national character. There are strong reasons for supposing that many of the

[1] Amos ii. 6–8.

[2] See Cheyne, *in loco*.

psalms were revised and adapted for liturgical use. But, on the other side, it may be reasonably argued that even in the first part (vers. 3–5) the Psalmist's grounds for trusting in God are not his own personal experiences of His goodness, but the favour shown to the nation.

Let me now sum up the conclusion to which our inquiry seems to point. Suffering was not merely the punishment of sin, or the vindication of God's righteousness, but the manifestation of His love; first for the good of the sufferer himself, and then through him of others. Hence came the thought, based on the fact of Israel's suffering, of an ideal suffering potent enough to heal the spiritual wounds, and bring about the salvation of all mankind. This was to be the work of Israel, himself purified and glorified through suffering. These thoughts were closely connected with the great Messianic hopes of the nation which were raised by the prophets, but they were not so closely, if at all, connected with the personal Messiah. Yet they were the moral force which produced what was noblest and best in the Jewish character, which evoked the spirit of patriotic religious zeal, that inspired the great Maccabæan martyrs; and though it at times blazed forth in acts of religious fanaticism, has often enabled the Jews to bear unspeakable wrongs with a wonderful patience and hope.

In saying this we do not forget the most perfect example of this spirit, one Who raised it to an infinitely higher level than it had hitherto attained, the depths of Whose soul were stirred with sadness for the fate of His people, in spite of all the wrong which He was suffering at their hands; Who on the cross bore the sins of many, and made atonement for the transgressors; Who through His sufferings won a great crown of glory, not for Himself alone, but for the whole of humanity. But while we remember all this, we must not limit these truths of Hebrew prophecy to Jesus of Nazareth. They are principles in the moral world of God, of which Jesus was indeed the one perfect example; but they are exemplified in a measure also in all those who, following their Great Captain, suffer in the cause of righteousness and truth, and so, to use the impressive language of St. Paul, fill up that which is lacking of the affliction of Christ for His body's sake, which is the Church. 'If we died with Him, we shall also live with Him; if we endure, we shall also reign with Him.' [1]

[1] 2 Tim. ii. 11, 12.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

THE CHRISTIAN PICTORIAL. Vol. IV. (*Alexander & Shepheard.* 4to, pp. 426.) There are few of our weekly periodicals that are counted worthy of full-dress binding. *The Christian Pictorial* is as alive as any of them to the things that are passing, and its illustrations and sketches are full of vigour. But it has an eye to the things that remain also, and every half-year's volume is filled with matter that we shall be glad to read again and even again.

THE TRAGEDY OF MORANT BAY. By Edward Bean Underhill, LL.D. (*Alexander & Shepheard.* Crown 8vo, pp. xix, 219.) The story is here told of that deplorable uprising and subsequent massacre which took place in Jamaica in 1865. Dr. Underhill had more interest in it than any man outside the island itself. Nevertheless, he tells the tale with manifest fairness. It is very surprising, indeed, how he permits us at the outset to sympathise with General Eyre, though he regards him and his incompetency as the real cause of all the trouble and disorder.

THE DIVINE LEGATION OF PAUL. By Edward Bean Underhill, LL.D. (*Alexander & Shepheard.* Crown 8vo, pp. x, 155.) It is a marvel that some books survive their titles. A worse title than this (Warburton notwithstanding) could not easily have been discovered, yet Dr. Underhill's book has got over it. It has reached a new edition, and is very likely now to go forward. This is the impression which St. Paul's personality makes on a modern educated and Christian

Englishman. It is a fine study, unmarred by a false note or a faithless word.

THE KINGDOM WITHOUT OBSERVATION. By the late Rev. John Davies. (*Allenson.* Crown 8vo, pp. xv, 208.) The title of the first of these sermons is also the title of the book: *The Kingdom without Observation.* It is characteristic of the author. He was without observation also. 'He loved quiet ways, shunned publicity, and was with difficulty persuaded to preach out of his own pulpit.' Hence, the memoir goes on, 'he was not widely known, though deeply loved and honoured.' Nor will this volume make him widely known now. It also is without observation. There is not a flaunting word nor a catchpenny thought within it. There is reserve, if you like, and the staying grace of sincerity, and it will be deeply loved and honoured by those who can discern. But the multitude will pass by.

LECTURES ON PREACHING. By the Right Rev. Phillips Brooks, D.D. (*Allenson.* Crown 8vo, pp. 281.) Unless it be Henry Ward Beecher's, there is no course of the Yale Lectures on Preaching that has reached so wide a circulation as that of Phillips Brooks. We have already had more than one edition in this country. But Mr. Allenson has done very well to let us have another, and to publish it in uniformity with the other books by Phillips Brooks, which we possess. It is a book of permanent value, and this is the best edition.

BROKEN IDEALS. By James Thew. (*Allenson.* Crown 8vo, pp. 195.) In the preaching of sermons how much depends upon the voice. Even the same preacher is ineffective in the morning and most moving at night, simply because in the morning his voice was hard and raw, and in the evening mellow. As we read sermons that are printed in a book, the preacher's voice neither helps nor hinders us. But none the less is there then a tone, a spirit, which either makes for the preacher's end or withstands it. In these sermons of Mr. Thew's there is no striking originality of thought or great surprises of eloquence, but there is the meeting of hearts. Finer things are daily said with no conviction in them; these commonplace things make our very life.

INTRODUCTION TO THE BOOK OF ISAIAH. By the Rev. T. K. Cheyne, M.A., D.D. (*A. & C. Black.* 8vo, pp. xl, 449.) Dr. Cheyne's fertility must shame some men; it surprises every man. For these books are not run off the pen with journalistic rapidity. There is the extensive reading, which seems to miss nothing whether in book or periodical, whether in this country or any other, whether of yesterday or to-day. There is the independent personal examination of the text, sentence by sentence, word by word, the comparisons with other translations, the emendations, the difficult weighing, the posing and transposing. And there is the verification of all the multitudinous details, the rescue from the risk of errors innumerable on every hand. Yet all this is accomplished, and book succeeds book, while Dr. Cheyne's year is divided 'between academical duties at Oxford and ecclesiastical functions at Rochester,' and his hours of work are 'limited by an infirmity of sight during the darker months.'

Who wrote the Book of Isaiah? It is not long since we should have answered that question easily in a single word. Canon Cheyne takes something like five hundred octavo pages to answer it. For that is the simple question which this book is sent to answer. Nor does Dr. Cheyne profess to have answered it yet. He has answered it as well as he can, as well as he can at present. Others may answer it better; he may answer it better himself by and by. But this he firmly believes, that whether he or they, it will not be answered in shorter space than this.

It is strange to think of. But stranger still, that we can read these five hundred close octavo pages with very great interest. A little bewildered we may be, now and then; absolutely convinced we may not once be throughout the whole five hundred; but interested and amazed we always are. There is no work in English that will give one an idea of what Old Testament criticism claims to be, as this work will give it. And there is no English scholar that has a better right to set the science forth.

But it will not convince. It is not probable that Dr. Cheyne will make a single convert by this book, or gather a single follower. These things appeal in that way to one mind, they could not appeal in the same way to another. That is no condemnation of the Higher Criticism, and cer-

tainly not of Canon Cheyne. Indeed he knows it better than anyone, and would have no welcome for the man who professed to be convinced by the same multitudinous little things always and in the same way. But it does seem to say that the science of the Higher Criticism can never be a perfect science; it can never deserve the name except in the few widest generalisations. It is no science where every man must gather his own materials and come to his own conclusions.

And yet we dare not confidently say that this is not a book that makes for righteousness. We know that the wrath of man worketh not the righteousness of God; and we know that there has been much manifestation of wrath on both sides of this controversy. But there is none of that in this book. It may be very wrong, but it is not in that way. Let us see to it, then, that in proving it wrong we sin no more against our own souls.

BLACKIE'S SCHOOL AND HOME LIBRARY. The volumes for the month are both tales of adventure, thrilling tales of adventure on the high seas; for the one is *The Life and Adventures of William Dampier*, and the other is Michael Scott's *The Cruise of the Midge*.

JOHN STUART MILL. By Charles Douglas, M.A., D.Sc. (*Blackwood*. Fcap. 8vo, pp. xv, 274.) John Stuart Mill has commanded some attention already, both in his person and in his work. But neither has been exhausted. And this study of his philosophy shows how closely he makes appeal even to the younger students of to-day. It is a study of his philosophy alone. The man himself appears only as his personality pressed itself upon his thought. It is a fresh and independent study, sympathetic on the whole, yet critical and even antagonistic at times, especially where John Stuart Mill's philosophy would rob us of our great gift of the life of the spirit, and the worship that is in spirit and in truth.

THE FOURTH BOOK OF MACCABEES. By the late R. L. Bensly, M.A. (Cambridge: *At the University Press*. 8vo, pp. lxxiv, 154.) This volume is the joint work of the late Professor Bensly and Mr. W. E. Barnes. That is to say, Mr. Barnes took up the work where Professor Bensly had to lay it down to die, and he has carried it through successfully. Besides the Syriac text of 4 Maccabees, there are certain other 'Kindred Documents' in Syriac; and then there are a series of translations and an Index of Syriac Words. The students of Syriac in our midst are happily on the increase, and they will all give this book a hearty welcome. It will even tend to increase the number of such students, and give them a better equipment. For it is well suited for early study, and its introductions are brimful of useful information and suggestion.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES: THE PSALMS. Books II., III. By A. F. Kirkpatrick, D.D. (Cambridge: *At the University Press*. Fcap. 8vo, pp. lxxx, 223–536.) Dr. Kirkpatrick is now the editor of the Old Testament portion of this familiar series. His critical standpoint is very similar to that of the previous editor, the Bishop of Worcester. He is of the modern school of criticism, but he is careful.

Those who possess the first volume of his Psalter will be disappointed to find that the whole of the Introduction is reprinted here, and even the three brief Appendixes. It was scarcely to be supposed, however, that there would be an Introduction of eighty pages to each of the three volumes, and the purpose of reprinting the same Introduction is to let each volume stand by itself.

There is no necessity for describing the exposition. It follows the lines of vol. i. The translations are very literal and often very graphic. The notes may be exegetical, critical, historical, or literary, but they are always sensible and useful.

PHILO ABOUT THE CONTEMPLATIVE LIFE. By Fred. C. Conybeare, M.A. (Oxford: *At the Clarendon Press*. 8vo, pp. xvi, 403.) 'This is the first work bearing on Philo which the *University Press* has in this century issued. I venture to hope it may not be the last, but that it may help to stimulate Philonean studies among us. For it is barely credible, and somewhat of a reproach to Oxford as a place of learning, that not a single line of Philo, nor any work bearing specially on him, is recommended to be read by students in our Honour School of Theology; and that although this most spiritual of authors is by the admission, tacit or express, of a long line of Catholic teachers, from Eusebius and Ambrose in

the fourth century down to Bull and Döllinger in modern times, the father, not only of Christian exegesis, but also to a great extent of Christian dogmatics.'

But it is not in Oxford only that Mr. Conybeare has to deplore the neglect of Philo. This treatise, of which he has given us now so satisfactory and even charming an edition, has been denied to Philo even by men like Grätz, Harnack, Schürer, Kuenen, Cheyne, Robertson Smith, and Hatch; and Mr. Conybeare believes and boldly affirms that the denial is due to scandalous ignorance of Philo on the part of these men and all of us. For to say, as they say, that the *De Vita Contemplativa* is a monk's forgery of the year 300 A.D., is 'to ignore the philological affinities of the piece, as well as all the circumstances of its transmission to us in the manuscripts and in ancient versions. It conflicts with chronology, rests upon wholesale misunderstanding of the text, and presupposes conditions of pseudepigraphic authorship which never did and never could exist.'

To that widespread and well-held opinion, then, this work is the answer. And it is the very best answer Mr. Conybeare could have made. It is a model of editorial scholarship. The Greek text is given and fully annotated. But the Old Latin Version, and the Armenian Version, the Eusebian Excerpts, and the Latin Version of these Excerpts, are also given. And there are abundant Introductions, Essays, and Appendixes. It is easy to say this is the best edition of the *De Vita*, for there is scarce another. It is an edition that will remain the best for many years to come.

BIBLE-CLASS PRIMERS. THE TRUTH OF CHRISTIANITY. By James Iverach, M.A., D.D. (*T. & T. Clark.* 12mo, pp. 101.) Professor Iverach's is the latest addition to this rapidly extending series. It will appeal to the oldest members of our Bible classes. It is an able book. In knowledge of the ground there is probably no living scholar that excels this author. But his wide reasoning has had no influence in shaking his deep-seated beliefs. He walks confidently, because he walks both by knowledge and by faith. He cannot write for infants, it is true. But young men will easily comprehend him. And it is to them that his strength will make its most victorious appeal.

BIBLE-CLASS PRIMERS. THE MAKING OF ISRAEL. By the Rev. C. Anderson Scott, B.A. (*T. & T. Clark.* 12mo, pp. 110.) Mr. Scott is the author of the *Life of Abraham* in this series. Where that ended, this volume begins, and it carries the story on to the death of Moses. It is admirably written. Mr. Scott has caught the aim of the series as if he had been its originator, and no man has worked more loyally or more successfully to fulfil it. He must be encouraged to proceed. One after another these little books will cover the whole history of Israel, and when our young people know them they will know the history of Israel very well indeed.

THE BIBLE READERS' MANUAL. Edited by the Rev. C. H. H. Wright, D.D. (*Collins.* Crown 8vo, pp. xvi, 370. With 16 Plates and 17 Maps.) 'Aids' are now a recognised attachment to all Bibles that are made for use. There are five in existence, for each of the great publishing houses has now one—Oxford, Cambridge, the Queen's Printers, Bagster, and Collins. They are all, in their new editions, both accurate and attractive; and if it is difficult for buyers to make a choice, it is a comfort to know that the choice can scarcely be repented of. Collins' 'Manual' is not so sumptuously produced as one of its rivals, nor quite so scholarly as another. But the earnest and not too highly trained Bible reader or Sunday-school teacher will discover in it and in no other features which will prove serviceable to him. It recognises what we call the devotional use of the Bible as none of its rivals do.

SCRIPTURE TRUTHS MADE SIMPLE. By the Rev. J. Robinson Gregory. (*Kelly.* Crown 8vo, pp. viii, 224.) Mr. Gregory is not ashamed to speak so that the smallest children may understand him. For he would imitate the apostle, and be all things to all children, that he may by all means save some. The volume contains forty-four brief addresses, every one of them natural and evangelical.

THE BEST OF BOTH WORLDS. By Thomas Binney. (*Knight.* Crown 8vo, pp. 182.) This is our old friend, 'Is it possible to make the Best of Both Worlds?' It seems that some persons have disapproved of that title. So the publisher has made it shorter now, and

altogether unobjectionable. It is a good old friend whom custom will never stale, a good friend to young men. For it has all the 'grip' they so much cry for now, and all the goodness they are said to shun. Let the publisher be encouraged to give us more of these undying books of the last generation in so cheap a form.

THE INSPIRATION AND ACCURACY OF THE HOLY SCRIPTURES. By John Urquhart. (*Marshall Brothers.* Pp. vii, 582.) This is a large book, and it must have cost the author a great deal of writing; but it has come too late. We have passed away from this theory of inspiration now. Indeed, as Mr. Urquhart states it, no thinking man can long abide in it. It is not that such and such 'mistakes' have been proved to exist in the Bible. In the Bible at least (and elsewhere also) it is nearly impossible ever to prove the existence of mistakes. But that is not the point. It is that such an inspired Bible as Mr. Urquhart believes in would need an inspired person to interpret it. And as he has no more faith in the infallible Pope than we have, it means that every one of us would need to be inspired.

There are three parts to the book. The first part states 'the Scripture Doctrine of Inspiration'; the second describes 'the Genesis of Rationalism'; and the third tests certain results of Criticism by certain results of Discovery. In each part there are weaknesses, evident fallacies indeed. What is the use of beating persons who do not believe in the inspiration of the Bible with proof texts which tell what it says about its own inspiration? If they do not believe it is inspired, they will not believe that it was inspired to say that it was inspired. Again, Rationalism is an unsavoury word. Those who do not believe in inspiration as Mr. Urquhart believes in it, are not all rationalists. And, thirdly, there is no possibility at present of triumphing over modern criticism by means of modern discovery. The ugliest opponent that Mr. Urquhart has to battle with in this book is a champion of modern discovery, and a thorn in the sides of all modern critics.

NOTES ON EPISTLES OF ST. PAUL. By the late J. B. Lightfoot, D.D., D.C.L., LL.D. (*Macmillan.* 8vo, pp. 336.) These notes have been gathered partly from Dr. Lightfoot's own MSS., and partly from his students' notebooks. But wherever they come from, the editor is able to say that they may be accepted as representing with fair accuracy the bishop's actual words. They cover the whole of both Epistles to the Thessalonians, the first seven chapters of Romans, the same portion of First Corinthians, and the first fourteen verses of Ephesians.

The last is the least in quantity, but as far as it goes it is the most complete. For Dr. Lightfoot had written the notes on these verses fully out, and they were ready for the press when other duties called him hence.

The notes to the rest of the Epistles are shorter than we have been accustomed to from Lightfoot, but that is their only peculiarity. We should have called them his wherever we had found them. And consequently our sole regret is that they do not cover all the Epistles and each Epistle wholly. But our most grateful thanks are due to Mr. Harmer, without whom we should probably have had none of this. He has edited the book with rare skill and finish.

The binding, the paper, and all the rest of it are uniform with Lightfoot's other works. And now we fear we have these works complete.

HISTORY OF RELIGION. By Allan Menzies, D.D. (*Murray.* Crown 8vo, pp. xiii, 438.) We have had more than one History of Religion recently. But there is a certain size as well as a certain treatment that appeals to us. On such a subject the treatment must be what is called 'liberal.' Other theologians do not recognise the science at all, do not acknowledge the existence of religion in the plural. And as to size, it must be long enough to interest us, short enough to be comprehensible by us. Other qualities besides these Dr. Menzies' work possesses. We find them out as we proceed. But that we may buy it and begin to read, let us be assured that it possesses these, the indispensable.

'Liberal'—Dr Menzies would simply say 'scientific.' That is to say, he finds causes and traces progress. Things do not come up spontaneously. There is no more spontaneous progression than there is spontaneous generation. Even the Religion of Israel, even the Religion of the Christ, has its causes, its sequences, its order. And all this is as indisputable as it is valuable. But it is possible to doubt if Dr. Menzies has found and taken account

of all the causes in the case of the religion we know best.

It is a very able, very excellent book. We have been waiting for the second volume of *De Saussaye*, this will almost make it needless now.

ISAIAH ONE AND HIS BOOK ONE. By George C. M. Douglas, D.D. (*Nisbet.* 8vo, pp. xvii, 417.) An Old Testament scholar is reported to have said that on reaching heaven, the first person he will ask to see is Deutero-Isaiah. This scholar is not Canon Cheyne, for he holds by many Isaiahs. And it is not Principal Douglas, for he still believes in only one.

It is a curious and embarrassing fate that brought these two books to the birth within a few days of one another—Canon Cheyne's *Introduction to Isaiah* and Dr. Douglas's *Isaiah One and His Book One*. Though they are almost twins in time, they differ more than Jacob did from Esau. Canon Cheyne has the advantage over Dr. Douglas, that his book is far more elaborate and independent. Principal Douglas has the advantage over Dr. Cheyne, that his arguments are easily caught and comprehended by the unlettered.

And if the unlettered were the jury here, the case were easily won. But in these things the decisions of an unlettered jury are always overturned. There is much appeal made to common sense. But even all victorious common sense, which, alas, is so often common ignorance, has its limitations. It really cannot tell us whether there were two Isaiahs or not.

But it is not to common sense that Principal Douglas makes his appeal any more than Canon Cheyne. He also is a scholar. He has given this matter study. He gathers materials, he draws conclusions, he offers them to those who know how to estimate reasons and account for facts. An unlettered jury would decide without leaving their box, and decide for Principal Douglas. But he would not thank them for it. He speaks to men who think; and what he asks of them is that they should take time to think, and not be swept away with the tide.

Besides the critical introduction, his work contains an exposition of Isaiah. It is based on the criticism, yet it may be enjoyed by those who cannot accept the criticism. There is little doubt that it will be the most enjoyed and do the greatest good.

MEDICAL MISSIONS. By John Lowe, F.R.C.S.E. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. xix, 292.) This is the best history of one of the noblest enterprises of this century. There are differences of opinion about Missions, as there are about most things, but about *Medical* Missions there are none. In them we all believe, for them we will all contribute. And if we have that opinion already, Dr. Lowe's book will send the opinion home to become an unwavering, overmastering belief. What a wonderful story it is he has to tell; and how touchingly he tells it! You are constantly on the search for anecdotes; here are anecdotes in plenty, and they are both true and telling. But there are greater things in the book than anecdotes.

MARJORIE DUDINGSTOUNE. By William Francis Collier, LL.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 320.) Dr. Collier's 'tale of Old St. Andrews' scarce needs an introduction now. The publishers have done very wisely to add it to their new three-and-sixpenny library. It is as easy to read as though it were a story of true love and nothing more; it is as full and accurate in its historical allusions as though it were a dry and bloodless chronicle.

THE LORD'S PRAYER. By the Rev. George Milligan, B.D. (*Oliphant, Anderson, & Ferrier.* Fcap. 8vo, pp. 159.) This book is very daintily produced, but the 'Golden Nails' series is so attractive that it would have been a pleasure to see it in that familiar binding. And it would have been appropriate enough. For though these sermons were not preached to children only, they are so simple and direct, both in language and in thought, that every child in the congregation must have followed them, and every child would read and enjoy them now. 'The grace of God appeared, teaching us that . . . we should live,' that is Mr. Milligan's creed, and he presses that creed home upon the heart of every one of us in this welcome little volume.

GRIZZLY'S LITTLE PARD. By Elizabeth Maxwell Comfort. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 146.) The author of this story has a gift which lifts her above the crowd of ordinary story-tellers. The situations are new and well chosen, and within the short space the

characters are made wonderfully living and interesting. The chief character—the little pard—herself is certainly very attractive.

BUNYAN CHARACTERS. *Third Series.* By Alexander Whyte, D.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 301.) Notwithstanding that Dr. Whyte's lectures on the characters in the *Pilgrim's Progress* were heard in the delivery by great audiences, and were subsequently read by still greater audiences in weekly journals which reported them, the sale of the first series in book form has reached its twenty-first thousand, and of the second its tenth thousand already. We are accustomed to great circulations like this in the books of the flesh but not in the books of the spirit, and it is one of the hopefulest signs of the times.

The third series of the *Bunyan Characters* is now issued. Its theme is the characters in the *Holy War.* Now the *Holy War* is not the *Pilgrim's Progress.* To some of us it is nothing at all. Dr. Whyte knew that. And therefore he took special pains with this book. He meant to make it as acceptable as any of the others, and even the instrument in commending the *Holy War* to our appreciation. And so it will yet be found to be the best book of the three, the fullest and the richest.

The Life of Jesus prior to His Public Ministry.

By Principal the Rev. David Brown, D.D., Aberdeen.

This is the subject of a very interesting and beautiful paper in the May number of the *Thinker* by my revered and valued friend, Professor Godet, of Neuchâtel. On this article I desire to submit to the readers of The Expository Times some observations in this paper.

Some things are taken for granted as settled which are merely the opinions of the writer. For example, in speaking of the brothers of Jesus, James and Simon and Joses and Judas and their sister Mary, Dr. Godet says, these were children born to Joseph and Mary sometime after the birth of Jesus. Dean Alford is of this opinion, and it has always been my own; but this has not been the general opinion, at least until recently. Down to the Reformation and until long afterwards, the general opinion has been the reverse of this. In the Church of Rome the universal belief, I think, is that Joseph and Mary did not live as husband and wife after the birth of Christ. Bishop Lightfoot has given strong reasons for believing that the brothers and sisters of Jesus were children of a former marriage by Joseph; and that as the name of Joseph disappears from the scene soon after his return from Jerusalem to Nazareth, he was probably a man of considerable age before his marriage to Mary. His arguments are not convincing to me; but be this as it may, Professor Godet should have only given his own opinion.

Again, our author says that Jesus never realised His personal relation to the Father till He heard the voice from heaven, "This is My beloved Son, in whom I am well pleased." From that moment, says Dr. Godet, Jesus knew that He was the Son of God. I shall presently give good reason for believing that in this he is wrong. Once more, on the words, "He came to Nazareth where He had been brought up, and *as His custom was*, He went into the synagogue on the Sabbath day, and stood up for to read," Dr. Godet understands the italicised words to mean what Jesus was accustomed to do in the synagogue during the eighteen years of His stay at Nazareth—taking part in the services of the synagogue. I think this is an entire mistake. Jesus, I believe, never opened His mouth in public at Nazareth till the present occasion; and the words of the evangelist seem to imply this. The *custom* referred to is what He was accustomed to do during His long stay at Capernaum, and wherever He happened to be on the Sabbath day.

The most striking and original part of Dr. Godet's paper is where he points out how *sin*, appearing in everyone else except Himself, would gradually reveal to Him the difference between Himself and all others. 'Long before this He had been struck by a painful fact, a fact which separated Him from the other children of His age, from His brother and sisters—*sin*. It may be that He discovered a trace of it in the reproach

conveyed in the question of Mary herself, "Why hast Thou thus dealt with us?" and by which she meant to cast upon Him the blame of the separation which had taken place. And so the more sensible He became of His filial union with the Father, the more did He observe the absence of this perfect union with God in all with whom He held daily intercourse, and the more did He grow conscious of the isolation in which He lived amongst His fellow-men. This impression is probably involved in His reply, "Wist ye not that I must be in My Father's house?"—not only in the place where My Father dwells, but in the place where His affairs are looked after, where His interests are attended to? It cannot be that this Youth of twelve had the consciousness of His eternal relationship with God, and that this expression, "My Father," was fraught with as deep meaning as it was later on. Words of sublime beauty may occasionally burst from the simple depths of a childish heart, sudden flashes of light which only in aftertime will resolve themselves into a serene and permanent radiance. All that passed during that night of solitude between the Child and His God was concentrated in the expression which remained a mystery to His parents—"My Father." But it is not only the word "Father" which makes this expression so remarkable, it is the word "My"; for this word gives to the consciousness here expressed by the Child, of His filial relationship with God, a peculiar and, as it were, exceptional significance.'

But these, says Dr. Godet, were but impressions upon the heart of Jesus; they did not amount to knowledge. Yet what is this but to say that His impressions were ripening gradually into maturity during the eighteen years that still remained of His stay at Nazareth, when He had to leave it for the Jordan to be baptized by John. Certain it is that before that time He had the full consciousness of His real relation to the Father. Strange to say, throughout all this paper Dr. Godet makes no mention of the scene at His baptism, and the remarkable dialogue which took place between John and Jesus. Here it is: Then cometh Jesus from Galilee to the Jordan to John to be baptized of him. But John would have hindered Him, saying, 'I have need to be baptized of Thee, and comest Thou to me?' But Jesus answering, said unto Him, 'Suffer it now; for thus it becometh us to fulfil all righteousness.' Then he suffered Him.

But how came John to know who and what Jesus was? for they had probably never met before, at least since they were children. I think it was thus: John came to the Jordan from day to day to baptize the crowds that came there confessing their sins. Jesus could not join with them, having no sins to confess. But one day, when all the crowd had been baptized and disappeared from the stage, Jesus advanced by Himself; and John, struck with this, and, perhaps, something in His carriage different from all others, there seems to have flashed across his mind the conviction that this was He for whom he was sent to prepare the way, and to point out to the people when He came, and in the inspiration of the moment he exclaimed, 'I have need to be baptized of Thee, and comest Thou to me?' and Jesus, owning the truth of this, would convince him at once that he was right.

But there seems to be some discrepancy between all this and John himself, when he said (John i. 33): 'And *I knew Him not*: but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.' But the meaning seems clearly to be that John at His baptism had only his own convictions confirmed by Jesus Himself; but he had not as yet seen the promised sign. But when he did see it, the Spirit descending upon Him as a dove, and abiding upon Him, assurance was then made doubly sure. And in the full and exulting consciousness of what He was as the Son of God, with the plenitude of the Spirit resting upon Him, he was prepared to be sent by the Spirit into the wilderness to begin his conflict, a conflict that lasted to the end.

A few words more. I have often wondered how Jesus had the Bible, so to speak, at His finger-ends on every occasion, and, selecting the passage exactly to His purpose, was able to quote it *verbatim*. No doubt His father Joseph had read the Scriptures to Him day by day; and His mother, taking the Boy on her knee, would tell Him the stories of the Old Testament, and being taught to read and write at home (for He was not at school like other Jewish boys), He would soon be able to read for Himself; and He would spend much of His time alone reading the Scriptures, and its statements would become imprinted on His memory, never to be forgotten.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

The Reality of the Lord's Resurrection.

'The Lord is risen indeed.'—Luke xxiv. 34.

This is a strong affirmation, and the tone of it implies doubt overcome. A change from deepest dejection to highest exultation has taken place within a few hours.

I. How is this Utterance to be accounted for?—This is a vital question for us; for if their confidence was misplaced, then we are following a Will-o'-the-wisp. The Golden Text is evidence that the confidence did exist. What inspired it? Some say that Jesus was rescued before His death, and that the disciples nursed him back to health. A Jesus thus resuscitated could never have created the impression that He was the Conqueror of death. Others say that the disciples could not reconcile themselves to the inevitable, and that in their excited and expectant condition mistakes were easily made. Mary mistook the gardener for Jesus, and then all the rest saw visions. But the disciples were not expectant. Every Gospel tells us of their doubt. 'Some doubted' (Matthew); 'they believed not' (Mark); 'seemed to them as idle tales' (Luke); John records Thomas' flat refusal to believe. There seems to be no other solution unless the confidence is denied, and the disciples are treated as impostors. To believe this requires greater credulity.

II. The Antecedent Improbability of the Miraculous.—This is the chief modern difficulty. It is easier for some to believe that a mistake has occurred, than that a miracle took place. Were Christ an ordinary person, this objection might be valid. But Christ is exceptional. He is the Golden Link in the iron chain. His life was already a spiritual miracle. He never failed in obedience, devotion, trust. He made no confession of sin; and He said that He would rise again. Such a Jesus could neither be a deceiver nor self-deceived. Until such a life had been lived, none could imagine it. The resurrection was needed as a seal to Christ's work. This is the 'root' of the Church. But for this root it would soon have perished as a cut flower.

III. The Resurrection acknowledged, Christ becomes Lord.—The disciples transferred to Jesus the familiar equivalent of the sacred name 'Jehovah.' They called Him Lord. It was often 'Master' at first, but after the crucifixion and resurrection only 'Lord.' He thus becomes 'the risen Lord.' John ascribes the dominion, *i.e.* lordship, to Him that washed us from our sins in His own blood. The title was an expression of gratitude. Paul says: 'Christ died, and rose again, that He might exercise lordship.' What He has done and is doing for us entitles Him to lordship over our lives.

Christ the Interpreter.

'He opened to us the Scriptures.'—Luke xxiv. 32.

But were they not open before? There was no penalty attached to the reading of them. Nor was any service required such as Luther rendered in opening the Scriptures to the German people. Like the Ethiopian eunuch, they could read, but could not understand. They needed an interpreter. Yet they were ignorant of their ignorance.

I. The Treasures hidden in the Scriptures.—The Jews showed their sense of the value of their possession in the Scriptures by the care with which they guarded them. They counted its letters, and hedged it around with the oral law. But the protecting hedge concealed the treasure. So in the Middle Ages the Bible was protected. What a wonderful story was there hidden! History, prophecy, prayer, and song all are there. The mysteries of sin and of the human heart, and God's glorious purpose of redemption, are there spoken of. And the most wonderful treasure concealed there was Christ Himself. 'These are they which testify of me.'

II. The Seals upon the Treasure.—Like Pharaoh's dream, God's purpose is revealed under strange figures. He speaks in a language long since forgotten by mankind. As with the book John saw, so with the Scriptures, they are sealed with many seals. Scripture treasure was sealed from the disciples by (1) worldly ambition. Christ had much to tell them, but they were too keenly alive to worldly advantage to be able to bear it. The Jews only caught one aspect of the truth. Thus they rejected the true Christ. Their ambition blinded them. (2) Grief. This was another seal. 'They walked and were sad.' Many precious promises were forgotten, or, if remembered, were misunderstood. In other days they said: 'This is He of whom the prophets spake.' Now they could only say: 'We trusted that it had been He.'

In consequence of other seals the Bible is a hidden book to us. We only use it as an encyclopædia, or a text-book. Yet it should be what Joseph's storehouse was to the famished nations. How slight the impression it makes upon us! How little it appeals to our hearts!

III. Christ the Treasure Opener.—Only One was found worthy to open the seals, and He was worthy because He had been slain. Since His crucifixion Christ seemed to have become possessed of new powers of interpretation. 'Beginning at Moses and from all the prophets, He interpreted in all the Scriptures the things concerning Himself.' Christ had been great in the Scriptures before, when He used them to comfort friends or to refute enemies. It was because their deepest truths were 'concerning Himself,' and because He had now realised all they said of Him, that He was able to explain. He had broken every seal for Himself. And as we put ourselves under His guidance new truths will continue to dawn upon our astonished eyes.

IV. Those to whom the Treasure is opened.—Such truths could only be spoken to those whose love for Him was deep. Some of the seals were upon the eyes of the treasure-seekers and not upon the treasure. The Scripture language is the language of love. 'All the lore its scholars need, pure eyes and Christian hearts.' Their eyes were holden; but as their hearts burned, so their insight increased. Prayer and communion will increase the warmth of our hearts, and so enable us to receive Christ's interpretation of the Scriptures.

Christ the Heart-Searcher.

'Lord, Thou knowest all things; Thou knowest that I love Thee.'—John xxi. 17.

Jesus, who knows all things, did not ask the question to solve His doubt, but for the purpose of leading Peter to a closer self-examination. It awoke within him painful memories of past weakness. He had said that he loved more than all. The threefold question reminded him of his threefold denial. The first question only touched the surface of his nature; the second drew a reply from greater depths; but the last pierced him to the heart. Thus Christ led him to self-knowledge. Peter's last answer implies

I. An Acknowledgment of the Danger of Self-deception.—At one time he would have resented the suggested doubt. But he who had boasted most loudly of loyalty had been the first to deny and curse. Besides, Judas had fallen utterly. The ground beneath Peter's feet seemed no firmer than the waters in which once he sank. Now he could be sure of none, and least of himself. How many experiences aid us in understanding Peter's distrustfulness! This danger was much felt by saints of a past generation.

'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His, or am I not?

The convert thinks he has altogether done with sin, but after experience leads him to ask, 'Am I His?' Paul feared lest all his profession and preaching should prove him to be but sounding brass or a clanging cymbal. Nor can we ignore the peril.

II. An Appeal to Christ's superior Knowledge of our Hearts.—Peter's answer is the gospel equivalent to the Psalmist's: 'There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. . . . Search me, O God, and know my heart.' Peter was affording better evidence of his love than he knew. Calvin says: 'That man must have a rare confidence who offers himself so boldly to the scrutiny of God's righteous judgment.' Knowing the past, he feared that even now self-deception might be lurking in his heart. He was not willing that it should remain. His inner conviction of

his love led him to dread putting trust in any false hope. His answer is a prayer: 'Lord, Thou knowest that love for Thee is in my heart. Do Thou take away what prevents it from being perfect.'

III. A RENEWED VOW OF DEVOTION.—Christ does not put such questions to young disciples, lest they should be discouraged. He accepts all who come, though their motive be deficient. Fear and weariness drive them, and delusions sometimes allure them. The motives of which they are conscious are symptoms of a deeper need of which they are ignorant, but which Christ understands. He accepts them, and then gradually leads them to know their own hearts. Were the question asked at first it would dismay them. They could only answer by saying that they would follow, or that they would try to trust. The shock of a deeper and subsequent experience leads them to examine anew the reason why they cling to Christ. Thus our vows are renewed with a deeper meaning than they ever possessed before. A second time Christ lifted Peter from the waves and placed him by His own side.

Christ's Last Request.

'Go ye therefore, and make disciples of all the nations.'—MATT. xxviii. 19.

THESE are the last words Christ spoke on earth. As such, they demand our serious consideration and loyal obedience. Every word needs to be noted.

I. THE WORK CHRIST REQUESTS US TO UNDERTAKE.—'Go!' They were not to wait at Jerusalem until all the nation should come up there to worship. 'How beautiful are the *feet* of him that bringeth good tidings.' A missionary said that the fervour worked downwards with him. First it touched his head, and he began to think of it; next, his tongue, and he began to talk of it; then his pocket, and he began to give freely for it; but at last it reached his feet, and he said: 'I'll go myself.' When we make the excuse that duty prevents us from going, let us see to it that we run to the end of our tether. Are we helping others as much as we can? Are we holding back a son or daughter? Are we going to those in the neighbourhood of our own home?

'Make disciples.' Bernard of Clairvaux was so great a winner of souls that mothers hid their sons and daughters from him, lest he should lure them into convents. His notion of discipleship was faulty, but his zeal commendable. Can we so win those who shall come within our influence that they shall be Christ's?

II. THE RESULTS HE EXPECTS TO BE ACCOMPLISHED.—Originally they had been restricted from going into any city of the Samaritans, or into the way of the Gentiles, but were to confine their labours to the lost sheep of the house of Israel. Now that their training is complete, they are sent to 'all the nations.' What audacity there is in Christ's anticipation! To others He seemed but as one of thirteen peasants, yet He contemplates an empire more enduring and glorious than that of Cæsar. We soon hear of the other twelve in Antioch, Spain, Asia Minor, Rome, and Alexandria. One hundred and three years ago another thirteen met in a parlour in Kettering and took up the work again with new faith and zeal. There is now a multitude which no man can number of all nations, and kindreds, and peoples, and tongue. Surely we must be nearing the end.

III. THE PERSONS CHRIST USES IN ACCOMPLISHING THESE RESULTS.—These were the disciples who had so recently forsaken and denied Him. There was fickle Peter, and melancholy, doubting Thomas, and Zebedee's children, who sought to overreach the others, and those others who do not seem to have possessed sufficient force of character or individuality to accomplish any great work. Truly they are not many mighty, not many noble, not many wise. How are such results to be accomplished by these?

IV. THE ALL-SUFFICIENT ENDOWMENT.—'All authority hath been given Me. . . . Go ye therefore.' They might have been commanded without reason being given; but Christ treats them as intimate friends, not as servants. That word 'authority' includes the meaning also of power. It is the Lamb that has been slain that receives power. 'Thine is the kingdom and the power.' All power that is exercised in this world is under Christ's control. 'Thou wouldst have no power . . . unless it were given thee from above,' said Christ to boasting Pilate. Christ has power over the hearts we seek to win. His is the power; we are but instruments and channels for it. Christ promised the disciples, 'Ye shall receive power.'

Christ, the Inspirer of Faith.

'Looking unto Jesus, the author and perfecter of faith.'—Heb. xi. 2.

In these words the writer reaches a climax. His object is to strengthen his readers' faith. He stimulates their minds by reviewing the glorious deeds of the heroes of their nation. As the vast procession passes before the mind's eye, he bids them contemplate the faith they displayed. Then suddenly he directs them to a new and worthier object. They have seen the heroes of faith; now let them gaze upon the Leader and Prince of Faith. He can most perfectly inspire faith in them.

I. Faith is the sustaining Power of the Christian Life.—All the just live by faith. By it the heroes of the past wrought their great deeds. Faith has not lost its ancient power, nor is it less needful for Jewish Christians or for us. Our fight may not be with persecutors. Death attacks us in the form of indifference, coldness, scepticism. Without faith we shall be overcome by these enemies.

II. Christ is the Christian's grand incentive to Faith.—Apart from Christ, faith is impossible.

(1) He is its Originator. The executioners of the martyrs were sometimes inspired with faith by witnessing the heroic endurance of those whom they slew. It is what Christ has endured, and endured for us, that begets faith in us towards Him.

(2) He is its Pattern. The heroes were glorious examples. They showed particular aspects of faith. Christ was the Perfecter: He revealed the perfect example of faith. They gave the lesson in parts, and incomplete. He, in the one lesson of His life and death, set it forth in its completeness. At every stage He exercised faith, and never once did He fail.

III. By Contemplation this Inspiration is made ours.—If we look at our difficulties or our weakness, we lose our faith. The soldier is stimulated by contemplating the heroic deeds of the great commanders; the painter, by seeing the works of the great artists; the Jew, by recalling the greatness of his forefathers. These are good motives, but insufficient for the Christian. He looks unto Jesus. Moses 'endured as seeing Him who is invisible.' We endure as seeing Jesus; for, says the writer, 'consider Him who endured such contradiction of sinners,' lest your faith fail.

Requests and Replies.

Will you kindly tell me whether the angels of the Seven Churches must be understood to be the bishops?—H. M.

No. 1. If the book generally is figurative, the 'angels' are not likely to be literal. 2. They are identified with their churches in a way no bishop can be. 3. If the Apocalypse belongs to the Neronian persecution, the revolution in church government in the few years since St. Paul wrote could hardly be accounted for without a divine command; and if this had been given, we should see history taking a very different course.

H. M. Gwatkin.

Cambridge.

Is it possible to state shortly where Sodom and Gomorrah lay? Is the opinion now wholly given up that their site is occupied by the Dead Sea?—J. A. D.

Sodom and Gomorrah in all probability lay on the plain of the Jordan at the northern end of the Dead Sea. In fact, the plain of Jericho. Tristram concurs in this view, and it is in harmony with the biblical account. They were certainly not on the ground now occupied by the Dead Sea.

Edward Hull.

London.

Will someone kindly 'dare to be a Daniel' with regard to the Hebrew resemblances of sound in the following words? Is there anything more than resemblance of sound?

1. Mistletoe (mazzal-tov = good omen). Cf. 2 Kings xxiii. 5, the ancient Druids finding in every man's life 'Some coupling with the spinning stars' (mazzaloth).

2. Hogmanay (Chag-meni = feast of times or destiny, Gr. Manes). Cf. the Jewish tradition that at the time of the New Year, God selects and decides who shall die during the year (Isa. lxv. 11).

3. Cholera (Choli-ra = evil sickness). May this be a relic of the Jewish herbalists of the Middle Ages,

and is it merely a translation of choli to speak of cholera *morbus*?—Etymology.

THE etymologies of the three words, 'mistletoe,' 'hogmanay,' 'cholera,' given in the dictionaries of Skeat, the *Century*, and Murray respectively, are, I understand, quite scientific, and they exclude the Hebrew etymologies suggested. 'Mistletoe' is from the Anglo-Saxon *misteltan*, in which *tan* means 'twig,' and *mistel* is the diminutive of *mist* (dung); 'hogmanay' may be traced through Norman-French to the old French form *aguilanneuf* or *auguilanneuf*, meaning, 'to the mistletoe! the New Year!' *au gui l'an neuf*); and 'cholera' is the Greek χολέρα used by the Greek physicians. The employment of the affix *morbus* (see Murray, *s.v.*) comes from the use of the word 'cholera' in English to signify 'bile.'

D. S. MARGOLIOUTH.

Oxford.

Why did the New Testament Revisers render '*a* living and true God' in 1 Thess. i. 9 contrary to their usual practice, which they followed even in the similar passage, Acts xiv. 15? In the Old Testament the phrase 'living God' is without the art. (Dan. vi. 26 is Aramaic), and so also in the New Testament, except the two passages in Matthew (xvi. 16, xxvi. 63). The words 'and to wait for his Son' which follow would have been more natural after '*the* living and true God.'—O. T.

I HAVE nothing to add to what I said on this point in the *Expositor*, April 1887, p. 254, note:—

'In some cases the power of association was too strong to allow the disturbance of a familiar phrase. Every reader will feel, upon reflection, the difference between 'a living God' and 'the living God,' between the conceptions of the One Sovereign Father, regarded in His character and regarded in His personality. But the definite form remains in Heb. iii. 12, ix. 14, x. 31, xii. 22; 1 Tim. iv. 10; Acts xiv. 15, though in every case the argument gains by the strict rendering (1 Thess. i. 9). Here and there, however, the Revisers ventured to use a new form; *e.g.* Rom. i. 17, iii. 21, *a righteousness*.'

B. F. DUNELM.

Is the Old Testament Authentic?

BY THE REV. J. ELDER CUMMING, D.D., GLASGOW.

IV.

WE begin then to get some clear notion of what is intended by these critics, when they maintain so vehemently that they have left untouched the inspiration of the Old Testament. What inspiration? The reply of Canon Cheyne, at least, is *the same sort as the present-day preacher has*,—the same sort as the Canon has himself. And Chronicles (and we presume the Hagiographa generally) is 'no better than its neighbours' in respect either of accuracy of statement, or of the spiritual teaching of the facts which it records!

Yes, for we cannot draw a distinction between the books and their contents, and say that the one is full of mistakes, or bias, or 'coloring,' and yet the other is the very truth of God. It is the substance of the books that is at stake. Here is the statement of the case by one of the leaders of British thought on the whole subject: 'Up to the time of the literary prophets, the *religion of Israel was a mere nature-religion, like that of their neighbours*; it was the Prophets who created the idea of ethical monotheism.' It must be added that the above statement is given as that of the school represented by 'Kuenen, Stade, and Wellhausen'; but, on the one hand, it is no means clear which of their followers in this country openly protests against such extreme views; and, on the other, we see what the views of the school lead to.

It is no more a question of documents; it is a question of *substance*. And it is not the substance of the history alone which is in question, but the substance of the spiritual teaching is also at stake, even as to such matters as the unity and the holiness of God. Nothing less than this is the problem which is presented to us by the New Criticism, as to the religion of Israel of old; and the books of the Old Testament, while professing to give a more favourable view of this, which their authors know to be a false one, are yet so constructed as to reveal the real state of affairs to those who carefully study them.

We take in detail one or two tests of the theory

of the critics and of its bearing on the substance of the record, as well as its form. In 2 Sam. xxii., a sacred song is inserted with the historical statement that 'David spoke this song, in the day that the Lord had delivered him out of the hand of all his enemies and out of the hand of Saul.' The authorship of the song is therefore stated, and the occasion on which it was composed. It is, with slight differences, the 18th Psalm of our collection, the prefatory note being used as the title of the Psalm. Dr. Cheyne says the song is *not* by David, but is as late as the Exile, or later. In doing so, does he not offer a direct contradiction to the substance of the record?

In 1 Chron. xvi. 7–36, we have another sacred song, introduced by the words, 'On that day did David first ordain to give thanks unto the Lord, by the hand of Asaph and his brethren.' The song that follows is the 105th Psalm, followed by the 96th Psalm. The 'day' spoken of is that on which the ark was brought up by David to Zion. Now, when the critics maintain that these are late psalms, written hundreds of years after David's death, it is no mere question of chronology and literature; it is a question of the veracity, or at least of the accuracy of the sacred historian, who tells us that they came from the pen of David, and fix the date at which they did so. It is possible, no doubt, that certain additions to David's psalm may have crept in during subsequent generations; but the preservation of *the substance* of the whole is necessary to the truth of the record.

Take another instance. In Isaiah xxiii. we have described what is called 'The burden of Tyre,' and at ver. 17 it is said: 'And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she will return to her hire, and shall play the harlot with all the kingdoms of the world upon the face of the earth.' Into many questions suggested by the passage we do not enter; but it is evident that the whole credit of the record depends on this having been issued before the event described. If it be not prophecy but history, the record of a fact long past, and only recorded after the event, then the writer is offering us a pretended prophecy which never was uttered. This is no longer a question either of the authorship or date of a document, but of the honesty, truth, and sincerity of the author.

Take, again, a specimen or two of the difficulties which these critics declare to be insuperable, and take them from that book as to which they are all at one in declaring it a late and untrustworthy composition—the book of the Prophet Daniel. Why is it, they ask, not included in the Prophets; why degraded (as they imply) to the list of the Hagiographa by the ancient Jews? The inference suggested is met by Professor Ryle's admission—it was part of the sacred volume which passed entire into the hands of Jesus Christ. But why was this book so classed? Surely, I reply, a difference is discernible between it and the Prophets. Their books contain history, sometimes largely; but it is history which is told indirectly in the course of the prophecies recorded, and to illustrate these. In the Book of Daniel it is different. The prophecies are there set in the history, not the history in the prophecies. The book is a story of the Exile; and its prophetic parts are given us as recorded then. Had the arranging of the Old Testament books been left to us we should probably, with our present light as to the immense importance of the Danielic prophecy, still unfulfilled, have had some difficulty where to place it. Possibly we should have placed it between the Prophets and the Hagiographa, as a connecting link. But had we been where the ancient Jews were, with their light only, we should probably have placed it where they have done.

The critics have stumbled at the use of the phrase 'Chaldeans' in this book; and, as one of them has put it, they say it is as if in England at the present day some one should speak of a sect, or portion of the people, as *The English*. But the Book of Daniel uses the phrase 'Chaldeans' in a twofold sense. In one place, at least, it is used for the whole country—'King over the realm of the Chaldeans'; yet a frequent use of the name is clearly to distinguish an old and small division of the priesthood, tracing its descent from a period when Chaldea had a separate existence. The common name for the people at large was the 'People of Babylon,' and 'the King of Babylon' was the common title of the monarch; but meantime we have the position of the 'Chaldeans' carefully defined—'Magicians, Enchanters, Chaldeans, and Sorcerers'—'the Enchanters, the Chaldeans, the Soothsayers.' Have we nothing like this among ourselves? Do we never talk of 'the *Anglican* rite,' to distinguish something in one of our many English churches, even if we do not

press the further distinction between *British* and *English* institutions?[1]

Again we have much made of two Greek words which are said to have found a place in the Book of Daniel, and which determine its date as post-Exilic. They are *both* (and it makes much difference) the names of instruments of music—the one is 'Psaltery,' and the other 'Symphony'—given in ch. iii. in the list of six instruments used in the worship of the image of gold. We do not rest much on the fact that in the one case 'psaltery,' the word is changed from 'psanterin,' a change as likely to have been made by the Greeks from the Eastern tongue, or *vice versâ*; for confessedly that would not cover the case of 'symphony.' But what are the facts? The Book of Daniel is one which professes to have been written at the close of the Captivity, shortly after the expiry of the seventy years of Jeremiah's prophecy, and must have been put into shape about the date of the Return. And there is abundant evidence that in the reign of Cyrus the communication between the Greeks and the Babylonians and Persians, was so general, that, in the matter of music, names of instruments and songs might well be interchanged.[2] The two Greek words might well be known in Babylon and in Jerusalem before the Book of Daniel was written.

Take one more instance from the same book. Chap. xi. contains admittedly, by both parties, a statement concerning the King Antiochus Epiphanes. According to the orthodox view, it is a prediction of his reign, in the first place, and of future events, in a wider and deeper sense. According to the new critics, it is no prophecy at all, but a history of that reign, written very shortly after the events described. But it is agreed, or admitted, by all, that it professes to be a prophecy, as much so as chap. ii. or as chap. vii., and that there is no possibility of so dealing with its language as to show that it claims to be only a history of the past. Well, is this a question of form, or of substance? What object, what motive, could the writer have had in putting his story of Antiochus into the form of a prophecy—except one? And if the writer of the book meant in this way to deceive, what simpletons were his readers! In the generation immediately after his own, there were hundreds of Rabbis whose fathers had told them of the sacred books which God had given; of the care with which they had been preserved; and of the gulf of separation between them and all other books. In this generation, which shrink from the thought of reckoning the History of the Maccabees, and the Wisdom of Solomon, and the Prayer of Esdras, as books of Scripture, we are asked to believe that the Book of Daniel was received, not as a new book but as one known to the fathers, and equally sacred with Job, Proverbs, Ecclesiastes! The credulity imputed to that generation is only to be equalled by that shown by the critics, and expected from us! One sometimes wonders whether the curse of Elymas has not fallen upon them, and whether they are not groping now for the door which in former days they knew so well.

Suppose we take a case from our own literary history, to show us what we are expected to believe and accept. Many years ago there was published a volume professing to be *The Poems and Songs of Ossian*, which had been translated from documents of ancient date, written in the Gaelic tongue. It was a modern Iliad of the Scoto-Celtic race, and contained several lengthy and elaborate poems, true children of the mist. The book was published under the editorship of a Mr. M'Pherson. It claimed to deal with the history of the Highlands in a poetic but veracious fashion.

[1] I observe a singular instance of want of care in Professor Sayce's last book—*Fresh Light from the Ancient Monuments*. 'Cyrus (he says), hitherto supposed to be a Persian, appears as an Elamite' (p. 135). And in the preface (p. 5), 'Cyrus, we now know, upon his own authority, was King of Elam, *not of Persia*. It was Elam, *and not Persia*, as Isaiah's prophecies declared, which invaded Babylon. But at p. 136 in the *Annalistic Tablet*, referring to the 'sixth year' of Nabonidus, after Cyrus has been called King of Media in the beginning of the Tablet, we *also* read: 'In the month of Nisan, Cyrus, *King of Persia*'! This was in B.C. 550, or 549, eleven or ten years before Cyrus occupied Babylon. May I be allowed to call attention to the fact that Gobryas, 'the Governor of Gutium,' was appointed governor of Babylon when taken by Cyrus, on 11th Marchesvan, a 'Median'; and query whether he is not 'Darius the Mede,' who 'received the kingdom' (R.V. Dan. v. 31). He seems to have been a man of some age; and this circumstance also agrees. Practically this seems to be settled by a Tablet of the seventeenth year of Nabonidus, which tells us that when Cyrus entered Babylon, he appointed Gobryas to be governor. The only question remaining is whether he took, and why, the name of Darius.

[2] The Tel Amarna Tablets speak of a Greek ambassador to Tyre at a very early period (? 1500 B.C.). The Terpander harp of seven strings appears on Assyrian monuments from the age of Assurbanipal (668–625), though only invented about B.C. 650.

It is true that the histories recounted in it were not generally known to the reading public, but it was asserted that the substance of the poems had long been recited in the cabins of the Highlanders through winter evenings. The critics of the day demanded evidence that the writings were genuine, and asked where were the originals which had been translated by Mr. M'Pherson, with more or less success. These were never produced. Practically it was admitted that there were none. But the contention was that the substance of these historic songs had been sung and known and recited for generations. It is hardly needful to say that the verdict of to-day is that the history of the Ossianic songs is fabulous, and that it would be lunacy to quote them as an authority for it. Is this not a real parallel to what the Old Testament has become, if Kuenen, Wellhausen, and their English disciples are to be believed? Something that is characteristic of Jewish feeling and tradition lingers in the pages; but Moses, Abraham, Joshua, David, are as shadowy and unreal as Fingal, Oscar, and Cormac.

Contributions and Comments.

The Resurrection of the Body.

YOUR interesting notes on this subject in the May number of THE EXPOSITORY TIMES suggest the inquiry, What is St. Paul's doctrine on this subject? Does he really mean to teach that the identical body rises again? It seems to me that he teaches almost the exact contrary. The 'someone' who puts the question, 'How are the dead raised? and with what manner of body do they come?' evidently had 'this identic body' in his mind. For which thought St. Paul calls him 'foolish,' and proceeds to answer: 'That which thou thyself sowest is not quickened, except it die. And that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own.' Very distinctly he intimates that the body laid in the earth is 'not that body that shall be,' *i.e.* the raised body is *not* the identical body buried. The body raised bears to the body buried a relation analogous to that which the subsequent plant bears to the grain sown. The two cannot by any stretch of words be called identical; but there is an intimate and most real, though inexplicable, relation between them. The one is a development of the other. Mark the stress the apostle lays upon the analogy, how he uses it in his most impassioned utterances, how he repeats it: 'Sown in corruption,' 'sown in dishonour,' etc. His sharp distinction between 'celestial bodies' and 'bodies terrestrial,' and their respective glories, points in the same direction. As does also the argument of ver. 39: God has various sorts of bodies at His command, all bodies, but different from each other nevertheless. And He has absolute power over all kinds of material. This wealth of illustration, this display of differences, this insistence upon God's control of every kind of created material, and His ability to produce other kinds, if need be, seem to indicate clearly that the phrase 'this identic body' is too definite, too strong, and therefore misleading, especially as it is employed in popular *parlance*.

Two things, then, are evident. The body raised is so far connected with—or identical with, if you insist upon the term—the body buried that the pronoun *it* may be used of both, '*it* is sown,' '*it* is raised,' and that the process referred to is not a new creation, but a resurrection. On the other hand, the body raised is so different and distinct from the body buried that its analogue is the green blade or the full corn in the ear. We must be careful not to carry the analogy too far; but we must be at least equally careful not to ignore it.

As to 'the serious difficulty of finding any other [than the identical body] theory to fit the facts,' I venture to suggest that this is the very thing that St. Paul himself declines to do, and discourages us from doing. 'God giveth it a body even as it pleased Him, and to each seed a body of its own.' Who could imagine, if he did not know, had not *seen*, the actual facts, that the bare grain cast into the earth would grow up a green blade or a yellow and bearded ear? Or who could imagine that two seeds, scarcely distinguishable from each other, would produce such unlike flowers? The difference—far beyond all antecedent human thought—is in God's gift and God's pleasure. He will do

for the fleshly body, *mutatis mutandis*, all that He does for the seed. Exactly what He will do, He has not told us, and it hath not entered into the heart of man to conceive. 'We know not what we shall be'; and the process is hidden from us as completely as the result. St. Paul had scant sympathy with the modern rage for the explanation of the inexplicable, for the exploitation of God's mysteries. He assures us of the resurrection of the body, and bids us trust God's power and wisdom for the rest.

Any interpretation which allows us to say, 'It is sown—it is raised' (Phil. iii. 21) satisfies us, though 'fashion anew,' may well imply as great a change as that suggested by the analogy of the 'bare grain.' If Rom. viii. 11, 'Shall quicken also your mortal bodies,' presents more difficulty, yet 'quicken' is the very word that St. Paul uses of the seed. Nor does the instantaneous change of those living on the earth at the time of the resurrection of the dead militate against the analogy, for that is avowedly an exceptional exercise of Divine power to meet a special necessity.

The argument from the resurrection of our Lord seems to me scarcely germane to the issue. True, the risen Christ is 'the first-fruits of them that are asleep.' But whether or no we adopt the theory of a gradual change during the forty days, the body shown to Mary and the other women, and to the disciples in the upper room, was not 'His glorious body,' in the likeness of which our bodies are to be fashioned.

'If there is a natural body, there is also a spiritual': once again, it is the distinction between the body laid down and the body raised up that is emphasised. A strict exegesis will not permit us to employ this text in support of Ulrici's theory—popularised by Joseph Cook—of an already existent spiritual body, over which the material body is formed. But even as a mere working hypothesis, the conception would solve a multitude of difficulties.

J. Robinson Gregory.

Brightlingsea, Colchester.

Cornill on Hebrew Prophecy.[1]

Like the late Dr. Robertson Smith's unrivalled *Prophets of Israel*, the work before us is addressed not to professional theologians but to educated laymen. It consists of five lectures delivered at Frankfort-on-Main by Professor Cornill of Königsberg, whose reputation as an Old Testament scholar is well established not only in his own country but amongst ourselves. In the opinion of competent judges the lectures were eminently adapted to meet the requirements of a large circle of readers, and pressure was successfully brought to bear upon the author to consent to their publication.

Lecture I., besides other preliminary matter, contains a valuable discussion of the meaning of the Old Testament *nābî* (prophet). Neither the word itself nor the office it describes being of purely Hebrew origin, Cornill turns for information to the cognate Semitic languages. There is an Assyro-Babylonian root *naba'a* (=speak) from which comes the name of the god Nabu (Nebo), who was identified by the Greeks with Hermes (Mercury). The same root appears in Arabic, where, however, it signifies not simply to *speak* but to *deliver a message*, and Cornill believes that this is the sense conveyed by the Hebrew *nābî*. The prophet is the man entrusted with a message (by God). When prophecy became naturalised in Israel, it lost to a great extent the objectionable features that marked it elsewhere, and which are still reproduced in fakirs and howling dervishes. This is only one illustration of that law of Israel's history that whatever this nation borrowed in the sphere of religion gained by the transaction, every impure element being by a Midas-like touch changed into gold. Our author carefully defines the relation of the prophets to the past, allowing more of a Mosaic basis than we should have expected for their work. The same lecture appraises the work of Elijah, whom it contrasts sharply with his successor Elisha.

Lecture II. covers the period from the beginning of *written* prophecy to the death of king Hezekiah. The characteristics of Amos and Hosea are well defined, the watchword of the first being the *righteousness*, that of the second the *love* of God. In language of singular delicacy and beauty, Dr. Cornill describes the tragedy of Hosea's married life and its influence on the tone and range of his prophetic message. This prophet is a special favourite with our author, who considers that he is surpassed, if he is surpassed, only by Jeremiah. It is often forgotten that it is from Hosea that some

[1] *Der israelitische Prophetismus*, von Dr. C. H. Cornill. Strassburg: Trübner, 1894, m. 1.

of the most distinctive doctrines both of Jewish and of Christian theology are borrowed. The great ornament of Hezekiah's court, Isaiah, has justice done to him alike as prophet and statesman, and the far-reaching consequences are traced of his favourite dogma of the inviolability of Zion, which forms such a sharp antithesis to the prediction of his contemporary Micah, 'Zion shall be ploughed as a field.'

Lecture III. deals with the history of prophecy from the accession of Manasseh to the destruction of Jerusalem (B.C. 586). There is a considerable period of silence, which is at length broken by the voice that speaks in Micah vi.–vii. 6. Then we have a group of three prophets (Zephaniah, Nahum, Habakkuk), whose theme is the approaching destruction of Nineveh. Cornill naturally devotes a considerable part of this lecture to the 'finding' of the law-book which formed the basis of Josiah's reformation (B.C. 621). That book (the Deuteronomic code) influenced the whole future history of Israel, and our author has no difficulty in showing that it is from the same source that many of the currents flow which may be traced in the Christian Church at the present day. Jeremiah, who had by this time begun his prophetic career, had, in the opinion of Cornill, nothing to do with the composition of Deuteronomy. The great prophet we have just named has, until recently, received very inadequate appreciation. Not a few will be disposed, however, to agree with our author in his judgment that Jeremiah is surpassed only by Jesus.

Lecture IV. introduces us to the Exile, whose influence on Israel's religion and literature is traced with a master's hand. It was mainly the Book of Deuteronomy that enabled Judah to stand the tests that proved fatal to the religion and the nationality of the Ten Tribes. The strong genius of Ezekiel is also recognised as well as his influence on the subsequent development of the ritual law. The only other Exilic prophet is the 'Great Unknown' of Isaiah xl.–lxvi. Cornill shows a warm appreciation of the merits of this writer, whose style attains a majesty that has scarcely a rival in the Old Testament. At the same time, our attention is called to features that betoken decline from the golden period of Hebrew prophecy, the picture of the last days drawn by Deutero-Isaiah being notably lacking in the spirituality of Jeremiah.

When we reach in Lecture V. the post-Exilic period, we find ourselves frequently hampered by meagreness of historical information and uncertainty as to dates. There is no doubt about the period to which Haggai and Zechariah (chs. i.–viii.) belong, and Malachi can be at least approximately dated, but it is different with a book like Joel. Cornill, rejecting decidedly the opinion that Joel is older even than Amos, assigns this book along with Obadiah (in its present form) to the period between Ezra and Alexander the Great. The destruction of the Persian Empire and the concomitant judgment of the whole world are the theme handled by the unknown author of Isaiah xxiv.–xxvii. It is in these chapters that we hear for the first time of the resurrection of the dead, or rather of pious Israelites who rise to share in the blessings of the Messianic kingdom. The 'lowest deep' of Old Testament prophecy our author finds in Zech. ix.–xiv., which he dates *c.* 300 B.C. The diametrical opposite is found in the little book of Jonah, which Cornill regards as the latest product of prophetic literature, and of which he speaks in terms of the highest esteem and affection. Rejecting as a matter of course the literal interpretation of the book, he discovers in it a protest against the pride and exclusiveness of Israel and their whole attitude towards the heathen world. To those who think of German critics as 'cold, dry rationalists,' we commend the following words of Dr. Cornill for consideration: 'I have read the Book of Jonah at least a hundred times, and I will frankly confess, for I am not ashamed of my weakness, I cannot even yet read this wonderful book or even speak of it but my eyes grow moist and my heart quickens its pulsations. . . . To every one who approaches this book I would call, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." In this book Hebrew prophecy leaves the field a conqueror and that in the hardest struggle, *the struggle against itself.*' Bravely spoken! May the criticism whose outcome is language like this receive many accessions to its ranks!

The little work before us may serve an important purpose at the present juncture, when so many are anxious to learn what the 'higher criticism' really is. We cannot caution these inquirers too earnestly against a certain class of guides that press their services upon them. As a type of this class we may select Professor Sayce, whose book, *The*

Higher Criticism and the Monuments, has filled us with wonder akin to despair. We say it reluctantly, but we say it deliberately, that work conveys the most erroneous impressions alike as to the aims, the methods, and the opinions of the 'higher critics.' To Professor Sayce as an archæologist the whole world owes a debt, and in this field we feel that it would be simple impertinence to criticise him; but while in the above-named work he classes nearly all the most distinguished Old Testament scholars as 'higher critics,' and assails them indiscriminately, he frequently displays the most astonishing ignorance of their opinions, while the *animus* that breathes in every page robs him of the slightest claim to impartiality. A frenzied Ajax or an Orlando Furioso is a melancholy spectacle. Professor Sayce running 'amuck' at the 'higher critics' is equally unedifying. He may afford sport to the Philistines, but will neither advance the science of archæology nor gain credit for the Bible. On the other hand, we hail the appearance of Dr. Cornill's book, because it contains a *popular* exposition *by one of themselves* of what the 'higher critics' *really* believe about these great spiritual leaders of Israel and of the world—the prophets of the Old Testament.

J. A. SELBIE.

Birsay.

Misused Scripture Texts.

'The kingdom of God is within you.'—LUKE xvii. 21.

I HAVE read with much interest the short article on this text in THE EXPOSITORY TIMES for May, and am convinced, with the writer of that article, that the text is a very insecure basis for a sermon on 'the importance of personal religion.' At the same time, I am disposed to think that even he has missed the true interpretation of these words, and that Christ did not speak of a kingdom that was already in the midst of the people, but of one that was yet to come. I think I am right in saying that He never on any other occasion spoke of the kingdom of God as having come. The evangelist tells us that He commenced His ministry in Galilee by saying, 'The time is fulfilled, and the kingdom of God is at hand.' When He sent forth the twelve apostles, He said to them, 'As ye go, preach, saying, The kingdom of heaven is at hand.' When He sent forth the Seventy, He said, 'Into whatsoever city ye enter . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.' And when He taught His disciples to pray, in answer to their request, He instructed them to say, 'Thy kingdom come.' In none of these instances did He say that the kingdom had actually come to them, that it was already in their midst. It was *nigh* at hand; it was yet to come.

And so far from encouraging the people to think that it was already amongst them, He deliberately turned their attention to the future as the time when the kingdom of God should appear. When He was on His way to Jerusalem, as is recorded in Luke xix., it is said (ver. 11), 'He added and spake a parable, because He was nigh to Jerusalem, and because they supposed that the kingdom of God was *immediately* to appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come.' There is not a single hint in the parable that the kingdom of God has come; everything points to its being in the future. But why is this, if it be true that the kingdom was already in their midst? Again, after the resurrection of Christ, and when He and the disciples were together, 'They asked Him, saying, Lord, dost Thou at this time restore the kingdom to Israel? And He said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority' (Acts i. 6, 7). The question which I find myself asking on reading these words is, Why did the Lord Jesus answer the disciples' question in this way if it be a fact that the kingdom had already come? Would it not have been better to have set their minds at rest once for all, and so to have saved them from all further and useless speculation?

Taking these things into consideration, I cannot accept M. D.'s interpretation of the Saviour's words to the Pharisees—'The kingdom of God is among you.' My opinion is that both their question and His answer look forward to the future, and that His answer refers to the suddenness with which the kingdom in its fulness will be set up. He seems to say, 'You may look for the signs of its approach, and think that you understand them, but it will come upon you with startling suddenness, and will be in your midst before you are aware of it: whilst you are looking for the signs,

you will be startled to find the thing itself. It will come like a flash of lightning. Its advent will be like a thief in the night.' Look at the whole passage in the light of this interpretation, and the interpretation will seem quite natural. 'And being asked by the Pharisees when the kingdom of God cometh, He answered them, and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, there! for, lo, the kingdom of God is among you. And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, Lo there! Lo here! go not away, nor follow after them. For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of Man be in His days,' etc., to the end of the chapter. The kingdom, then, is still future. Its approach will be sudden and startling. Before men have time to think, a change will take place in the existing condition of things, a period will be put to human wickedness, and the time of which poets have dreamed and psalmists have sung, and which prophets have foretold, will be upon us as in the twinkling of an eye. Then shall be realised the New Testament vision of a new heaven and a new earth wherein dwelleth righteousness.

W. Naylor.

Royston.

Acts i. 4.

'. . . He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from Me.'

In a list of foreign books, the other day, I saw the Acts described under the felicitous title, 'Acta apostolorum, sive Lucæ ad Theophilum, liber ii.' This verse, with its context, is, of course, one of the chief passages on which belief in the identity of authorship rests; and a comparison between Acts i. 4, 5 and St. Luke xxiv. 49 would throw an instructive light on the subject of inspiration, since it would show the amount of liberty allowed himself by an inspired writer when recording on different occasions the words of Christ Himself. My present concern, however, is not with the language, but with the substance of the command recorded in these two places. It was a charge deliberately given by Christ Himself to His apostles, that they were not to enter upon their work of evangelisation until they had received the gift of the Holy Ghost. These men had been wonderfully trained under the very eye of the Master; they had seen His works, they had listened to His teaching, they had conversed with Him and worshipped Him after His resurrection from the dead; they were about to behold His ascension; yet, in spite of all this, their qualifications to be interpreters of Christ to the world were not complete until they received the promise of the Father.

This, it is universally admitted, holds true in the present day. The successful preacher or teacher of the gospel must have more than knowledge. Besides being equipped with a knowledge of the words and deeds of Christ, he needs also the guidance of the Holy Spirit, which Christ has promised to give to all who seek it.

And equally it holds true in the study of the Scriptures, to which attention is so earnestly turned just now. In order rightly to appreciate them we need the inspiration of the Spirit of Truth, the same Spirit who originally inspired their authors. Two illustrations have often occurred to me—perhaps to others as well—as helping to indicate the difference between a purely critical and a purely devotional study of Scripture. (1) Enter a church when lighted up for the evening service in winter, and examine the stained-glass windows, and what do you see? Nothing but a confused mass of strangely-shaped pieces of glass, intersected by irregular dark lines of lead. If you wish to learn how the window is put together, that is your opportunity. But if you wish to see the general effect of the window, you must come by daylight, when the details of the structure are lost in the beauty of the picture which results from the blending together of all its elements. In the former case the light comes from within, and resembles the light of human intellect turned on the Scriptures; in the latter case the light comes from above—from the sun in the heavens—and resembles the guiding and revealing light of the Holy Ghost. And as all light in this world is ultimately one, being derived in the last resort from the sun, so the light of human reason is derived from God, for Christ is 'the true light, even the light which lighteth every man coming into the world.'

(2) The second illustration is somewhat similar,

and has occurred to me when using a microscope. If I put a fly's wing, properly mounted, under a microscope, the light being reflected from the mirror beneath, I am enabled to examine the structure of the wing, and to see how strength is combined with lightness. But if I shut off the reflected light from below, and, by a condensor, focus the light direct from the lamp on to the wing, then through the glass I see it sparkle and corruscate with all the colours of the rainbow. In this case also the light from above and from below is the same, but conveyed through different media, and how different is the result!

As in both these cases, the lower light reveals *structure*, and the higher *beauty*, so it seems to me, in the study of the Scriptures, criticism needs to be supplemented by the light of the Spirit, or we shall be in danger of mistaking the effect obtained by the analysis of the formation of the books of the Bible for the effect which the completed whole was designed to convey.

G. E. Ffrench.

Taunton.

The First Trial of Jesus.

In the April number of this magazine Professor Findlay has expressed, in a most courteous criticism of my former article on the above subject, certain objections to my rearrangement of the text, and has proposed a new rearrangement of his own. I wish now briefly to review his proposal, and then to say a few words in defence of my own.

I. The problem being to restore the original text of John xviii. 12–28, it is evident that if by a conjectural emendation we hit on the truth, the amended text will satisfy the following conditions:—

A. Will be a self-consistent and straightforward piece of writing.

B. Will be Johannine in style.

C. Will present a narrative historically credible.

D. Will by its very form show how the corruption might naturally have taken place.

Now Prof. Findlay proposes to read the passage thus:—vers. 12–14, 19–24, 15–18, 25*b*–28, cutting out 25*a*: does this amended text satisfy our four canons? At the very first reading one sees that it does not satisfy the first canon: for, if we read ver. 19 after ver. 14, we inevitably ask, Who is meant by 'the high priest'? If ver. 13 read, 'And led Him away to Annas first, *where Caiaphas was waiting to receive Him*,' then ver. 19 would read quite naturally as a sequel to vers. 13, 14; but as the text of these verses stands, we naturally expect *Annas*, and *not Caiaphas*, to do something; for Christ is in the house of Annas, and there is no hint that Caiaphas is present. Indeed, the proposed text is neither more nor less unnatural than the received text: whether we read ver. 15 or ver. 19 after ver. 14, the sudden mention of 'the high priest' causes the same difficulty; and no more proof of the greatness of this difficulty is needed than the fact that a host of commentators decide that the high priest of ver. 15 is Annas, while as big a host decide that he is Caiaphas. Prof. Spitta's proposal to read ver. 19 after ver. 13 falls to the ground for the same reason. The received text, Prof. Spitta's, and Prof. Findlay's all fail to present a straightforward piece of composition, such as any ordinary man would write: all are disjointed at this particular point. A similar objection applies to ver. 24 as it stands in Findlay's text: surely that verse makes a most unnatural conclusion to an examination of the prisoner *by Caiaphas*.

The proposed text thus fails altogether to satisfy the first canon; so that we need not go on to point out the grave objections that start up to it under the third and fourth.

II. The poverty of Calcutta libraries must be my excuse for my ignorance of the fact that Luther had proposed the very emendation which occurred to me, viz. to read ver. 24 after ver. 14. I am delighted, however, to find myself in such good company. Does the text then as amended satisfy our four canons, or are Prof. Findlay's objections fatal to it? Let us try it by the canons, and take up these objections as they occur.

A. To my own mind it seems that this is the only proposal yet made that makes the text a natural and self-consistent piece of writing; and it is on this ground that I would ask scholars to give it their attention. Is it, or is it not, a fact that when we read ver. 24 after ver. 14, the whole passage becomes as smooth as the passage that precedes and the passage that follows?

B. I will add only one remark to what I said in my former article on the Johannine tone of the text as amended. One of the mannerisms of the fourth Gospel is a collocation of three sentences in the following way:—

(*a*) The first states a historical fact.

(*b*) The second is introduced by δὲ, and contains a comment by the author, consisting of a statement of some fact, or of a reference to some characteristic of one of the persons under discussion.[1]

(*c*) The third is introduced by οὖν, and states a historical fact, which is regarded as the result of the combined action of *a* as an objective reason, and *b* as a subjective motive.

This mannerism is found in the following passages, and there are many others :—

(*a*)	ii. 20,	xi. 1,	xi. 4,	xii. 4, 5,	xviii. 1.
(*b*)	21,	2,	5,	6,	2.
(*c*)	22.	3,	6,	7, 8,	3.

Now xviii. 12–14, 24 exhibits the same order of thought, and is strangely parallel to xi. 1–3 :—

(*a*) Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. — Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

(*b*) Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. — Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

(*c*) Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε, ὃν φιλεῖς ἀσθενεῖ. —xi. 1–3. — Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.—xviii. 12–14, 24.

Thus I think there can be no question as to the Johannine character of the text as amended.

C. All the objections brought against my proposal by Prof. Findlay fall under the head of the credibility of the narrative presented by the text. His criticisms are five :—

(1) Since, according to my reading of the text, all that is described in vers. 15–23, 25–27 took place in the house of Caiaphas, my proposal is said to be sweeping and drastic in effect.

(2) My proposal is said to reduce the Annas episode to insignificance,

(3) And to make the Jewish authorities act in a haphazard way.

(4) 'The motives,' I am told, 'to which I ascribe the introduction of this incident do not appear to be intimated by the evangelist.'

(5) The examination of Christ in vers. 19–23, which I hold to be a part of the trial described by the Synoptists, is said to have nothing in common with that trial except that the high priest presides.

The first and the last objections can be answered together. The text of John represents the denials of Peter as occurring *in the same house with*, and as *contemporaneous with*, the examination of Christ by the high priest. The examination is wedged in between the first and second denials, and the narrative is such that the incidents can be arranged in no other order without mutilation of the text: both Spitta and Findlay cut out part of ver. 25. Now the Synoptists describe Peter's denials as occurring *in the same house with*, and as *contemporaneous with*, the public trial of Jesus by Caiaphas, in the house of Caiaphas. Surely it requires very little historical insight to see that the examination of Jesus by the high priest in John is the same as the examination of Jesus by the high priest Caiaphas in the Synoptists. Indeed we are compelled to conclude that the two are one trial, or else John is hopelessly at variance with the other Gospels. That the incidents described by John, and the incidents described by Matthew and Mark, have nothing in common, is no proof that they are not *fragments of the same trial.* Indeed, is it not one of the main characteristics of John as compared with the other evangelists, that his point of view is *different from theirs*, and that he selects *other incidents* for treatment? And the idea that the examination recorded by John was 'a private inquisition, such as a crafty judge would naturally arrange for in a prosecution like this,' is merely one of the many hypotheses which expositors have been driven to in their vain attempts to explain the text as it stands. It has absolutely no basis in the text; indeed, the fact that Caiaphas is throughout the narrative always referred to by his official title, and never by his own name, along with the character of the incident described in vers. 22, 23, would be almost sufficient, without the confluent testimony of the other Gospels, to convince us that Caiaphas sat as judge in his official capacity.

The second objection might have some weight, were it not that we are dealing with the Fourth Gospel. Events are there estimated, not by their historical importance, but by the value of their

[1] See Luthardt, *St. John's Gospel*, vol. i. p. 37 (Eng. trans.).

moral and spiritual symbolism: what is the historical importance of vi. 4, and of xix. 14*a*, and of many others of the most characteristic passages of this most wonderful book?[1]—And may we not quite legitimately infer from the synoptic narratives that the Annas episode was really of small importance?

The third objection seems to me to have considerable force; but as it is valid, not against the amended text, but merely against my reading of the motive of the captors, and as another reading of these motives is quite possible, I need not consume space in discussing the matter further here.

The fourth objection is that the motives to which I ascribe the introduction of this incident do not appear to be intimated by the evangelist. Now I may not have succeeded in understanding the evangelist's motives thoroughly; but the fact that these motives are not *expressed* would be no argument against them: the remark of Westcott that in this Gospel 'the sequence of the reasoning is not wrought out, but left for sympathetic interpretation,'[2] is as applicable to the symbolism and to the author's motives as to the sequence of the reasoning.

D. There can be no question that the emendation I propose is of the simplest possible character, and that it supplies a ready explanation of the corruption of the text. But conjectural emendation of the text of the New Testament is so hazardous and so little to be trusted, that even emendations having the utmost verisimilitude are to be scanned with the greatest care, and regarded with considerable suspicion; and I feel here constrained to confess that I should not have put pen to paper on this subject at all, had it not been that I hoped scholars would become interested in my proposal, would keep it in mind, and that some day some scrap of documentary evidence might possibly be found to substantiate my conjecture.

J. N. Farquhar.

L.M.S. College, Calcutta.

[1] Cf. Luthardt, *St. John's Gospel*, vol. i. p. 77.

[2] *St. John's Gospel*, p. li.

Entre Nous.

THE GUILD AND OTHER MATTERS.

'I see that Zechariah is one of the subjects of study for The Expository Times Guild for this season, and I shall be glad if you will kindly enrol my name. I suppose it is not inconsistent with the purpose of this Guild that I intend to study Zechariah in any case for another purpose. I am one of the company of five who are preparing a new version of the Old and New Testaments in Chinese. In this connexion the Minor Prophets have been allotted to me, and in order to join the Guild I will take Zechariah first.

'It is a long and hard task on which we are engaged, and I sometimes wonder at the audacity of one undertaking both the Old Testament and the New. It will be pleasant to have a link with fellow-students at home, and perhaps I may venture to hope that our work will have a place in the prayers and sympathy of friends there. Could you spare a few lines in The Expository Times to ask for this?

'It may interest you to have the complete list of this Company of Translators:—

Right Rev. Bishop Burdon, D.D., of the Church Missionary Society.
Rev. R. H. Graves, D.D., of the Southern Baptist Union, U.S.A.
Rev. A. P. Parker of the American Methodist Episcopal (South) Mission.
Rev. J. Genähr of the Rhenish Mission.
Rev. John C. Gibson, M.A., of the English Presbyterian Mission.

Yours very sincerely,

J. C. Gibson.'

Very gladly is the above most arduous enterprise commended to the prayers and the sympathy of the readers of The Expository Times. And if Mr. Gibson will kindly let us know occasionally how the work proceeds, it will be reckoned a very great favour.

Since the Guild has thus been mentioned, the following names of new members may be added:—

Rev. John C. Gibson, M.A., English Presbyterian Mission, Swatow, China.
Rev. Robert Littlejohn Barr, The Manse of Bressay, Shetland.
Rev. R. Hyett-Warner, Almeley Vicarage, Eardisley.
Rev. E. Clements, Regent House, Regent Street, Gloucester.
Rev. A. Barraclough, Port Gordon, Buckie, N.B.
Rev. J. W. Heywood, Wenchow, China.
Rev. George M. Mackie, M.A., Beyrut, Syria.

The present issue contains the first part of Mr. Boscawen's story of the Papyrus of Ani. It is a fascinating narrative, but Mr. Boscawen has the gift of setting things forth as few men have. There still remain two parts, the one an explanation of Egyptian Psychology, very brief, and the other a longer account of the Egyptian Heaven. They are both in type and will be found in the issues for July and August.

Messrs. Macmillan have just published Bishop Boyd Carpenter's *Lectures on Preaching*. A glance through the volume, without anticipating the notice which will appear in our issue for July, reveals much that is attractive and cleverly expressed. But it does not yet contain the chapter which in this subject is most in need of writing. Its title might be: 'On the Ethics of Story-telling.'

At the very best it will be a trying chapter to write and to read, and it will have to be gone about in the gentlest fashion. It would never do if the writer were to be 'Truth-lover,' who contributes some items towards it in *The Homiletic Review* for May. For he says that when a preacher relates an incident which did not happen to him and begins, 'When I was a boy . . .' a liar has got into that preacher's pulpit. That is very plain and very painful speaking. It surely can be done more tenderly than that. But it is not to be forgotten that 'story-teller' is euphemistic in some places for 'liar'; and that, after all, that is forgiven to a good story-teller by other men's consciences, —he has still his own to reckon with.

Another book which must await notice for a month is Dr. Norman Walker's *Chapters from the History of the Free Church of Scotland*. It is a notable book, and the publishers (Messrs. Oliphant, Anderson, & Ferrier) have produced it in a worthy manner.

And yet another. It is Dr. Briggs' third volume on the Doctrine of the Messiah. This time his special subject is *The Messiah of the Apostles*. For such a book it is surely marvellously cheap. Messrs. T. & T. Clark, who are its publishers, make some attractive announcements. Professor Salmond's long expected Cunningham Lecture on *The Christian Doctrine of Immortality* will be ready soon after this is in our readers' hands, along with a new edition of Professor Laidlaw's Cunningham Lecture on *The Bible Doctrine of Man*. The latter has been wholly rewritten, and may be expected to remain the standard for its subject.

Then, the first volume of the International Commentary is to be out in June, and it is Canon Driver's *Deuteronomy*. May it fulfil the expectations that have been formed of it, for they are very high. It will be followed in the early autumn by Dr. Sanday's *Romans*—rather, it should be said, Dr. Sanday and Mr. Headlam's, for they have worked together upon it.

The quarterly statement of the Palestine Exploration Fund for April is again mostly occupied with Mr. Ewing's journey in the Hauran. It is divided into two parts, the inscriptions collected and the diary kept. The diary is excellent reading, but of not the least 'discovery' value. The inscriptions on the other hand, though utterly unreadable, are of great and enduring importance, for they have been carefully gathered and skilfully edited and transliterated.

Herr Schick's notes are fewer than usual. In one of them he says he has discovered that the Armenians have their own peculiar mode of reckoning time. They have two peculiar modes in fact. For they reckon from the date of the first Armenian, who lived in the time of Shem, 4386 years ago; and they use a second reckoning, which starts from the year 551 A.D. These peculiarities would be of less account if they always added the date according to the Christian era, which they certainly sometimes do.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE subject of the 'International Lesson' on a recent Sunday being the Agony in the Garden, the writers of the various Notes and Illustrations for the use of Sunday-school teachers were compelled to answer, or attempt to answer, the difficult question: Why did Christ pray that 'this cup' might pass from Him? For the most part they answered it in the usual way. 'This cup' was the death upon the Cross that now had come so near, and His prayer was that He might yet be permitted to escape from it.

But Dr. A. F. Schauffler of New York, who regularly writes the 'Teaching Hints' in the *Sunday School Times* of America, cannot accept that answer. When Jesus stood by the grave of Lazarus and lifted up His eyes to heaven, 'Father,' He said, 'I know that Thou hearest Me always.' But if in the Garden of Gethsemane He prayed that He might escape the death upon the Cross, then He was not always heard; this was one prayer—and a most agonising one—that the Father refused to answer. For it will not do to say that His prayer was answered in the angel who came from heaven to strengthen Him. That was not His prayer. And it is to escape one dilemma by falling into another. For if Jesus prayed for one thing and the Father granted another, then our Lord knew not, any more than we do, what He should pray for as He ought.

'I believe,' says Dr. Schauffler, 'that the prayer of Jesus was not at all for deliverance from the Cross. I believe that what He most feared in the Garden was that the suffering He was enduring on account of the sins of the world would prove too much for His physical frame, and that He would die then and there under the burden. If that had happened, He could not have made atonement on the Cross, and so His whole life's work would have been frustrated.' His soul was sorrowful 'even unto death'; was there not the fear that He might actually die? 'So it seems to me that the "cup" from which He prayed to be delivered was not the death on the Cross, but death in Gethsemane itself. He was praying for strength to reach the Cross, not for grace to escape it.'

Dr. Schauffler claims that the advantages of this interpretation are obvious and very great. It delivers the prayer in the Garden at once from weakness and from ignorance. It lifts it into a place in which even we can recognise the noblest expression of moral heroism. It makes the whole scene in the Garden more impressive. And, above all, it meets the only possible meaning of that

famous passage in Hebrews which unquestionably refers to this event: 'Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared' (Heb. v. 7).

Dr. Schauffler's interpretation was new to the readers of the *Sunday School Times*. To some of them it was also very welcome; and as they wrote to the Editor to tell him so, one of them suggested that some explanation might still be given of the sentence, 'Nevertheless, not what I will, but what Thou wilt'; and another ended with, 'But please explain to me John xviii. 11: "Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it?" This was said after the Agony in the Garden, and the Cup had yet to be drunk.'

These letters gave the Editor an opportunity of saying that he was at one with Dr. Schauffler in his interpretation. 'It has long seemed to the Editor of the *Sunday School Times* that the agony of Jesus in Gethsemane was from the fearful pressure on Him of the consequences of sin, as culminating in His betrayal by a trusted "friend," in the failure of His chosen followers to understand Him or to be His sympathetic helpers, and in His rejection by His loved people, and by the world He came to save. Under that pressure on Him in the physical weakness of His humanity, it seemed as if He were to sink before the final crisis of His earthly hour came; for never before was humanity capable of such suffering, or had been called to it. That peril was the "hour" and the "cup" He then faced,—the peril of failure in His earthly life-work; and so He cried out against it.'

And as for the 'Nevertheless' that followed, it was simply His resignation of Himself into the Father's hands for this, as for all things else. If the Father thought it best that He should fail, why, then, He was ready even to fail; for He came not to do His own will even then, but the Father's will who sent Him.

But the 'Cup' spoken of at the Garden gate when Judas and his band had come to take Him, that was another cup altogether,—the cup of His trial and crucifixion, which He was always ready to accept, and which He did accept without flinching.

Apart from proper names, there is perhaps no Hebrew word so familiar to the evangelical Bible reader as the word *kipper*. For in the sacrificial theology of the Old Testament it holds a central place, and yet we have not been able to fix upon any unchallengeable English equivalent for it. Indeed, the variety of renderings it receives—not in the Authorized Version only, but in the Revised also—is surprising and significant. 'Appease,' 'make atonement,' 'pacify,' 'put it off' or 'put it away,' 'cleanse' or 'make expiation,' are only a few that immediately occur to one. Perhaps it is impossible to find one English word at once comprehensive and concise enough to cover all its applications, and so we shall never be independent of the exegetical commentator.

The latest exegetical commentator who touches the subject is Professor Driver. His Note, which will be found on pp. 425, 426 of his new *Commentary on Deuteronomy*, is so singularly lucid and complete that one is tempted to quote it as it stands. But lest that should be reckoned a counsel of despair, let the effort be made to reproduce it here in other words, and let the comparative failure be forgiven already.

'His Note' should strictly have been 'his Notes,' for twice in his Commentary Dr. Driver discusses the meaning of the word. The first is in the body of the book, when he reaches the verse, Deut. xxi. 8. The other is a much longer and more important discussion, which appears as an 'Additional Note' at the very end of the volume. On Deut. xxi. 8 he says: 'The root-idea of kappēr [the special form of the word in this verse] is either (from the Arabic) *to cover*, or (from the Syriac) *to wipe off*, in either case the

general sense being that of *obliterating* or *cancelling* sin, or (in the rare cases where the object is a person) *clearing* the sinner. In the Old Testament generally the subject is God; but in P. the subject is always the priest, the verb being used absolutely in the sense of *perform an obliterating (atoning) rite.*'

The Additional Note at the end is longer and more conclusive. First of all, the Arabic origin of the word is preferred to the Syriac, and the general meaning of *cover* chosen as the most appropriate. Then it is pointed out that, although *kipper* means *to cover*, it is never used in a purely literal sense (for which there is the common word *kāsāh*), but always with a *moral* signification. That is to say, it always carries the collateral idea of either *conciliating* an offended person, or *screening* an offence or an offender. And with this meaning it has three distinct applications.

The most primary application is seen in Genesis xxxii. 20. Jacob, in dread of Esau's anger, says, 'I will cover his face with the present that goes before me.' He means that he will first *conciliate* his brother, by means of this present, and then he will risk meeting him face to face. The figure is taken from the notion of a person being blinded by a gift, so that he declines to see what perhaps he ought to see. Hence the significant command in Exodus xxiii. 8: 'Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.' And the touching self-vindication of Samuel before all Israel: 'Here I am; witness against me before the LORD, and before His anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or *of whose hand have I taken a bribe to blind mine eyes therewith?*'

But the word *face* is frequently omitted. Then *kipper* alone acquires the general sense of *to conciliate, propitiate, appease*; and the means employed, though most frequently a sacrifice, may be a gift, a prayer, or even conciliatory behaviour. When the children of Israel dishonoured the LORD in the matter of the Golden Calf, Moses said: 'Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall *make atonement* for your sin' (Ex. xxxii. 30, R.V.). But the atonement was not a sacrifice. Already there had been much sacrifice of life on account of it; now Moses simply makes intercession to God, offering, it is true, the sublime self-sacrifice: 'and if not, blot me, I pray Thee, out of the book which Thou hast written,' but not as an atonement for the people's sin.

The means wherewith a person is conciliated is called in Hebrew the *kopher*. And *kopher*, says Canon Driver, 'is an interesting word which carries us deep down into the feeling and usage of the ancient Hebrews.'

Although it might be used for any gift, entreaty, or even conciliatory behaviour, such means as these being certainly employed, yet in actual usage the word is restricted to the price or equivalent of a *life*. Hence its regular translation in our English versions is the solemn but beautiful word *ransom*. Its meaning is clearly expressed in several passages. If an ox gored a man or a woman to death, and it was known to the owner that he was a vicious animal, not only did the ox die, but his owner deserved death also. It was in the owner's power, however, in such a case to rescue himself from death by the payment of a sum of money: 'If there be laid on him a *ransom*, then he shall give for the redemption of his *life* whatsoever is laid upon him' (Ex. xxi. 30). So at the time of a census, the half-shekel which each person had to pay was the ransom of his life (Ex. xxx. 12).

But there were crimes in Israel for which a man deserved to die, and die he must; there was no ransom that could keep his soul alive. The adulterer is warned against the hope that the injured husband will be satisfied with a bribe of money or of goods: 'He will not regard any

ransom; neither will he rest content, though thou givest many gifts' (Prov. vi. 35). And to ransom a murderer was to break an express commandment of the Law: 'Ye shall take no ransom for the life of a manslayer who is guilty of death; but he shall surely be put to death' (Num. xxxv. 31). Accordingly, when David says to the representatives of the murdered Gibeonites, 'Wherewith shall I make propitiation?' (2 Sam. xxi. 3), the satisfaction demanded is the lives of Saul's sons, and they are thereupon sacrificed to appease Jehovah's anger. And when we perceive the pressure of this law, we feel something of the Psalmist's confidence that though men may 'trust in their wealth, and boast themselves in the multitude of their riches; yet none of them can by any means redeem his brother, nor give to God a ransom for him' (Ps. xlix. 8); as well as the marvel of Job's expectation that some one may be found who will say, 'Deliver him from going down to the pit: I have found a ransom' (Job xxxiii. 24).

Thus then, in its first application, *kipper* means simply to propitiate or appease. The propitiator may be any person, and the means by which the propitiation is effected may be a gift of money or of goods, a prayer, or an entreaty; but is most frequently of all a bloody sacrifice, that speaketh better things than any of these. In its second application the means is almost always a sacrifice, and the subject is always the priest who offers the sacrifice, except in the rare instances in which the sacrifice itself is said to make the atonement. This distinctively priestly phraseology belongs to Ezekiel and the document which Criticism knows as P. The idea is the same as before. The sinner desires to *cover up* or *screen* his guilt from God's piercingly holy eye. The difference is that he does not offer the propitiation himself, but gets the priest to offer it for him.

In the third and last application God is Himself the subject. It is not the sinner or the priest who covers the face of God so that He may pass the sin by; it is God Himself who covers, that is, *treats as covered, overlooks, pardons, condones* either the offender or else the offence. This is the application that creates the confusion. Evidently the primary idea of *covering the face* has been quite lost sight of. The metaphor has driven out the physical fact. And it shows how prevalent the idea of propitiation must have been, how frequently the words must have passed men's lips, that this new and more spiritual meaning, in which God is immediately regarded as forgiving the offence, the intermediate means being dropped unconsciously out of sight, came to be accepted as perfectly sufficient and intelligible. *We* have lost the liteness of the spoken tongue. To understand Hebrew we must begin at its first physical and philological beginnings. And so we actually find it hard to see how *God* can be said to cover sin or purge it clean away. How keenly the Revisers of the Old Testament felt the difficulty may be seen by a glance at the variety of translations which they give to *kipper* where God Himself is its subject. In Deut. xxxii. 43 it is, 'He will *make expiation* for His land'; in 2 Chron. xxx. 18 it is, 'the good Lord *pardon* every one'; in Ps. lxv. 3 it is, 'As for our transgressions, Thou shalt *purge them away*'; in Dan. ix. 24 it is, '*make reconciliation* for iniquity'; and in Ps. lxxviii. 38 it is, what no doubt it ought to have been everywhere, simply '*forgave* their iniquity.'

It was recently said by a certain 'liberal' theologian that there are men who cherish a rigid orthodoxy for the mere pleasure of receiving occasional heretical shocks. If that is so, and there is any one in search of a shock from the heresy of the Higher Criticism, the book to find it in is Canon Cheyne's newly published *Introduction to Isaiah*. And he need go no further into it than the Prologue.

For in the Prologue to his *Introduction* Dr. Cheyne discusses the well-known difficulty about the building of the second temple. In the third chapter of Ezra it is recorded that in the second year after the return from Babylon, Zerubbabel and the rest 'laid the foundation of the temple of

the Lord.' This was the year 535 B.C. But in the fifth chapter of Ezra it is stated that Zerubbabel and Jeshua 'began to build the house of God which is at Jerusalem,' *in the second year of Darius*, which was 520 B.C., or fifteen years later. And Haggai (ii. 15, 18) distinctly names the twenty-fourth day of the ninth month, in the second year of Darius, as that in which the foundations of the temple were laid.

Now it is easy to say that both these statements are correct. So little was done at the first founding that it could practically be ignored at the second. And even Canon Driver accepts that explanation. His words are: 'The truth probably is that the ceremony described in Ezra iii. 8–13 was one of a purely *formal* character, such as Haggai could afford to disregard altogether.' But it need scarcely be said that for Canon Cheyne such an explanation suggests the desperate resources of the harmonist. He will have none of it. He boldly says that the building of the temple was *not* begun in 535, and with good reason, for *there were no returned exiles then to build it.*

Canon Cheyne says there were no returned exiles in Jerusalem in 535, nor for a hundred years thereafter. He accepts the results which Professor Kosters, Kuenen's successor at Leyden, has reached, and disbelieves the whole story that is told in the beginning of the Book of Ezra. According to Professor Kosters, no Jews returned to Jerusalem in the days of Cyrus. The early chapters in Ezra, in which the return under Zerubbabel is recorded, was the pious invention of that same chronicler who lived in the third century B.C., and rewrote the early history of Israel. And although Canon Cheyne thinks that Professor Kosters has gone a little too far, and that a very few did return from the Captivity in the time of Cyrus, he nevertheless accepts Kosters' conclusions on the whole, and holds that, at anyrate up to the time of Haggai and Zechariah, the returned exiles were so few that 'they had no appreciable influence.' The return from the Captivity took place after Nehemiah's second visit to Jerusalem, that is in 432 B.C.

Yet neither Professor Kosters nor Canon Cheyne believes that the foundations of the temple were not laid till 432 B.C. The most startling part of the theory is that it was not the returned exiles who laid them. Kosters follows his own predecessor Kuenen, and Cheyne follows Kosters, in believing that the temple was rebuilt in the reign of Darius Hystaspis, between the years 520 and 516 B.C. And as there were no returned exiles then to rebuild it, it was rebuilt by the inhabitants of Judah who had not been carried captive. To the writer of the Book of Ezra, however, this was simply incredible. He lived in the third century, two hundred years after the events whose history he records. In his day the 'people of the land' were down-trodden and despised. It was impossible that they should have done so much for their religion. And he accordingly put the matter right by inventing these earliest chapters of the book, and giving all the glory to the Gôla or Returned Exiles. For it was the Gôla that was the spiritual aristocracy in his day, the only doer of great deeds, the creator under God of the new Israel.

In THE EXPOSITORY TIMES for April, a passing reference was made to a paper which Professor Thayer, the author of the *New Testament Greek Lexicon*, read at the Congress of Philologists in Philadelphia. The paper was wholly concerned with the true meaning of the expression, 'Thou sayest,' used by our Lord in answer to His judges. Professor Thayer has since then contributed it as an article to the *Journal of Biblical Literature*, and now, through the author's own kindness, a complete copy is in our hands.

What did Christ mean when He answered, 'Thou sayest'? It is a small matter. But no sincere student of the New Testament will despise it on that account. A single doubt laid to rest, a single and apparently trifling mistake set right, is a

gain, for which such a student is always thankful. And Professor Thayer, working with the scholar's instinct and patience, seems to have given us at last the true interpretation of this utterance, and fixed it once for all.

There are two forms of the expression (Σὺ εἶπας and Σὺ λέγεις). The former (σὺ εἶπας) occurs only in St. Matthew. It is the reply given to Judas at the Supper table: 'And Judas, which betrayed Him, answered and said, Is it I, Rabbi? He saith unto him, *Thou hast said*' (xxvi. 25). And it is the reply to the adjuration of Caiaphas at the trial: 'And the high priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, *Thou hast said*' (xxvi. 63, 64). The latter occurs only in the response made to Pilate, but it is quoted by all four evangelists: 'Now Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest' (Matt. xxvii. 11, and in Mark xv. 2, Luke xxiii. 3, John xviii. 37). The verbs made use of are different, but the only distinction that can be rendered into English is the tense. The one is past and the other present. As regards the *meaning* of the expression, both forms may be considered together.

Now the favourite interpretation—in modern times it is almost the only interpretation—is to accept these expressions as making a direct affirmation, just as if they were an idiomatic or courteous 'Yes.' Such an interpretation has the advantage of giving us a direct affirmation from Christ Himself of His own divine origin, and so is a useful item in apologetic. But besides its convenience, it seems to have the support of the evangelists themselves. For when St. Mark gives his account of the trial before the high priest, in place of St. Matthew's 'Thou hast said,' he uses the perfectly unequivocal word, Ἐγώ εἰμι, *I am*. And when once this interpretation was adopted, parallels were sought and found in Greek and rabbinical writings. These parallels, however, have all fallen away on close examination. The nearest approach to a substantial parallel is the reply which Moses makes to Pharaoh's command that he see his face no more: 'And Moses said, Thou hast spoken well; I will see thy face again no more' (Ex. x. 29). But neither will this parallel stand. It is only in the Septuagint that it has any reality; the Hebrew has another meaning, which is fairly brought out in the English version just quoted. Is it not a strange circumstance, then, that Jesus should make use of a phrase on three different occasions, to three different persons, which is nowhere else found with this meaning?

But our favourite interpretation not only finds no support elsewhere, it even makes considerable difficulty in the Gospels themselves. Take the trial before the high priest. St. Matthew's account is: 'Jesus saith unto him, Thou hast said: *nevertheless* I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven.' What about that *nevertheless?* If 'Thou hast said,' means simply 'Yes, I am,' then we should have expected a plain 'And' after it, as it is in St. Mark. 'Nevertheless,' or any other adversative, is quite impossible indeed.

Or take the trial before Pilate. The Synoptists give our Lord's answer in the simple form, 'Thou sayest.' But St. John gives the fuller form, 'Thou sayest that I am a king.' Now if 'Thou sayest' is equivalent to 'I am,' then 'Thou sayest that I am a king' is 'I am, that I am a king,' and a way of speaking which is not customary with St. John. No doubt the word rendered *that* may be rendered *because*, but it does not greatly improve matters, 'I am because I am a king' being just as clumsy and impossible for St. John as the other. Besides, if Jesus did plainly assert His Kingship, He was at once convicted of high treason. Pilate does not so convict Him. On the contrary, his very next words, according to St. Luke, are, 'I find no fault in this man.'

Thus there are reasons for rejecting the popular interpretation. And when, on the other hand, we

observe how uniformly the emphatic pronoun is found in this phrase, and how dexterously Christ's answer catches up the questioner's own words, we are driven to the conclusion that, in place of a direct affirmative, which would have been useless and out of place, it is an appeal to the questioner's own conscience. 'Is it I, Rabbi?' asked Judas. Swiftly came the response, '*Thou* hast said it. Thine own conscience, which prompted thee to ask the question, has answered it for thee.' 'I adjure Thee by the living God,' said crafty Caiaphas, 'that Thou tell us whether Thou be the Christ?' '*Thou* hast said it,' is Jesus' ready answer. Caiaphas' own question betrayed his uneasiness as well as his spite. It needed no answer; it carried its own sufficient answer within it. With Pilate the case is slightly different. For it seems most probable that Westcott and Hort are right when they print our Lord's reply as a question. 'Art thou the King of the Jews?' said the governor, half in scorn and half in amusement. 'Dost *thou* say this?' is Christ's response. For He is ever tender with this easily swayed but unmalignant Roman. 'Dost *thou* say this?' or, as the Fourth Gospel explicitly puts it, 'Sayest thou this of thyself, or did others tell it thee concerning Me?'

Thomas Kelly Cheyne.

By Professor Arthur S. Peake, M.A., Manchester.

When I promised to write of Professor Cheyne, it was with no feeling that I was in any way competent to give an adequate sketch of him. But I thought that I might use the occasion to pay him a tribute of the kind he would most highly value, of a learner to an honoured teacher whose works have been a constant source of help and stimulus. In this I knew that I should simply be giving expression to the gratitude of many others. And I felt that some protest was called for against the virulence of the attacks with which Professor Cheyne has been assailed. *Facit indignatio* may serve as a motto for this part of my paper. I may add that I am only slightly acquainted with Dr. Cheyne, but on the few occasions when I have met him, he has impressed me with the cordiality and yet the gentleness of his manner. While my paper cannot be other than sympathetic, I shall strive to preserve, no doubt not quite successfully, as objective an attitude as possible.

Dr. Cheyne is not far on the other side of fifty, although he has crowded so much into his lifetime that one would naturally expect to find him older. He was born in London, September 18, 1841. He was educated at Merchant Taylor's School and at Worcester College, Oxford. In 1869 he was elected to a fellowship at Balliol. He was Rector of Tendring, in Essex, from 1881 to 1885, when he returned to Oxford as Oriel Professor of the Interpretation of Holy Scripture, and Canon of Rochester. The year in which he was elected at Balliol was also the year in which his first book appeared, *Notes and Criticisms on the Hebrew Text of Isaiah.* In it he laid down the principle, now a commonplace with students, 'that preconceived theological notions ought to be rigorously excluded from exegesis.' His second work, which appeared in the following year, was also on Isaiah, and was cordially received by competent European scholars. It was *Isaiah Chronologically Arranged.* It was inevitable that its criticism should be largely controlled by Ewald, his old teacher, though it exhibited independence on some points, and even advance. In 1869 the *Academy* was founded by Dr. Appleton, and in it several very important reviews by Dr. Cheyne appeared. They are characterised by a maturity, a width of knowledge, and a grip of critical principles, results and problems, which are really remarkable, when we remember that their author was barely twenty-eight when the *Academy* was founded, and especially when we think of the state of criticism in England at the time. Their educational value must have been very great. Several articles in the *Encyclopædia Britannica* also appeared from his pen. These were Amos, Canaan, Cherubim, Cosmogony, Daniel, Deluge,

Esther, Hittites, Isaiah, Jeremiah, Jonah. That on Isaiah (1881) is of great importance for the criticism of second Isaiah. About the same time as the publication of this article, his well-known commentary, *The Prophecies of Isaiah*, was issued (1880-81). The critical problems of the book are kept in the background, though the exegetical data for their solution are given. The work is universally recognised as a masterpiece of exegesis. The only regret one can express is that it is not complete in itself, but presupposes another commentary. In 1882 his small commentary on *Micah* appeared in the *Cambridge Bible*, and *Hosea* in the same series in 1884. In 1883–85 *Jeremiah and Lamentations* came out in the *Pulpit Commentary*. *The Book of Psalms*, a new translation, with introduction and notes, was issued in the Parchment Library in 1884. *Job and Solomon* appeared in 1887, *Jeremiah* (in 'Men of the Bible'), and *The Hallowing of Criticism* in 1888. In the same year his commentary on *The Book of Psalms* was published. The Bampton Lectures on *The Origin of the Psalter*, delivered in 1889, appeared in 1891. As a pendant to this, treating of the criticism of the David narratives in Samuel and containing some Psalm studies, his *Aids to the Devout Study of Criticism* was published in 1892. In 1893 *The Founders of Old Testament Criticism* appeared. Last in the long list comes the *Introduction to the Book of Isaiah*. I must not forget his co-operation with Professor Driver in editing the Old Testament portion of the *Variorum Reference Bible*. Besides all this, he has made numerous contributions to periodicals.

Professor Cheyne's most determined enemy could not deny him the merit of untiring industry. He has not only written much, but his books are founded on very exhaustive, independent research, and take account of every noteworthy piece of work done on the subject. When we remember that for a long time past his eyesight has been such that all strain upon it has had to be carefully avoided, our wonder is increased at the heroic energy with which his work has been done. A more important matter suggested by the list of books I have given, is the development in their author which they reveal. It may be well to say at the outset, that he has throughout been faithful to the same critical principles. On this he is himself quite explicit. 'Though I should now soften some too incisive statements of earlier days, I have written nothing which in the light of further experience I can wish absolutely to retract. The thought of a palinode, which has been imputed to me, has never entered my head.' It may seem strange that any one should have suspected Professor Cheyne of having at one time turned his back on his old critical opinions. It was simply due to the odd association of critical views with heresy and irreligion that is inveterate in so many minds. The publication of the commentary on *Isaiah* in 1880 is no doubt largely responsible for this opinion. The evangelical spirit it displayed, combined with the suppression of the critical problems, led many to imagine that the author had surrendered his former critical views. But while it is untrue that there has been any change of this kind, there has been change on several important critical questions. It would have been little to his credit if there had not been. In Hexateuch criticism it is interesting to see that as early as 1871 he had accepted the Grafian hypothesis, and Kuenen has throughout exercised a marked influence upon him. But his own inclination has led him rather to the prophets and the Hagiographa than the Hexateuch, though he has for a long time been working at Genesis, and we may hope to see the fruit of his labours. To Isaiah he has returned again and again. In 1869 he treated second Isaiah as a unity. But in 1881 his article in the *Britannica* showed that he had reached conclusions as to its composite authorship much in advance of those to which Ewald and Bleek had come. Other critics have much more recently reached similar results. The merit of pioneer work very clearly belongs to him here. He has also changed his views, on important points, in the earlier part of *Isaiah*. He has shaken off the Sargon theory of the Assyriologists, which he defended in his commentary, and has returned to the view of the Exilic origin of xxi. 1–10. On both points students generally will agree that the change is for the better. Similarly xxxii. 1–8 and xxxiii. are now placed by him in the post-Exilic period. In 1887 he was inclined to place Job in the Exile before second Isaiah, though admitting that a later date was possible. Now he places it in the Persian period. In the case of Proverbs there is a curious instance of return to an older view. In 1881 the Praise of Wisdom (i.–ix.) was regarded as Exilic or post-Exilic, in 1887 he dated it before the Exile, but in the Bamptons the former opinion

was reasserted. In the *Founders* he states his opinion, that not only it, but much of the rest of the book is post-Exilic. The case of the Psalms is also interesting. When he was preparing his commentary, published in 1888, he held as a working hypothesis that there were some pre-Exilic and some Exilic Psalms. In 1889 he held that all the Psalms, with the exception of the 18th, were post-Exilic. To these changes of critical opinion I shall recur. I call attention to them, because a disposition has been shown to use them to point the moral of the instability of the newer views.

A few words may be devoted to his religious and theological development, and any delicacy one might have felt in speaking on such matters is set aside by the fact that he has given us the example. He had early seen that rationalism and mysticism 'might serve to indicate a higher region where contradictions repose in the light of God's truth.' Down till 1880 it would seem that the former of these predominated with him. He tells us that his too exclusive devotion to criticism was injurious to his spiritual life. But at length a change came. 'A high tide of God's Spirit,' he says, 'had been sweeping over Oxford and the Church. In one obscure student its influence showed itself in this —that Johannine religion reasserted its supremacy over criticism and speculation.' If one must label him at this time, he must, I suppose, be called a pronounced Evangelical, though of a special type. His combination of rationalism with mysticism did not mean a denial of miracle, as is clear from reference in his *Isaiah*. So far as his religious life is concerned, I see no reason for doubting that Johannine religion maintains the supremacy it formerly asserted. He is naturally profoundly religious, and this element was bound sooner or later to come to its own. He has frequently insisted on the need of a personal religious experience to qualify a man for sympathetic exposition of Scripture. But his present theological position would be more difficult to define. He would probably dislike to be classed, and perhaps in justice this should not be attempted. My own impression is that he has affinities with Ritschlianism, but I should not like to call him a Ritschlian, and my impression may be quite wrong. In this connexion it is interesting to observe that his attitude towards a somewhat radical New Testament criticism is more sympathetic than that of most English scholars, who are friendly to advanced Old Testament criticism. But he emphasises the need for 'the most genuine spiritual faith in God, and in His Son, and in the Holy Spirit,' and asserts that whatever the results of the criticism of the Fourth Gospel, 'all truly religious students would believe, with heart and head, as strongly as ever in the incomparable nature and divine mediatorship of Jesus Christ,' 'on the ground of the facts which would still be left by the historical analysis of the Gospels, and on the correspondence between a simple Christian view of those facts and the needs of their own and the Church's life.' Finding that biblical criticism, untouched by 'the apologetic interest,' 'cramped the moral energies,' he has since 1880 felt it his duty to contribute as far as he could to the solution of the difficulties raised by criticism. He seems more sensitive now to the objections that may be urged against the Kenotic theories than in 1887. But he is all the more pronounced in his belief that the Holy Spirit is still guiding His people into all truth, and that no less in the critical than in other movements. He has also in some of his works, especially *The Hallowing of Criticism* and *Aids to the Devout Study of Criticism*, tried to draw edification from certain Old Testament narratives critically treated. Even if we feel, as some no doubt feel, that this is not the kind of work in which he is most successful, it is none the less to his honour that he has taken the need to heart and tried to meet it. Whether he rightly reads the signs of the times or not is questionable. I mean that it is not quite certain whether we have got beyond the need for *vermittelung*. He may be right in thinking that it is a mistake to present critical results in a modified form. But it still seems to be more of an open question than he admits. One is tempted to doubt whether he has his finger on the Church's pulse, when one remembers that his most outspoken critical work was the Bampton Lectures. It was courageous, but surely it was a tactical blunder. And even apart from this, the great majority of those who attended the lectures would be unable to follow much of them, and where they could, would frequently be unfamiliar with the exegetical, critical and historical data presupposed. The book was pre-eminently one for specialists, and not for a popular, even though academic, audience. The soundness of the views expressed in it is still a matter of controversy, and likely for some time to remain so. Several of his

followers still hesitate to accept them. But it is recognised that criticism will in the future have to start largely from his researches, and perhaps critics will some time come to acquiesce in the main conclusions held by him in common with Robertson Smith.

The mention of the Bampton Lectures, the most vigorously hissed of all his books, leads me to speak of the attacks that have been made upon him. While these have been made by Christians, and in the supposed interests of true religion, they have frequently exhibited little of the Christian spirit. Perhaps he had this in his mind when he wrote of Kuenen's reviews: 'How mild and gracious is his treatment even of those from whom he differs. Fairness one expects in an opponent, but *graciousness*—how seldom is this Christ-like temper found in a critic.' Even fairness was not present in some of Professor Cheyne's opponents. The style of controversy was of a kind that one might have hoped had almost died out. I do not wish, in common justice, to deny that the Bampton Lectures, if I may use the phrase, 'set people's backs up.' Partly because they were Bampton Lectures, partly because the Psalter is a subject on which many are sensitive, especially in communities where the Psalms are much used in public worship. But there were other reasons. The majority of his hostile reviewers probably had not that familiarity with the more recent criticism of the Psalter, which would have helped them to understand how he had reached his results, nor perhaps had they so thoroughly absorbed the results of criticism in other sections of the Old Testament as to realise how profoundly they affected that of the Psalter. I would not say that this was the case with all of his critics, but these reasons go a long way towards accounting for the tone of the reviews. But added to this was the Introduction, which many found irritating. Autobiography smacks of vanity to them, and Professor Cheyne is nothing if not autobiographical. And his references to other critics and to the course of criticism seemed to reveal a tendency to regard his own position at the time as an absolute standard. But these charges, while they have their explanation in a superficial reading of his character, are really quite unjustified. If he is frankly autobiographical, it is because he thinks that this may help the reader to reach the point of view from which the book is written. I grant that he is self-conscious, but humility is much more truly a note of his character than vanity. What gives the appearance of vanity is that he talks more frankly about his work than most people care to do, and claims due recognition for it. But this, I think, is due to a certain unworldliness that may be observed in him. And we must take with this his willingness to confess a mistake, which is too rare in critics, and his frequent deference to the opinion of experienced critics. Nor should it be forgotten that if he asks for his own work to be recognised, he asks the same for the work of others when it is in danger of being overlooked. Like most sensitive men, it is painful to him to be misunderstood, and much that has been attributed to vanity may be assigned to this cause. If he is wounded by unkindness, he is deeply touched by any generous words of praise. He has told us how 'humbled' he has felt by them; would such a feeling be possible to vanity? Nor do I think that he takes his own views as the absolute standard of truth in criticism. He would scarcely use language implying this except where he had a consensus of several critics. Nor does he disguise the fact that in many cases he regards his own conclusion as provisional, or as the more probable of two or three possible alternatives. He often indicates that he should feel obliged to accept a view that he at the time rejects, if he could see his way clear to a different solution to another question. A careful reader will see that while in many cases he feels that he has reached assured results, in others his conclusions are tentative, and he will not be dogmatic about them.

Another charge is much more serious, that of disingenuousness. This is based on some sentences in the Introduction to the Bamptons. He tells us that in 1880, in view of the circumstances of the Church, his *Isaiah* was marked by a self-suppression and a 'willingness to concede to tradition all that could with any plausibility be conceded.' 'In 1880,' he says, 'seeing too much with the eyes of my expected readers, I adopted a possible, but not sufficiently probable, view of certain psalms, and a possible, but not sufficiently probable, view of the central prophecy of the second Isaiah. In 1890, seeing entirely with my own eyes, not less as an apologist than as a critic, I offer my readers the truest solution which I can find of these and of all other problems, believing that the course is now, for the Church itself, both necessary and right.' In considering these statements, it is well to bear

certain facts in mind. At the same time as the commentary on *Isaiah* appeared, there came the article in the *Britannica*, strangely forgotten by his critics, in which his critical views were stated. Then he warns the readers of his commentary that when they have reached his point of view he will be able to rewrite his notes on Isaiah liii. But apart from these facts, he has held and acted on the principle, that in certain instances it is right 'to *adapt* Old Testament criticism and exegesis to the prejudices of orthodox students by giving the traditional view, in its most refined form, the benefit of the doubt, whenever there was a sufficiently reasonable case for doubt.' And twelve years ago he thinks the application of this principle was 'sorely needed.' Now it is quite easy to raise a prejudice on the score of dishonesty. But practically every progressive teacher knows that truth has to be given to people as he thinks they are able to bear it. And it is not as though Dr. Cheyne had actually given his sanction to views that he knew to be untrue. They were views which he felt might be right, although the balance of evidence seemed to dip against them, and they represented the maximum of possible concession from his readers. He still adopts a similar principle as when he states his own view, but for those who cannot accept it points out a possible alternative. And it is quite open to question whether, in 1880, his conviction as to the relative probability of the alternatives was so pronounced as he believed it in 1890 to have been. In any case, I think the matter has always presented itself to him as a question of policy and expediency rather than one of principle. I have heard him blamed by the 'children of the market-place,' both for the reserve he practised in 1880 and the outspokenness that marks his present work. In thinking of the criticism of his views, I am reminded of a review of Mr. Jennings' book on Mr. Gladstone, in which the writer asked if so delicate a work as the dissection of a complex personality like Mr. Gladstone could be adequately performed with a hatchet. This appeared in the *Guardian*. Here, too, one doubts the value of the tomahawk as a dissecting-knife. It must be confessed that Professor Cheyne does give himself occasionally into the hands of the Philistines, though only an ungenerous enemy would take advantage of this. Imagine the delight with which a Philistine reviewer would read at the end of the author's sketch of his own development prefixed to the Bampton Lectures: 'The reader will, I think, have seen that my outer and inner history was preparing me to produce exactly such a book as this.' The whole development would stand in the light reflected from the goal attained. One more criticism may be touched upon, that based on his changes of view. It is a characteristic he shares with every critic who does not fall a prey to stagnation. Delitzsch himself had accepted the view of the composite authorship of Isaiah in the winter of 1879–80, though in July 1879 he argued for the unity. In Dr. Cheyne's case, various causes have been at work. There is the clearer knowledge of the post-Exilic period. Then there is the fact that any fresh result attained is bound to affect the solution of other problems, so that where the balance of probability was slight it may easily be shifted. Further, he does not wait to attain ideal perfection, as some critics do, and die before they have produced much; but after he has reached fairly probable conclusions, he gives them to the world. This is certainly the best plan if the spread of light is the end in view, but it makes errors on points of detail inevitable.

But I may turn with relief from these things to speak more directly, though briefly, of his qualities. He is great alike in criticism, in exegesis, and in biblical theology. Perhaps he has a tendency in criticism to lay stress on minute indications of date, and to give too much play to imagination. But generally his views rest on a large induction of facts. And he has emphasised a principle to which too little weight has been attached, that it is dangerous to treat special problems of introduction in too isolated a way; and since results in one department must rest on those in another, the best way to study the Old Testament is to do it in a comprehensive way. Perhaps his finest work is exegetical. His fine literary instinct, delicate insight and sympathy with the deep things of God have combined with other qualities to give him a unique place among commentators. It must have been the experience of many that they have found just what they wanted in his notes after vainly searching for it elsewhere. Nor can one be blind to the value of his contributions to Old Testament theology, especially in the exposition of the meaning of biblical ideas. I may mention his sympathetic feeling for mythical phrases and survivals of mythical ideas, which often makes his work delight-

ful to a student of religions. With his other qualities we must not forget the range of his reading, which is truly remarkable. And generally his views are stated with lucidity and in a charming literary style, though sometimes, owing to the nature of the subject, they may seem ill-arranged. A very pleasing feature in his writings is the generous way in which he speaks of others. What he has said of Ewald, Kuenen, Delitzsch, and Robertson Smith might be quoted in proof of this. In spite of all that his critics have said about him, he is one of the brightest ornaments of Old Testament study, in his combination of profound faith and reverence with the most fearless criticism. When we think of the long list of his writings, we can only hope that he may be long spared to bless us with as many fruits of his genius and unwearied industry in the future as in the past.

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

I.

THE INTERNATIONAL CRITICAL COMMENTARY. A CRITICAL AND EXEGETICAL COMMENTARY ON DEUTERONOMY. By the Rev. S. R. Driver, D.D. (*T. & T. Clark.* Post 8vo, pp. xxiv, xcv, and 434.) This is the first volume of that new enterprise in which Messrs. T. & T. Clark have gone hand in hand with the great publishing house of Scribners in America, the International Critical Commentary. As the title-page and even the binding (which is most effective) tell us, the editors of the series are Professor Driver and Dr. Plummer for this country, with Professor Briggs for America.

Turning the pages of this volume, the thing that first strikes one, and it strikes one forcibly, is the skill with which the space has been made use of. Five hundred and fifty-three pages are a fair allowance for a modern commentary, but Dr. Driver has put, without cramming or confusion, as much matter into his book as another would have got into two volumes of this size.

The next thing, though it comes after a little examination, is its extraordinary accuracy. Large type and small type, Hebrew word and scriptural quotation, page after page has been examined, and as yet not one single slip has been detected. Some men despise such accuracy as this. They call it laborious, and even wooden. But it is the possession of all our ablest scholars, and it is doubtful if a man should be called a scholar who has it not. He may be a great and uncomfortable genius, but a scholar to work with and confidently rely upon he cannot very well be. Surely the scholar is the man who counts nothing too small for his utmost care and conscience.

But the third surprise of Dr. Driver's book is just that breadth of outlook, that freedom of flight, which is supposed to belong to the genius, and be no concern of the scholarly commentator. Dr. Driver has mastered his author's statements in detail; he has also entered into his spirit; he has caught sight of his ideal; and he has worked along with him towards its attainment, sharing his work of faith and labour of love and patience of hope. 'Wooden,' did they say? then Deuteronomy is wooden also. For the great accomplishment of this volume is that it has given the Book of Deuteronomy back to us, and we feel the same life and interest in it as they felt to whom it first came. That is what every commentator seeks to do. It is Canon Driver's 'infinite capacity for taking pains' that has given him this great success in doing it.

THE ETHICS OF THE OLD TESTAMENT. By W. S. Bruce, M.A. (*T. & T. Clark.* Crown 8vo, pp. 292.) A manual of the Ethics of the Old Testament has been long called for, and it is a surprise to everyone that it has not appeared till now. For the subject is quite accessible. In an occasional way much has been written upon it; and the general lines are well established. Moreover, it is quite a popular study now. We

have passed out of our fright over it. We do not need now to explain away or apologise for the deed of a Jael or the words of an imprecating psalmist. We are able to take an interest in the study for its own sake, and, as things go, few studies are more fascinating.

So Mr. Bruce has come in time. And it is a pleasure to be able to say that he has come with the requisite knowledge and the right spirit. He is in closest touch with the best literature of his subject, and is ready to acknowledge the debt of suggestion, or even quotation, where it is due. But he has evidently worked at the sources for himself, with a scholar's insight into their meaning, and a keen sense of their place and proportion. He writes an easy style, and he has had the wit to gather the whole subject into one compact and convenient volume. If he had given us an index we would have found no fault with his book. No doubt, that is intentional. He means the book to be read, not merely referred to. But most of us having found it so easy to read would have been very grateful if we had found it easier to refer to afterwards.

THE MESSIAH OF THE GOSPELS. By Charles Augustus Briggs, D.D. (*T. & T. Clark.* Post 8vo, pp. xv, 562.) As Dr. Briggs' work proceeds, one comes to realise the grandeur of its conception, and the ability with which it is wrought out. Our idea of the Messiah was a limited one. We should have considered one volume sufficient to exhaust its contents. Dr. Briggs has shown us that it is a legitimate term, and in many important aspects the best term, under which to gather the whole religious life of Judaism and Christianity. There is no straining here, and there is no irrelevance. The one great theme is ever the centre, and all the rest is grouped naturally around it.

But this is the richest volume of the three yet issued. Perhaps the soil was more virgin. The Messiah of the Prophets we knew a little of; we also knew a little of the Messiah of the gospel times. But then we have been content to let the title drop, and in dealing with apostolic teaching believed that we had passed into other conceptions. Thus the Messiah of the apostles is new. And it is wonderfully rich in exegetical and theological productiveness. Take especially Dr. Briggs' study of the Messiah of the Apocalypse. The knowledge of the literature is most extensive, and yet the treatment is quite original. They who know this book best will learn from Dr. Briggs; and they who know it but little will be able to add a new field of discovery to their mental possessions.

LEXICON SYRIACUM. Auctore Carolo Bröckelmann. Prefatus est Th. Nöldeke. (Edinburgh: *T. & T. Clark.* Berlin: *Reuther & Reichard.* Crown 4to, pp. viii, 510.) The issue of Brockelmann's Syriac Lexicon in parts is now ended, and the publishers have sent it forth in one handsome volume. Indeed, it is the finest volume in matter of type and paper and binding that has come into our hands for some time. It is probably as charming a lexicon to handle as ever was issued. And it will meet a long and keenly-felt want. There are so many Syriac students now, for undoubtedly in this direction at least knowledge has been increasing from more to more, and yet so little has been done of a truly scientific kind to satisfy and help them forward, that one rejoices greatly over the issue of this scholarly book. It will be to all students of Syriac what Liddell and Scott is to all students of Greek, and what Brown and Driver will soon become to all our students of Hebrew.

THE EPISTLE TO THE GALATIANS By the Rev. J. Morgan Gibbon. (*Clarke.* Fcap. 8vo, pp. 148.) Archdeacon Watkins of Durham is so safe and sound a theologian that men rubbed their eyes, and looked again, when they read in his Bampton Lectures that the books of the Bible were useless until each generation had translated them into its own language. It was a very wise thing to say, for all our astonishment. And when men like Mr. Gibbon arise, making so hard a book as the Epistle to the Galatians applicable to the life of to-day, making it ours as if it had been written for us, how can we sufficiently thank them? For there are just two kinds of expositors who ought to be permitted to touch the Bible—those who give it to us as nearly as possible as it was first written, and those who give it to us as nearly as possible as we can now use it. The one needs scholarship and the historical imagination, the other needs faith in God as a God of the valleys as well as of the hills, and some residence in the valleys with Him. Dr. Driver's *Deuteronomy*, one of the Books of the Month, may be

named as an eminent example of the work which the one kind of expositor can do. Mr. Gibbon's *Galatians* is a genuine example of the other.

SEVEN WORDS OF LOVE. By the Rev. J. Alfred Davies, B.A., B.D. (*Dickinson.* Crown 8vo, pp. 204.) The Seven Words of Love were uttered on the cross. We have had many courses of sermons on them ere now, but we are ready for many more. It is a subject, indeed, which every preacher should preach upon, and publish his sermons, if he ever intends to publish sermons at all. For on such a subject it is scarcely possible to fail, or even to continue commonplace. But besides the seven sermons on the Seven Words, Mr. Davies has published thirteen sermons on other subjects, and these sermons are so strikingly straightforward and serious that their author abundantly proves himself independent of the beauty of his text, a workman that needeth not to be ashamed even of his commonest works.

THE ROLL-CALL OF FAITH. By Duncan Campbell, B.D. (Edinburgh: *Douglas.* Crown 8vo, pp. xi, 151.) There are great texts and small texts, but no text is so small but you can make a great sermon out of it. Mr. Campbell is fond of the small texts, though he does not despise the great ones. He makes an effective sermon out of so simple a statement as this: 'And Jesus Himself began to be about thirty years of age.' 'Some one once said to Robert Browning that only in Italy was there any romance left. Browning, though he knew and loved Italy well, made quiet answer, "Ah well, I should like to include poor Camberwell."' And Mr. Campbell quotes the saying with the joy of appropriation, for he also loves to discover poetry in the common places—poetry and the need of salvation.

REMINISCENCES OF ANDREW A. BONAR, D.D. Edited by his Daughter, Marjory Bonar. (*Hodder & Stoughton.* Crown 8vo, pp. xx, 357.) 'The congregation that gathered round Dr. Bonar in Finnieston Church was attracted, not by the eloquence of his preaching, but by its simplicity, and the fresh light the preacher threw upon the Scriptures, making them appear to many like a new book.' And that is just what will gather a still larger congregation around him for many a day, as by this book he being dead yet speaketh. It is a reflection of that which made his pulpit so attractive. It is full of fresh light upon the Scriptures. And then the man himself is here just as he was in the pulpit. It is the fresh light from his own lit-up and saintly countenance that we find, whether in the recollections of his friends, or in his own letters and sermons. The book is easy and delightful reading if you have no conscience to prick you; but if you have, it is, for a preacher at least, one of the hardest books that you ever tried. 'Coming out of church one Sabbath, Miss Bonar met an old woman weeping, and in great distress of mind, "Many of the sermons," she said, "had grippit her before, but none had grippit her so sair as this."' That is the way with this book. Other books have grippit us before, but none so sair as this.

LIFE AND LETTERS OF JOHN CAIRNS, D.D., LL.D. By Alexander R. MacEwen, D.D. (*Hodder & Stoughton.* 8vo, pp. xv, 799.) If a biography is worth writing, it is worth writing well and fully. Indeed, it is only the full biography that is at all profitable or even possible to read. Think of those that have taken their place amongst us as literature—Johnson's, Arnold's, Kingsley's, Carlyle's, and all the rest—they are large books every one of them. While the few exceptions of the small books that have taken any hold are those that had only a fragment of a tale to tell, the story of some life cut off at the beginning.

So we rejoice that Dr. MacEwen has done his great subject justice in this great book. Surely if any man could claim a full biography, it was this man, whose life was so full of good works and whose soul was so full of nobleness. It will be a revelation to many, and of many things. The critics have cried out with one voice of amazement when they read that Dr. Cairns had been offered and had refused the Principalship of Edinburgh University. They rate Principalships too high, and Dr. Cairns too low. Why should he not refuse the Principalship of a University for the chance of preaching the glorious gospel of the blessed God? Well sure are we that St. Paul would not have once looked at it. And of the men of the last generation, so far as we have got access to their soul's aspirations, no one seems to have stood between Dr. Cairns and St. Paul. Yes, so great a man as that, and you never even

heard his name, or, at most, have the dimmest recollection of a book by a man of that name called *Unbelief in the Eighteenth Century!*

It is quite true that St. Paul's biography is shorter than this. But consider how much has had to be written by way of commentary on it before we could get the good that it contains. If this book is read through with prayer and thanksgiving, it will make its own impression, and no notes or comments will ever be required upon it. But it must be read through. In snatches and snippets you will make nothing of the book any more than of the man, and this is the best praise that Dr. MacEwen could desire.

THE EXPOSITOR'S BIBLE. THE SONG OF SOLOMON AND THE LAMENTATIONS OF JEREMIAH. By Walter F. Adeney, M.A. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 346.) This is probably the first time in their history that the Song of Solomon and the Lamentations of Jeremiah have been expounded together. What concord they have with one another Professor Adeney does not attempt to tell us. No doubt we are commanded to rejoice with them that do rejoice, and weep with them that weep; but we had not understood it of one and the same moment, or within the limits of a single book. But it does not matter, and the reason, if not scientific, is at least not far to seek. Professor Adeney has done his work well. At least he has done the Lamentations well. He has not given space to the Song of Solomon. No doubt it was wise to spend his space upon the one that needed it most. But the Song is very attractive to us at present; many interesting things have been written upon it, and we should have welcomed a clear statement of where we stand, and what we are safe to find in it. Still it is the Lamentations of Jeremiah that have been most neglected. And Professor Adeney has made his volume valuable and most acceptable by the care and scholarship he has spent upon its exposition.

CONCERNING HOME MISSIONS. By the Rev. P. Barclay, M.A. (Edinburgh: *Hunter.* Small 4to, pp. 124.) *Concerning Home Missions and Some Kindred Topics* is the complete title of Mr. Barclay's booklet. But he must intend to tell us about Home Missions in the next volume; this is all about the other topics. It is as entertaining as a dictionary, and with just the same fault, that it is difficult to read consecutively.

THE AGE AND AUTHORSHIP OF THE PENTATEUCH. By the Rev. William Spiers, M.A., F.G.S., F.R.M.S. (*Kelly.* Fcap. 8vo, pp. xviii, 395.) If Mr. Spiers had been an Old Testament scholar the 'general' reader, for whom he writes, would have accepted his conclusions more heartily. He is a scholar; but it is physical science, not the Old Testament, that is his field. And perhaps the thing that will strike the general reader as strangest in his book is the marvellous lack of Old Testament scholarship supporting him. 'The mass of men,' as he truly says, are with him, and they are 'confident in the issues of the conflict.' But when he goes on to rejoice that 'happily, we may be sure that scholars like Hengstenberg, Havernick (*sic*), Baumgarten, Tholuck, Keil, Reginald Stuart Poole, Sayce, Roberts, Westcott, and Ellicott, to mention only a few, do not bear hardly a comparison with declared rationalists like Kuenen, extreme theorists like Wellhausen, immature writers such as Robertson Smith,—cut down ere he reached his prime,—or copyists like Cheyne and Driver,'—then the 'general' reader wonders, not so much at the descriptions of Robertson Smith and the rest, as at the names Mr. Spiers mentions on the other side. For Hengstenberg, Hävernick, Baumgarten, Tholuck, and Keil are all of the last generation; Reginald Stuart Poole and Sayce are archæologists; Roberts (if it is the St. Andrews professor, and not a slip for Robertson) has never even touched the subject; while Westcott and Ellicott are New Testament scholars.

But Mr. Spiers' book is better than that. It is, indeed, a clever book, the work of an able man, though not his best work.

RELIGIOUS DOUBT. By the Rev. John W. Diggle, M.A. (*Longmans.* Crown 8vo, pp. 371.) It was said by a scholar who died a few days ago, and who was driven into revolt at the beginning of his career by a narrow interpretation of the ways of God to man, that if he had had to begin his career to-day instead of fifty years ago, things would have been very different with him. It is quite true. No doubt there always will be offences, and we learn to remove them only after God's 'little ones' have stumbled and fallen. But this

offence, at least, has been taken out of the way. 'I have sought,' says Canon Diggle, 'to persuade believers to treat Religious Doubt with large-mindedness and in a Christian temper.' And believers are actually ready to be persuaded. What they are to do now with the text 'He that believeth not is condemned already,' Canon Diggle does not say. No doubt they will be persuaded to take it along with its large-hearted context. And so this new 'Short Way with Infidels' is much more hopeful than the old one. Canon Diggle has found it actually quite successful. Read his book. It may drive some infidelity out of your own heart, and especially if there is unbelief in the existence of 'honest doubt.' His great method with the exultant unbeliever is to show him how much harder it is to believe his own unbelief than to embrace the Christian faith.

THE FINAL PASSOVER. By the Rev. R. M. Benson, M.A. (*Longmans.* Fcap. 8vo, pp. xxv, 550.) It is held by some expositors that when St. John said the world could not contain the books that would be written if everything which Jesus did had been recorded, he had all the commentaries that would be written upon these things in his mind, and included them in his statement. Well, here are six thick volumes all written by one man, and all on the limited period of the Passion. Who knows what might have been? But the wonder is not that so much can be written, but that it can all be read so easily. This is no doubt the volume of deepest interest. For though it is the last in order of production, it is the third in order of event, and covers the final discourse and great high-priestly prayer. It is a subject of inexhaustible wealth and interest. And Mr. Benson's method is at once so simple and so reverent that all will be profited and none will be offended.

A LENT IN LONDON. (*Longmans.* Crown 8vo, pp. x, 239.) Again the London Branch of the Christian Social Union has organised a series of Sermons on Social Subjects, and again the sermons have been issued to a wider audience. Let the effort grow from more to more. It is on the right lines, and there is much hope in it. There is utmost variety in the volume. But 'in face of the intricacy and the complication of the vast social problem which Christianity is called upon to handle,' many men must express themselves, and they must have freedom, as here, to do it in their own way. Some of us have not yet discovered that Christianity has this problem to handle. Persistent preaching will help us to realise it. Some of us doubt if Christianity is capable of handling it successfully. Here are three-and-twenty preachers who all tell us that Christianity is just the living Christ, and *He* is able to do it exceeding abundantly.

The Women of the 'Divina Commedia.'

By Eleanor F. Jourdain.

I.

There is a marked difference in this poem between Dante's portraiture of men and women. The men were nearly always broadly touched, strikingly individual, whether in Hell, Purgatory, or Paradise.[1] We are not indeed surprised to find the shades in Purgatory human in their thoughts and actions, mixed of good and evil like ourselves; for, of the three kingdoms, that of Purgatory is most nearly akin to our present world. But in Hell, too, the sinners are for the most part still human, and we often lose the sense of their sin in compassion for their misery. Even in Paradise the saints, though purged of sin, retain their individual characteristics.

But Dante's women[2] are in all three kingdoms alike tender and gentle. Take Francesca in the Hell of the carnal sinners. She suffers, but her suffering arouses a feeling of deep pity even in Dante's breast; we feel as we read her beautiful apostrophe to Love, that her error lay in weakness

[1] So much so that it is difficult to remember sometimes that these shades differ in any respect from living men, and Dante is obliged to remind us continually that the words which we hear, the signs of human passion that we see are illusive, and that the spirit is impalpable to the touch.

[2] The portraits of women are very rare compared with those of men.

rather than in desire for sin.[1] Take the story of La Pia, touched in eight sad lines in the *Purgatorio*.[2] As we read, the mysterious story associated with her name fades from our memory, and we are conscious only of the supreme pathos of her death. Take the story of the nun Piccarda, who had violated her conventual vows.[3] 'My sister,' Forese had said of her, 'who between fair and good, I know not which was the most.' As a rule, the women are less vividly contrasted than the men, and their qualities, both good and evil, less sharply defined. There are, however, two notable exceptions to this general rule. Among the men we have Virgil, the maiden poet, whom Dante, following history and tradition, represents as gentle and womanlike; among the women we have Beatrice, who, though a beautiful and faultless spiritual creation, is at the same time instinct with life and endowed with a vivid charm of portraiture.

If, leaving the spirits, we examine the other figures introduced into the *Divina Commedia*, we find that while in Hell the characters intended for symbols of sin are usually monsters, in Purgatory and Paradise the personifications either of a special virtue or of a high ideal of life are always women. So a woman, Beatrice, represents Divine Love; Illuminating Grace is shown to us in the form of St. Lucy; Leah and Matilda represent the Active Life; the three theological virtues of Faith, Hope, and Charity are female figures. All these symbolic characters are alike bright, gentle, and beautiful, but, with the exception of Beatrice, are not easily distinguishable one from another. Matilda appears among the fresh May flowers of the Terrestrial Paradise as 'a solitary dame who was going along singing, and choosing flower from flowers.'[4] Of Leah, Dante says, 'I seemed to see in dreams a dame young and fair go through a plain gathering flowers and singing; she was saying, "Let him know who inquires my name that I am Leah, and I go moving about my fair hands to make me a garland."'[5] Of Rachel, Leah says, 'She is fain of seeing her fair eyes, as I of adorning myself with my hands.'[6] Of St. Lucy, Virgil says, 'When thy soul was sleeping within thee, on the flowers came a dame and said, "I am Lucy . . ." Here laid she thee, and first her fair eyes showed me that entry open, then she and sleep together went their way.'[7]

But these symbolic characters are shadows compared with the more striking personality of Beatrice, who is a living as well as an allegorical figure. The Beatrice of the *Divina Commedia* is in a new and close relation to Dante, neither chiefly human as in the 'Vita Nuova,' nor intellectual as in the 'Convito,' but Divine. She is his instructress in the spiritual mysteries. Their intercourse, broken for a time—not indeed by death, but by Dante's forgetfulness of the spiritual relation between them—is renewed after the ascent of the Mountain of Purgatory, and is symbolised by Beatrice's mode of address. After their first meeting, she no longer calls him Dante, but 'brother.'[8] The renewal of their relation is the direct means of bringing Dante nearer to God. When he feels his heart suffused with such love to God, that it eclipses his love for Beatrice, she smiles, well pleased.[9] Again, she directs his eyes upward, saying, 'Not only in my eyes is Paradise.'[10] Thus he is led from Heaven to Heaven, until the music that mounted with him in his journey through Paradise is stilled into a diviner silence: the Beatific Vision dawns upon him, and the union of the human soul with God is complete.

II.

But Dante's high ideal of womanhood is shown not only by his treatment of the characters actually introduced into the *Divina Commedia*, there is also, in this poem, a very subtle yet striking indication of the deep reverence with which he approached the subject of the life of the Blessed Virgin. Dante pays a more than ordinary tribute to her in the special and characteristic reference which he there makes to her virtues.

By voices, vision, or sculptured story, the pilgrims who suffer the penalty for sin on the terraces of the Mountain of Purification are reminded of the most beautiful examples of the virtue for the loss of which they suffer punishment. Foremost among these examples we find in each circle an incident taken from the life of the Blessed Virgin. References to her are so rare in the Gospel story that Dante has had recourse to his own ingenuity in twisting out of the few recorded words the seven instances he needed for his purpose.

On the stone of the first terrace[11] (that of the

[1] *Inf.* v. [2] *Purg.* v. [3] *Ibid.* xxiv. par. iii. [4] *Ibid.* xxviii. [5] *Ibid.* xxvii. [6] *Ibid.* ix. [7] *Ibid.* xxxiii. par. vii. [8] *Par.* x. [9] *Ibid.* xviii. [10] *Purg.* x. [11] *Ibid.* xiii.

proud) are sculptured the figures of Mary and the Angel, and Mary is represented as saying in her humility, '*Ecce ancilla Dei.*' In the second circle,[1] where the sin of 'invidia' is punished, invisible spirits are heard uttering cries which call to mind the opposite virtue, namely, loving participation in the joys and sorrows of others. The first cry heard is, '*Vinum non habent*,' Mary's words at the wedding in Cana. In the third circle,[2] where the spirits are purged from the sin of wrath, Dante 'is suddenly drawn into an ecstatic vision,' and beholds the scene in the temple where Mary, 'with sweet motherly gesture,' said to Christ, 'My son, why hast thou thus dealt with us? Behold thy father and I were seeking thee, sorrowing.' In the fourth circle,[3] where are the spirits who have given way to 'accidia,'—despairing, sullen sloth,—a crowd rushes by and a spirit from among the throng cries out, 'Mary ran with haste to the hill country.' In the fifth circle,[4] that of the avaricious, Dante hears a spirit wailing, 'Sweet Mary, so poor wast thou, as one may see by that hostelry in which thou laidest down thy sacred burthen.' In the sixth circle,[5] where the sin of gluttony is punished, Dante hears a voice in the leaves of the apple tree saying, 'Mary thought more how the wedding should be honourable and complete than of her mouth, which now answers for you.' And in the last circle[6] Mary's purity is contrasted with the guilt of the carnal sinners, as the spirits passing through the flames cry aloud her words, '*Virum non cognosco.*'

III.

In the numerous references which are made to the Blessed Virgin in the *Paradiso*, we can trace no consistent plan. It is, however, worthy of notice that there is some allusion to Mary in nearly all the heavenly circles (the only exceptions being the circles of Jupiter and Saturn). The allusion, too, is in every case to some circumstance connected with the Annunciation, and thus the Archangel Gabriel is frequently associated with her. Sometimes, as in the first circle, the thought is merely suggested by the singing of an 'Ave';[7] but on another occasion, in the fifth circle, the 'Ave' referred to is the actual salutation of Gabriel. In the second circle, the circumstances of the Incarnation are twice dealt upon;[8] in the third circle there is an allusion (rather abruptly introduced) to 'Nazareth, the place where Gabriel unfolded his wings.[9] In the fourth circle, Dante, inquiring about the state of the glorified body, hears 'in the brightest light of the lesser circle a modest voice, *such as was haply the Angel's to Mary*, answer, "For as long as shall be the festival of Paradise, will our love spread around itself such a garment."'[10] The Heaven of the Fixed Stars shows to Dante the vision of Christ in glory, and it is as a continuation of this vision that he sees the Blessed Virgin, the 'Fair Sapphire,' sharing in the glory of her Son.[11] The allusions to Mary in this canto are many and beautiful. 'Here is the Rose,' says Beatrice, 'wherein the Word of God was made flesh.' Gabriel, 'angelic love,' still accompanies the 'Lady of Heaven,' and all the other lights as they revolve round the name of 'Mary.' In the Empyrean we have our last reference to the Blessed Virgin. Gabriel, 'that love which first descended thereon, singing "*Ave Maria, gratia plena*," in front of her spread out his wings'; and Dante is told, 'He it is who bore the palm down to Mary when the Son of God willed to charge Himself with our burden.'[12]

[1] *Purg.* xv. [2] *Ibid.* xviii. [3] *Ibid.* xx.
[4] *Ibid.* xxii. [5] *Ibid.* xxv. [6] *Par.* iii.
[7] *Ibid.* xvi. [8] *Ibid.* vii. [9] *Ibid.* ix.
[10] *Ibid.* xiv. [11] *Ibid.* xxiii. [12] *Ibid.* xxxii.

'The Foundations of Belief.'

By Professor the Rev. James Iverach, D.D., Aberdeen.

I.

It is natural that Mr. Balfour's book should receive a great deal of attention. His eminent position, his high character, his great ability, and perhaps, also, the wonder that a man engaged in active public life should find time to write on such a topic as *The Foundations of Belief*,—all these things may have helped to call attention to the book. It well deserves careful study. A great body of literature has already grown around it, from the rapid appreciations of the daily and weekly press, to the competent and serious criticisms of Huxley, Martineau, and Fairbairn. There is a general consensus of opinion that the book is able, subtile, eloquently written, and singularly powerful in its destructive criticism.

The book has impressed me greatly both by its strength and its weakness. It is so strong in attack and so weak in defence, so irresistible in its destructive onrush and so inept in its attempts at construction. Mr. Balfour remarks that 'the decisive battles of theology are fought beyond its frontiers.' It is quite true that the difficulties of theology are not peculiar to it; they belong to science and philosophy quite as much as to theology. We have, therefore, to look with careful scrutiny at the theories of the world and of man which have a bearing on theology, that we may not give a hasty assent to views utterly subversive of the principles we seek to defend. In our anxiety to defend the truth, as we think it, to repel attack, and to find effective weapons against the foe, we should take heed lest we be found to be defending the truth by advocating methods and principles really destructive of it.

We have many examples of the sad fact that some of the most dangerous weapons ever turned against Christianity have been forged within the Christian camp, or by friends who dwell near the borders. We have many examples of the practice of exaggerating the difficulties of reaching the truth by the exercise of the rational faculties of man. All the resources of scepticism have been exhausted in order to drive men from any trust in their power to reach truth, and thus to cast them in abject prostration before some infallible authority. It is a dangerous process, and is sure to recoil on the inventors of it. The weapons of agnosticism were fashioned in the workshop of Sir William Hamilton, whose desire to help theology was as sincere and as single-hearted as that of Mr. Balfour can be; they were furbished anew, with sharper edge, and fitted for a larger sweep of destructiveness by Dean Mansel, whose main desire was to vindicate truth and to discomfit the adversary. Their weapons passed into the hands of Mr. Herbert Spencer with results only too well known to every student of the religious life of our time. When Huxley wishes to defend and define his agnostic position, he does so by quoting from the works of Sir William Hamilton. Now the argument of Mr. Balfour is not so able, so elaborate, or so wide reaching as that of Hamilton and Mansel, but it seems to me to be of the same kind, to be liable to be used for the same destructive purpose, and to be subversive, as theirs were, of the possibility of philosophy and theology.

Mr. Balfour's book is full of good intentions, but one cannot dwell so long as he has done in an atmosphere of philosophic doubt and of scientific scepticism without paying a price for it. To doubt philosophy and to distrust science is a bad preparation for the study of theology. Mr. Balfour often refers to his former work, *A Defence of Philosophic Doubt*, and we have read it over again with increased admiration of its subtile and varied power, but also with an increased distrust of the underlying assumptions of it. We are at a loss to know what his philosophy is. We compare his book with Green's *Introductions to Hume*, and we find that Mr. Balfour's book suffers greatly in comparison. For the most part these books deal with the same subject. No one ever did a greater service to philosophy than Green did in these famous dissertations. For ages and generations British philosophy had been trying to build up a self out of bare sensations, compounded and recompounded, until somehow a conscious self was supposed to arise. The task of Green was to show that this was a vain and hopeless endeavour. He did this piece of work in such a way that it

need not be done over again. There is nothing more drastic or dramatic in philosophical literature than his examination of English philosophy from Locke to Hume. He has done it too without the aid of sceptical weapons. He has not despaired of knowledge, has not lost the hope that man by the right use of his faculties may reach essential truth, nor has he left men to take despairing refuge in beliefs which are non-rational in their character. The effect of Green's destructive criticism is to leave us at the end with a positive principle, which we may hopefully use in our search after truth; the effect of Mr. Balfour's criticism is to leave us face to face with non-rational beliefs, a position as sad as possible for a rational creature to occupy.

The part of Mr. Balfour's book which is most weak, flat, and unprofitable is precisely that part in which he tries to deal with Green and his school. He tells us that 'it is not with overt or tacit reference to that system that I have arranged the material of the following Essay,' and his argument is complete without the chapter on Idealism. We should dispense with any examination of the chapter. It does not recognise in any degree the immeasurable service which Green and his school have done in philosophy and in ethics. By showing that every possible experience involves a reference to the one self, that without this reference experience is not possible, he has done more than any other man to rescue English philosophy from its fatal inherited tendency to toil in that Serbonian bog of Associationalism in which whole armies have been lost. Green's fundamental assumption is that we are in a rational universe, and that we may know it. He has many ways of putting this assumption, some of which are liable to be misunderstood, as Mr. Balfour has misunderstood them. He speaks often in such a way as to lead men to suppose that each solitary thinker constituted the universe for himself, and by himself. But a careful study of all his works shows that his meaning really is, that the finite thought of man, being akin to and of the same kind as the infinite thought in the universe, may recognise it, may act in measure like it, and may think over again those relations through which the rational universe is constituted. I grant that Green sometimes seems to say something more than this, but a fair construction of all his words makes it manifest that the essential moment of his philosophy is, that we are in a universe constituted by thought-relations, which we also may think.

Then Mr. Balfour might have been expected to have recognised, in some degree, the magnificent contribution of Green to the study of ethics. There is, however, not one word of recognition. The few remarks which he makes on Green's doctrine of Freedom shows that Mr. Balfour has not the most remote conception of what Green meant. He is thinking of freedom as it was wont to be discussed in English philosophy, which dealt with the problem as if it were a problem in mechanics, in which an unrelated will was supposed to swing like a pendulum between attracting motives, to settle down finally in the direction of the strongest motive. Now Green changed the character of the problem, and made it a discussion not of abstract freedom in a vacuum, but of the actual freedom of a rational being in a real universe; a harder problem, but one that could be solved. By self-determination through self-satisfaction towards complete self-realisation; thus Green conceived the ethical problem, and the literature of ethics reveals with what fruitful results. But we may not dwell on this subject. We simply protest against the inadequate and misleading treatment of it by Mr. Balfour, and pass on to a closer view of his book.

The one part of the book which we can regard with unmixed satisfaction is that which deals with naturalism. 'Agnosticism, positivism, empiricism have all been used more or less correctly to describe this scheme of thought, though in the following pages, for reasons with which it is not necessary to trouble the reader, the term which I shall commonly employ is Naturalism. But whatever the name selected, the thing itself is sufficiently easy to describe. For its leading doctrines are that we may know "phenomena," and the laws by which they are connected, but nothing more. "More" there may or may not be, but if it exists we can never apprehend it; and whatever the world may be in its reality (supposing such an expression to be otherwise than meaningless), the world for us, the world with which alone we are concerned, or of which alone we can have any cognisance, is that world which is revealed to us through perception, and which is the subject-matter of the natural sciences.'

The criticism of naturalism is masterly. It is looked at from many points of view, and from all

it is found to be inadequate and defective. In fact, it is too thorough, for we do not know what Mr. Balfour is to put in the vacant place. He speaks 'of the two elements composing the naturalistic creed; the one positive, consisting, broadly speaking, of the teaching contained in the general body of the natural sciences; the other negative, expressed in the doctrine that beyond these limits, wherever they may happen to lie, nothing is, and nothing can be known.' It is unfortunate that the criticism should look so like an attack on science. For naturalism is not science; in fact, has no necessary connexion with science, and is simply a wrong and incompetent way of interpreting those experiences which lie at the foundation of science. Whatever answer may be given to these questions, science stands. The sciences, as systems of sifted, verified truth, are in possession of the field, and any criticism which seems to cast doubt on their validity is so much labour thrown away. There may be problems lying at the basis of our scientific beliefs which are unsolved as yet, but these have no bearing on the truth of the law of gravitation, or on the principle of the conservation of energy. Two and two make four whether we regard this truth as *à priori* or as the outcome of experience. The sciences are man's interpretation of the order of the world, assumed to be intelligible, and to exist in relations which can be thought. It is unfortunate that Mr. Balfour, in his desire to destroy naturalism, has advocated principles which in their turn have destroyed science and made knowledge impossible. No greater service could be done to naturalism than to identify it in spirit, aim, and method with the sciences, and this service he has unwittingly done to it. For science can point to its many conquests, its railways, telegraphs, steam-machineries, and other appliances, and triumphantly show how its aims and methods are realised in nature; if, therefore, we identify science and naturalism, we simply hand over to the latter all the prestige and the influence gained by the former. The effective way of dealing with naturalism is to show, if we can, that the methods it pursues, and the assumptions it makes, are not those of science, and here again we prefer Green's refutation of naturalism to that of Mr. Balfour.

We shall not even at the bidding of Mr. Balfour, nor for the sake of a doubtful victory over naturalism, surrender our faith in science and its methods; for these are valid within their own sphere. 'The sciences,' says Bishop Lightfoot, 'are our proper heritage as Christians, for they are manifestations of the Eternal Word, who is also Head of the Church.' But Mr. Balfour's criticism is simply and wholly destructive; he seems to doubt for the sake of doubting, and to leave us in a world where everything is insecure and open to doubt. Others have questioned and doubted in order to reach, if they could, some central truth which could not be doubted, which had such a character that as soon as it was understood it could not be doubted; for its truth was self-evident. No matter how destructive criticism may be, we may still have some hope of reaching truth, if it has been conducted on some positive and intelligent principle. But a criticism which is simply destructive, which employs sceptical weapons alone, and has no constructive thought at the heart of it, can serve no good purpose, and can give no help to theology. He has used reason to make us distrust all rational processes; he has left us helpless and bewildered, without any clue to truth, and with no hope of real knowledge. The outcome of it all is, that we are left with a number of non-rational beliefs, of which no rational account can be given, and for which no rational justification is forthcoming.

In his work, *A Defence of Philosophic Doubt*, Mr. Balfour said: 'It is never a final answer to philosophy to say of a particular belief it is innate, connate, empirical, or, *à priori*, the result of inheritance, or the product of the association of ideas. Psychology is satisfied with such replies, but to make psychology the rational foundation for philosophy is to make a department of science support that on which all science is by definition supposed to rest.' In his present work he deals with the foundations of belief, and we should expect from him something which might serve for a rational foundation for philosophy and theology. It is scarcely credible that what Mr. Balfour gives us is simply a psychological statement of the causes of belief which, even if true, has already been set aside by himself as inadequate. Let us accept his distinction between the causes and the grounds of belief as so far true and valid, it was all the more binding on him not to confine himself to a mere statement of the causes of belief which on his own showing belongs to psychology alone.

(*To be concluded.*)

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. xii. 9.

'And He hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weakness, that the strength of Christ may rest upon me' (R.V.).

Exposition.

'*And He hath said unto me.*'—It is not a single reply to the prayer as then offered, but as continuing in force: He hath told me, and with this I must rest satisfied.—Winer.

The context is entirely against the notion that this answer was a 'testimonium Sancti Spiritus internum.' It was a special communication belonging to the same class with the revelations of which he has been speaking, and a part of one of them.—Waite.

'*My grace is sufficient for thee.*'—The apostle has been made to understand that the thorn must remain in his flesh, but along with this he has received the assurance of an abiding love and help from the Lord. We remember, even by contrast, the stern answer made to Moses when he prayed that he might be permitted to cross Jordan and see the goodly land: 'Let it suffice thee: speak no more unto Me of this matter.' Paul also could no more ask for the removal of the thorn: it was the Lord's will that he should submit to it for high spiritual ends, and to pray against it would now have been a kind of impiety. But it is no longer an unrelieved pain and humiliation; the apostle is supported under it by that grace of Christ which finds in the need and abjectness of men the opportunity of showing in all perfection its own condescending strength.—Denney.

'*My power is made perfect in weakness.*'—The collocation of 'grace' and 'strength' in this verse is characteristic of the New Testament, and very significant. There are many to whom 'grace' is a holy word with no particular meaning; 'the grace of God,' or 'the grace of the Lord Jesus Christ,' is only a vague benignity, which may fairly enough be spoken of as a 'smile.' But grace, in the New Testament, is force; it is a heavenly strength bestowed on men for timely succour; it finds its opportunity in our extremity; when our weakness makes us incapable of doing anything it gets full scope *to work*. This is the meaning of the last words—'strength is made perfect in weakness.' The truth is quite general; it is an application of it to the case in hand if we translate as in the A.V. (with some MSS.): '*My* strength is made perfect in [thy] weakness.' It is enough, the Lord tells Paul, that he has this heavenly strength unceasingly bestowed upon him; the weakness which he has found so hard to bear—that distressing malady which humbled him and took his vigour away—is but the foil to it: it serves to magnify it, and to set it off; with that Paul should be content.—Denney.

'*Most gladly therefore will I rather glory in my weaknesses.*'—The boasting, of course, implies a real inward joy like that of Acts iv. 41, but still must be taken in the full sense in which it is one of the keynotes to the whole passage, as *uttered* glorying.—Waite.

'*Therefore.*'—The logical conclusion (*therefore*) is a delightful revolution in his feelings and views about weakness.—Waite.

'*That the strength of Christ may rest upon me.*'—The word for 'rest' is literally, as a like word in John i. 14, *to dwell as in a tent*, and suggests the thought that the might of Christ was to him as the Shechinah cloud of glory encompassing him and protecting him.—Plumptre.

'In order that *there may tabernacle* upon me the power of Christ.'—The figure has not the same purport as in Ps. xxvii. 5, 'in the secret place of His tabernacle shall He hide me,' where it signifies outward protection more than inward strength. Nor is the idea that of Christ's power descending to over-canopy him as with the awning of a tent. But the apostle is the person upon whom the power comes and itself makes tabernacle. Indwelling is not expressed in the words, but follows from on-dwelling, by reason of the nature of the case. The Holy Spirit, the agent of Christ's power, subsisting and operating within, is often represented as being over or coming upon the subjects *in* whom it works. 'The Holy Spirit shall come *upon* thee, and the power of the Most High shall *overshadow* thee' (Luke i. 35). The Spirit *descended upon* our Lord at His baptism (Luke iii.

22), and '*abode upon* Him' (John i. 32), and immediately afterwards we hear that He was *full of* the Holy Spirit (Luke iv. 1). The two ideas are brought together in Acts i. 8: 'Ye shall *receive power*, when the Holy Spirit has *come upon* you'; and again, ii. 3, 4, 'it *settled upon* them, and they were all *filled with* the Holy Ghost.' The very term for 'to tabernacle' in the original, occurs in profane Greek with precisely the same construction to denote soldiers taking up quarters *in* private houses, exactly as we speak of being quartered or billeted *upon* houses, Polyb. Hist. IV. xviii. 8; cf. IV. xlii. 1. There is probably an allusion to the Tabernacle and the Shechinah. In Exodus xl. 34, 35, the luminous cloud abode *upon* the tent of the congregation, and the glory of the Lord *filled* the tabernacle, which closely foreshadows the settling of the pentecostal fire upon the disciples, and their being filled with the Holy Ghost. The on-dwelling and in-dwelling of the Shechinah is confessedly the type of God's presence amongst and in His people in the higher sense of the New Dispensation; and the representation of the Church as a whole, and of its members individually, as temples of God, occurs several times in the two Epistles to the Corinthians.—WAITE.

METHODS OF TREATMENT.

I.

THE MANIFOLD SUFFICIENCY OF GRACE.

By the Rev. A. Moody Stuart, D.D.

Every man is a strange mysterious being, the same as every other man in the world, yet different from every other. 'There is no difference, for all have sinned'; and 'as in water face answereth face, so the heart of man to man.' Yet while there is no difference in the great transgression, while we have all like lost sheep gone astray, it is also true that 'we have turned every one to his own way.' Your character and history are different from those of every other man.

While there is identity and unity in man, yet he is strangely divided. He has a heart inclined to all evil, and a conscience that witnesses to all good, and everyone who has grace has two men within him, an old man and a new.

Nothing can satisfy this mysterious manifold man but the grace of God. He who says, 'My grace is sufficient for thee' has taken this flesh of ours, and knows all the heart of man. We are not sufficient of ourselves, our sufficiency is of God.

There are four points to consider in this promise.

I. Grace is *given in free offer* to every child of man. Jesus Christ came into the world to save sinners. What He brings to us is so wondrously good that no man ever comprehends it except by His own teaching. Man, being himself so evil, cannot believe in anything so good as the free gift of God being eternal life to everyone who will accept it. Being mercenary in heart, he tries to make a bargain with his Maker, and refuses what alone can save him, not because he is too low, but because he is too high for it.

II. Grace is given *in sure promise* to every child of God.

We have sinned not merely against grace offered, but against grace given, against God's grace in our own hearts. When a man knows that he has sinned against grace, he is ready to think, 'What can be sufficient for me?' The Lord Jesus says, 'My grace is sufficient for thee.' A saint, in this respect, needs more grace than a sinner, but for both His grace is sufficient.

III. Grace is sufficient *for every season*; for every age of the world and of the Church. For all unexpected evils the Lord has prepared unexpected grace. So for every time of man's life, for childhood, youth, manhood, and old age, His grace is not only sufficient, but ample and abundant.

IV. Grace is sufficient *in all circumstances*. But it is never sufficient to allow you to live contentedly in circumstances of sin. There is always the grace of holiness where there has been pardoning mercy from God. Grace so saves us as to enable us to glorify God. We all need grace, but not a change of circumstances if they are not sinful. Yet it may be allowable to ask that they may be altered. St. Paul did so. But when you have asked, you must resign all to God. If you cannot serve and glorify Him in your circumstances when they are not sinful, you will never glorify Him anywhere. For all circumstances His grace is sufficient.

II.

SUFFICIENT GRACE.

By the Rev. T. F. Lockyer, B.A.

A hundred bitter sarcasms had been hurled upon Paul by the factious party at Corinth, and

among other things his very infirmities had been made matter of reproach, and his professed visions and revelations were held as a proof that he was insane. He is obliged therefore to assert himself and to magnify his office. He speaks of his visions. In an ecstasy he had seemed to be carried away to the heaven of heavens. 'On behalf of such a one,'—of a man so favoured,—he will boast. And yet, he says, he will not boast so much of the glory as of the infirmity with which it is linked. That he should not be overmuch exalted, there was given him a thorn in the flesh. Three times he besought the Lord that it might depart from him. And his prayer was answered, as in the case of his Lord before him, not by the removing of the trial, but by the giving of sufficient strength.

I. 'Grace' is one of the great characteristic words of the Christian religion. Words frequently used lose their first freshness, like coins which are worn with passing from hand to hand. To regain the significance of the word, go back upon the more ordinary uses of it. What is a 'gracious' man? Do we not indicate, by that expression, the goodwill which manifests itself in kindliness of manner, and in actual helpfulness? So by the 'grace of God' we understand His love towards man, His kindly favour, and His ready help. But the word 'gracious' not only implies 'loving,' but that there is some hindrance which love overcomes. So God's love must be 'grace' in the sense that He shows favour to those who are inferior. Thus the keynote of the divine philosophy of salvation is 'By grace have ye been saved.' From the beginning to the end of the Christian career all is 'of grace.'

The word has a specific connexion with the redemption of Christ. Through Him the grace of God accomplishes its saving purpose towards men.

II. Such grace is 'sufficient.' The use of the expression implies the need of Christ's people. However sore the need, it is fully met by the sympathy and saving strength of Christ; His grace is sufficient. Yet no more than sufficient, to warrant us in presumption, nor more than sufficient for the present time.

And it is not merely a general sufficiency that is spoken of. It is specially adapted to individual needs. Although there is a singularity of experience through which we have been called to pass, He 'hath been in all points tempted like as we are,' so that His own experience qualifies Him to understand the experience of His people, while His sovereign control of the vicissitudes of this world's history is the guarantee that He will adjust and adapt it to their good.

Illustrations.

From the Greek of this passage it is quite obvious that the words, '*strength perfected in weakness*,'—there is no 'my' in the original,—are an axiom, or proverb, and that they are intended to convey a law of the spiritual life. They are intended to teach us that, at least in the spiritual province, and for all men as well as for St. Paul, there is a certain finishing and perfecting power in weakness. Not that we are to cherish our infirmities, to remain children when we ought to be men, to continue weak when we may be strong. To be weak is to be miserable. It is not weakness which our Lord commends, but strength struggling against and striving through weakness.—S. Cox.

It was a great work John Milton meditated when he planned out in his mind his immortal poem, *Paradise Lost*. And, believing as I do, that every great book should be traced to God, I further say, it was a great work for God. But how entirely did God seem to cross him in his purpose, and take from him the means of accomplishing it. For first, He withdrew him from it by the troubles of the time; He bereaved him of his opportunity. Then He disheartened him by the successes of the unrighteous cause; He bereaved him of the spring of hope. And worse than all, for this peculiar task, He bereaved him of his eyesight. Those eyes which were to have wandered forth on all nature for colours and shape with which to adorn his poem, which were to have pored into all literature for learning on which to frame his poem—those eyes were dark. Noon falls down in showers around him, but he sees it not. The beautiful past which he once enjoyed, with its English uplands and Italian skies, shall never more return. The light comes vainly to those sightless orbs. The summer verdure, the winter snow, the cheerful fire, the glowing faces of friends are all shut out. The volume of his existence has been darkened. The many-coloured carpet of the earth he treads is swarded now in gloom.

> And not to him returns
> Day, or the sweet approach of even or morn;
> Or sight of vernal bloom, or summer rose,
> Or flocks, or herds, or human face divine.

It might seem to one looking at the blind old man in the flippant days of Charles II. that the song would never be sung, that the poet was too blind and poor and sad. But the song was sung. And we this day have a broader, deeper, richer *Paradise Lost* on this very account, that its glorious waves come sweeping and sounding in on our hearts from the far reaches of a soul which outwardly was shrouded in gloom. When the poet was weak, then he was strong, for then God's power rested more fully on his soul.—A. Macleod.

Everywhere there is this difference. One sufferer cries, 'Lord, make me strong'; another sufferer cries, 'Lord, let

me rest upon Thy strength.' Do you say they come to the same thing? Yes, if the doing of the task, the bearing of the pain, is everything. Yes, if the only object is that the ship may not founder, and the back may not break; but if, beyond this, there is hope and purpose that the man who does the task or bears the load shall himself become more Godlike in his doing or suffering, then no mere deposit of the strength of God can do the work,—only the ever-open union of his life with God's, which makes the two lives really one, so that the power that is in God is not made the man's, by being transferred from God to him, but is his *because* it is God's.—P. BROOKS.

LORD, carry me.—Nay, but I grant thee strength
To walk and work thy way to heaven at length.

Lord, why then am I weak?—Because I give
Power to the weak, and bid the dying live.

Lord, I am tired.—He hath not much desired
The goal, who at the starting-point is tired.

Lord, dost Thou know?—I know what is in man;
What the flesh can, and what the spirit can.

Lord, dost Thou care?—Yea, for thy gain or loss
So much I cared, it brought Me to the cross.

Lord, I believe; help Thou mine unbelief.
Good is the word; but rise, for life is brief,
The follower is not greater than the Chief;
Follow thou Me along My way of grief.

C. ROSSETTI.

I SAY that when God strengthens the soul or intensifies its life, He does a higher, more tremendous work than if He merely wrought some change in the outward things to accommodate them to our weakness. Take the extremest case—say such a case as that of old Bishop Hooper, who, in Queen Mary's time in 1555, was burned at Gloucester for his Protestantism. All the time he was burning at the stake there was a box before him with his pardon in it if he would recant. Now, when he cried out to God for help, what would have been the noblest answer? Had the Lord put out the fire by providential interposition, every one would say that it was a good, real answer. Or if the Lord had suspended the law by which fire burns, and made it that it had climbed and wreathed about him without scorching him, that, too, would be reckoned a good, real answer; but I tell you that when that old man, by his praying, was strengthened so that through the long three-quarters of an hour that his torture lasted he never flinched, never stretched out his hand to the box with the pardon in it; and that when the shrivelled life at last ebbed out of him, it went out not in mad shrieks of incoherent agony, but in broken gasps of faith and trust,—I tell you that *there* was a more tremendous manifestation of the power of prayer than there would have been in any outward help against the world.—B. HERFORD.

THE answer which this faithful prayer receives is no communication of anything fresh, but it is the opening of the man's eyes to see that already he has all that he needs. The reply is not, 'I *will* give thee grace sufficient,' but, 'My grace' (which thou hast now) 'is sufficient for thee.' That grace is given and possessed by the sorrowing heart at the moment when it prays. Open your eyes to see what you have, and you will not ask for the load to be taken away.—A. MACLAREN.

How oft in fear and woe I've cried—
'Dear Lord, deliver me';
But still thus only He replied—
'My grace sufficeth thee.'

This thorn which rankles in my heart,
O Lord, with pity see,
And bid it speedily depart!
'My grace sufficeth thee.'

How can I meet each boisterous wave
On life's wild stormy sea?
O calm the tempest! succour! save!
'My grace sufficeth thee.'

The night is dark, the way is long,
And friends and helpers flee!
The fight is fierce, the foe is strong!
'My grace sufficeth thee.'

Enough, enough, what Jesus saith!
I'll boast infirmity!
In conflict, sorrow, darkness, death,
Thy grace sufficeth me.

N. HALL.

Sermons for Reference.

Alford (H.), Quebec Sermons, vii. 211.
Bannerman (R.), Sermons, 63.
Brooks (P.), Sermons in English Churches, 112.
Burder (H.), Sermons, 279.
Cox (S.), Expository Essays and Discourses, 180.
Gould (S. B.), Our Parish Church, 40.
Hall (N.), Gethsemane, 264.
Herford (B.), Courage and Cheer, 54.
Jay (W.), Short Discourses, ii. 475.
Kirk (T.), Sermons, 217.
Lockyer (T. F.), The Inspirations of the Christian Life, 90.
Maclaren (A.), The Unchanging Christ, 159.
Macleod (A.), Days of Heaven upon Earth, 78.
M'Combie (W.), Sermons and Lectures, 253.
Newman (J. H.), Sermons preached on various Occasions, 91.
Oosterzee (J. J. van), Year of Salvation, ii. 198.
Paget (F.), Faculties and Difficulties for Belief and Disbelief, 186.
Price (A. C.), Fifty Sermons, x. 49.
Raleigh (A.), Quiet Resting Places, 201.
Reeve (J. W.), Forty-two Sermons, 149.
Spurgeon (C. H.), Morning by Morning, 64, 309.
,, ,, Sermons, No. 1084, vol. 18.
,, ,, ,, No. 1287, vol. 22.
Stier (R.), Words of the Risen Saviour, 82.
Stuart (A. M.), The Path of the Redeemed, 142.
Trench (R. C.), Sermons New and Old, 86.
,, ,, Sermons Preached in Ireland, 154.
Vaux (J. E.), Sermon Notes, ii. 72.
Christian Treasury, xvii. 481, 493.
,, ,, xxiv. 264.

Christian World Pulpit, i. 489 (Reed).
" " " iv. 165 (Barfield).
Church of England Magazine, lvii. 168.
" " lix. 200.
Clerical Library: Expository Sermons and Outlines on the New Testament, 204.
Contemporary Pulpit, 1st Series, ix. 371 (Maclaren).
Expositor, 1st Series, iii. 174 (Cox).
Hannan Pulpit Assistant, iii.
Homiletic Review, xv. 157 (Sherwood).
Pulpit, lvii. lix., lxvi.
Quiver, 1890, 546; 1894, 545.
Studies for the Pulpit, i. 19.
Treasury (New York), ix., xi.

Egyptian Psychology.

By W. St. Chad Boscawen, F.R.H.S. (Lond.).

The Egyptians had early elaborated their theory of the nature of man, and of the material and spiritual elements of which he was composed, and to each of these an important rôle was assigned in the *Book of the Dead*. We have already seen that the physical body (*khat*) was mummified and buried like that of Osiris at Annu, and thus preserved from corruption, and indeed it would seem that there were some who held that it would be again revivified, as we read in the tomb of Teta: 'Rise up, oh thou Teta; thou hast received thy head, thou hast knitted together thy bones, thou hast collected thy members.' Next in order came the important element the *ka*, or image-double, the Greek εἴδωλον. There was a species of semi-materialisation about the *ka*, however, which made it distinct from the soul. 'The *ka* was a species of double,' says M. Maspero, of a species of matter less solid than that of the body, but requiring nourishment like the body, and living upon the offerings placed in the tomb, and having power to enter and leave the tomb, and even to visit the other world. In the tomb of Pepi I. this distinction is clearly indicated. We read: 'Washed is thy *ka*, seated is thy *ka*, and it eateth bread with thee unceasingly for ever; thou art pure, thy *ka* is pure, thy form is pure.' The *ka* inhabited the seated statue in the tomb of the deceased, the same as the *kas* of the gods inhabited their statues in the temples. In fact, the *ka* of Egyptian psychology resembles very closely the Rephaim (shades) of the Hebrews and Phœnicians, and Anunnas of the Chaldeans. There were, however, two other elements in the body: these were the *khu*, or intelligence, a species of intangible slimy casing covering the body, and often depicted, as Dr. Budge remarks, as a mummy, and together with this the *ba* or soul, both of which were with the glorified body (*saḥ*) in heaven.

To explain the nature of this spiritual human form, it is best to quote some extracts from chapters in the Ani papyrus. The first of these, ch. lxxxix., '*The causing the soul to be united to its body in the underworld.*' 'Saith Osiris: Ani, hail, thou god Annitu! Hail, O runner dwelling in thy hall! O thou great god, grant thou that my soul (*ba*) may come to me from wheresoever it may be. If it would tarry, then bring thou unto me my soul from wheresoever it may be. If thou findest me, O eye of Horus, make thou me to stand up like those beings who are like unto Osiris, and who never lie down in death. Let no Osiris, Ani triumphant, lie down in death in Annu (*On*), the land wherein souls are joined unto their bodies. My soul doth bear away with it my victorious spirit (*khu*). If it would tarry, grant that my soul may look upon my body (*khat*). If thou findest me, O eye of Horus, make me to stand like those:' and again, a few lines further, we read: 'Behold, ye gods, grant that this soul (*ba*) of Osiris, Ani, make come forth triumphant before the gods, and triumphant before you from the eastern horizon of heaven,[1] to follow unto the place where it was yesterday in peace, in peace in Amenta. May he behold in his body (*khat*), may he rest upon his glorified body (*saḥ*), may he never perish, may his body never see corruption.'

[1] The eastern horizon of heaven was the place where the wicked remained, but the triumphant Osiris came forth purified—see ch. xciii.: 'And therefore neither shall I be borne away nor carried by force to the East, to take part in the festival of fiends, nor shall there be given unto me cruel gashes with knives,' etc.

In plate xviii. of the papyrus, which illustrates ch. xci., we have a remarkable vignette,—Ani standing at the door of the tomb, and Ani's shadow accompanied by his soul (*ba*), and the rubric reads: 'If this chapter be known, Ani shall become like unto a shining being (*khu*) fully equipped in Amenta in the underworld (Amenta). He shall not be stopped at any door of the underworld from going in and coming out millions of times. What, then, was the reward of the triumphant one (*makheru*) who became a shining one (*khu*)?'

Hebrew Prophecy and Modern Criticism.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

X.

'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.'—Matt. vii. 12.

The argument from prophecy may be said to involve three questions—(1) What did the prophets predict? (2) How and to what extent were their predictions fulfilled? (3) What bearing has their fulfilment on the evidences for the truth of Christianity? The first of these questions would, at first sight, seem very simple. And it may be thought that in my former papers an undue proportion of time has been taken in discussing it. But we have constantly found it necessary to reckon with an old system of interpretation which more scholarly methods of study have shown to be misleading. We have now to consider the second question.

But first let me summarise briefly the results of our former inquiry. A populous nation of Jews and Israelites united in one body politic, in a prodigiously fertile country, living in godliness and righteousness, with all that constitutes outward prosperity, under a perfect King, who is the head of a world-wide empire, in the centre of a world-wide Church. Such a description is a rough outline of the golden age to which the prophets pointed. Each prophet, it is true, dwells with a special emphasis on one or another of the different parts which make up the picture; each fills up the outline in his own way, and throws something of his own character and feeling into his description. But there is no part of the picture which does not, in one form or another, occur frequently in the prophetic pages. Now, did the event justify the prophets' expectation? If we take the whole picture as I have drawn it, we are bound in honesty to answer 'No.' There may have been periods of great agricultural prosperity. There certainly were times, as in the Maccabæan wars, when the prowess and the success of the Jews in battle seem all but miraculous. But these, great as they were, were very much less than what the prophets' language must have led men to hope. From a purely political point of view, it must be confessed that the Maccabæan struggles ended in failure. The final resort to Roman protection was the deathblow to that national greatness which the prophets loved to depict. As for the perfect king who was to bring all nations into subjection to Judæa, where are we to look for him in Jewish history? The nearest approach is to be found in the priest-princes of the Asmonean line; but even the most successful of these, Hyrcanus, hardly extended the subject territory beyond the limits of Solomon's empire. Still less can we look for the prophets' Messiah in the Herods. What would the Prophet of the Captivity or Malachi have felt, could they have risen from the dead, to behold an Edomite reigning as king of Judæa?[1]

Have we any right then to say that these prophecies have been fulfilled? This is the question which the apologist must candidly answer. It will be perfectly useless to contend that something else was fulfilled which sceptics will never be got to believe that the prophets predicted at all. I think we must begin by candidly and unreservedly admitting that the prophets were mistaken in all of what we may call the outward aspects of their Messianic hope. We do not, of course, include under this heading the purely imaginative settings of some of their prophecies. But leaving them out of the question, we have no reason to think

[1] Isa. lxiii. 1–6; Mal. i. 2–5.

that they made any distinction between what was external and what was internal. In all probability they believed in the fulfilment of the one quite as much as of the other. But, on the other hand, we acknowledge that, taking the prophets as a whole, the inward and spiritual side is dwelt upon with greater earnestness, and as of far greater importance. Looking back, we, at anyrate, can separate the outward and the spiritual; and while we admit, without hesitation, that the first has not been fulfilled, we can say that that does not of itself preclude the claim for the fulfilment of the second.

But before we proceed to consider this claim, there is a further point which cannot be overlooked. It may be urged that although these, so to speak, temporal and political prophecies were not literally fulfilled, they were fulfilled spiritually. That is to say, that the outward aspects of the prophecies were types or figures bearing some analogy to Christian antitypes. I need hardly say that it is very important to distinguish clearly between an (in this sense spiritual) interpretation of a prophecy and a prophecy in itself treating of the spiritual life. Now it cannot be reasonably denied, to take a striking example of the former, that it is a great help to us Christians in giving shape to our religious conceptions, to think of the Church as a kingdom under the government of our Priest-King; and we have the authority of Christ Himself for the use of such metaphors, but not for pressing them too far.[1] And the same no doubt may be said, more or less, of many other spiritual, or, as they are sometimes called, analogical interpretations. But that is not the real question at issue. What we have to ask is not whether certain ideas are beautiful or helpful in themselves, but whether, regarded as fulfilments of prophecies, they have any evidential value. If they have any, it must be very small compared with that of an argument derived from the direct fulfilment of prophetic expectation. For example, we may perhaps feel justified in explaining the reference of the words, 'I called My son out of Egypt'[2] to Christ by the theory that Christ in a sense represents the whole spiritual Israel, of which the literal Israel was a type; but it would be quite unjustifiable to quote these words of Hosea as a proof that the prophet was possessed of supernatural foresight. Supposing again that a sceptic were to say this, 'Isaiah plainly foretold a great earthly king, to say the least, far surpassing all the kings that were before him in earthly power and moral goodness, but such a king never came,'—what is our answer to be? Shall we say, 'Yes, Isaiah's prophecies were fulfilled; the king came, but He was a spiritual king, ruling over the hearts of men.' To us that is true enough. But can we imagine the sceptic being the least convinced. He would inevitably say, 'I do not the least believe that Isaiah meant anything of the kind.' What we want are not defences to cover our retreat, but weapons to carry into the enemies' camp, or rather, should I not say, that power of enforcing belief which can only come out of a thorough and honest conviction of our own.

Now, as distinct from the so-called spiritual fulfilment of temporal prophecies, what do we mean by the inward and spiritual predictions of the prophets? Let us avoid at all cost mere vague generalities. We mean, then, that the Jewish prophets were the pioneers in religion. While they showed sin in its true light, they put forth a standard of moral goodness and religious purity far before their time. Their religious prophecies, in the narrower sense of the word, were in close connexion with their whole attitude with regard to religion. They moulded a religion which for spirituality and depth has surpassed every other which the world has ever known, except one other, if indeed it can be called another. It is difficult in a moment to appreciate the full force of this fact. For (1) an uncritical study of the Old Testament has, by antedating so much of the religious ideas of the nation, tended to obscure the spiritual work of the prophets. It must make a very great difference in our estimate of their work, if we have once realised that the Book of Deuteronomy is the impulse of a great religious awakening, parallel with that outburst of prophecy, which marked the golden age of Jewish literature. (2) What is more important still, the lofty spiritual teaching of the prophets and psalmists has by long habit of thought become completely blended with the Christian teaching of the New Testament. And so it is extremely difficult for us to realise, if I may so put it, how much Christianity there was before the time of Christ. But it is of the utmost

[1] It is curious to notice how very few of the parables of the kingdom bear out the analogy which their title would lead us to expect. A conquering king, the chief element of the prophets' Messianic kingdom, is conspicuously absent. The very idea of an external kingdom is, perhaps, positively contradicted in Luke xvii. 21.

[2] Hos. xi. 1.

importance to grasp this fact, if we can, to do justice to the great saints of the Old Testament. Though the light was shining in darkness, it was even then lightening every one according as he had the power of receiving it. Christian apologists, naturally enough, make a great deal of the fact that there was among the Jews an expectation of a personal Messiah. But after all it is of infinitely greater importance to bear in mind that the seeds of a deeply spiritual religion, sown by the prophets and watered by the psalmists, had been growing in the hearts of the more pious Jews; and that when Christ came it could be said of some, even of those who though outside the pale of Judaism were not altogether outside its deeper influences, that they were white already to harvest.[1] The growth of the Logos doctrine has a theological interest which I do not wish for a moment to underrate; but how much more important would it be for the history of religious thought and feeling if we could enter fully into the mind and character of a Simeon or an Anna.

It would be an almost impossible task to attempt to show in detail how the Old Testament saints anticipate the teaching of Christ and His apostles. All that I can attempt to do is to mention a few great leading thoughts which will be sufficient to explain my meaning, and possibly serve as an outline for others to fill in for themselves. (1) The first thing that strikes us is the lofty conception of God Himself. It would hardly be an exaggeration to say that of such splendid thoughts as find expression in Faber's hymn, 'My God, how wonderful Thou art,' there is not one to which we could not find a parallel in the Old Testament. The spiritual nature of God is nowhere perhaps more forcibly expressed than in Ps. cxxxix., its moral beauty than in Isa. lv. We may, indeed, reasonably believe that the spirit of the psalm is more real to us than it could have been to those who first knew it. But that is just because Christianity has so frequently enforced the truth which the psalmists felt as, so to speak, a personal inspiration. On the other hand, some thoughts of God, His absolute greatness, His 'awful purity,' appear to have been even more keenly felt by some of the inspired Jews than by certainly the great bulk of Christian saints. For is it not a patent fact, however much we may rightly deplore it, that our familiarity—I know no other word to express my meaning—our familiarity with Christ has tended to obscure the absolute greatness of God? And yet the latter is obviously in accord with the best teaching of Christianity. The fault then is clearly not due to any failure of Christianity to react the lofty religious ideal of the prophets and psalmists in this respect, but to the failure of many Christians to maintain the full teaching of Christianity itself. (2) To take another point, the soul's sense of the need of spiritual communion with God. Where in Christian literature is this more forcibly expressed than in Ps. lxiii. 1–4: 'O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and weary land, where no water is.' Or again, in Ps. xlii. 1, 2: 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?' (3) Take again the sense of sin as a separation from God. Where can we find this more deeply felt than in Ps. li.? Or (4) again, the converse of this, purity of life as an essential condition of communion with God? With what an eloquent simplicity is this truth enforced in Ps. xxiv. 3–5: 'Who shall ascend into the hill of Jahweh? and who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, and hath not sworn deceitfully. He shall receive a blessing from Jahweh, and righteousness from the God of his salvation.' It is a remarkable fact how in every age of Christianity, men have found in the Psalms the most perfect expression of religious devotion.

And yet this intrinsically religious character of the Psalms may be turned into an objection to our argument. It may be said that such expressions as I have quoted describe the existing religious feelings of the several writers at the time when they wrote; they are not prophecies of a religion to come. This is true, no doubt. Though we might have quoted many somewhat similar passages from the prophets, especially from Isaiah, we certainly do find the deeper expression of religious feeling more frequently in the Psalms. But the objection misses the point. What is here contended is, that the prophets were, humanly speaking, the source and mainspring of such religious feelings. At a time when religion in its best and truest sense was all but dead, and com-

[1] John iv. 35.

mon morality was hardly known, the prophets put before men ideals of personal religion as things both possible and worth aiming after. More than this, every now and then, in flights of religious hope, they confidently asserted that the time would come when these ideals would be realised. Look, for example, at Jer. xxxi. 33, 34: 'This is the covenant that I will make with the house of Israel after those days, saith Jahweh: I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people.' Look again at Ezek. xi. 19, 20: 'I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them.'

But a more serious objection to our argument is that it proves too much. If the Psalms are as a whole, as critics say, later than the Prophets, it may be argued that we have in the Psalms already the fulfilment of the prophecies. We have no need, therefore, to look for it to Christianity. This is, no doubt, so far true that we must admit a certain degree of fulfilment in the spiritual religion to which the Psalms testify. But can it be seriously denied that there was a more perfect fulfilment in the teaching of Christ? For (1) in the Psalms we find expressions such as the deprecations of enemies, which fall far below the Christian standard. In some cases it may be that they belong to pre-prophetic Judaism, but in many it is extremely improbable. For example, the spirit expressed in the phrase, 'Let the praises of God be in their mouth, and a two-edged sword in their hand,'[1] is specially suited to the fierce religious patriotism of the Maccabæan era. (2) Again, absolute unselfishness is a duty which finds no place in the Psalter, and yet it was with respect to this doctrine of all others that Christ claimed that His teaching was a fulfilment of Judaism: 'All things whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.' The so-called law of Moses, and still more the prophets, by insisting on a kindly feeling towards the poor and the oppressed, paved the way for the more perfect teaching of Christ. We can thus fairly say that the prophets set forth a religious standard which was not perfected before the time of Christ.

[1] Ps. cxlix. 6.

And when we pass from the moral and devotional side of Christianity to its more distinctive theology, we find the same thing. Hosea had indeed taught the fatherly love of God, but chiefly with reference to the nation as a whole; with Christ it first becomes an abiding influence in the religious life of the individual. So, too, with the Incarnation. It would be an anachronism to say that the prophets predict an incarnate God, but they did certainly lead men in the way of feeling after it. We see indications of this, no doubt, in the kingly, the priestly and, perhaps we should add, the prophetic Messiah of the prophets, which show a tendency to connect the highest hope of the Jews with a unique personality. But we see them more evidently in those prophecies which show the yearning and the promise of the presence of God among men. For what the prophets have to tell us is not so much the form which Christianity was to take as its renovating power.

And so again with the Atonement. It may not be true that the prophets and psalmists contemplated a suffering Messiah, as I pointed out in my last paper, but at anyrate they set forth an ideal of innocent suffering as a power in the regeneration of man. This ideal is undoubtedly connected with the Jewish nation in Isa. liii., and probably also in Ps. xxii. But the personification in both cases made it easier to see that the suffering Christ was a uuique fulfilment of the ideal: 'He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.' How can Christians help seeing in such language words infinitely truer of Jesus Christ than of any other?

And the same is also true of the doctrine of the Holy Spirit. It may be extremely difficult to say what was the precise meaning which prophet or psalmist attached to the phrases, 'the Spirit of God' and 'the Spirit of holiness.' But such language at anyrate shows that they realised the divine character of that inward power which makes for holiness and truth. 'Cast me not away from Thy presence, and take not the Spirit of Thy

holiness from me.'[1] 'And now the Lord God hath sent me, and His Spirit.'[2] 'Not by might, nor by power, but by My Spirit, saith Jahweh of hosts.'[3] In such passages as these, we can see the germ of the fuller Christian thought.

But what of the other distinctive doctrines of Christianity, and especially those of the resurrection from the dead and life everlasting? We surely cannot, in the light of modern scholarship, say confidently that the writers of the Old Testament predicted these. But if they did not predict them, they were, as it were, feeling after them. We may have great uncertainty about the meaning of Ezek. xxxvii. or Isa. xxvi. The resurrection of Israel may in either case be, and in Ezekiel probably is, nothing more than a poetical figure. We may have grave doubts about the nature of Job's great hope.[4] But when we come to the Psalms, we begin to find expressions, which are most naturally explained, of some kind of belief in a future state: 'I shall be satisfied, when I awake, with Thy likeness;' 'The upright shall have dominion over them in the morning;' and above all, that marvellous flight of religious hope, 'Thou wilt not leave my soul to Sheol; neither wilt Thou suffer Thine holy one (or holy ones) to see the pit. Thou wilt shew me the path of life: in Thy presence is fulness of joy; in Thy right hand there are pleasures for evermore.'[5] In the time of the Maccabees we find what had been the exceptional effort of faith becoming the settled conviction of, at least, the most pious Jews. Probably it was the persecutions of those troublous times which especially tended to develop it. And the distinct belief in this doctrine at that time helps to explain the language of the Psalms. The growth of religious thought among a people is like the growth of speech in a child. There is a time in his life when his cries are quite inarticulate. A little later, and there are sounds which to the mother's ear alone seem like the first efforts after certain words. A little later still, and a few intelligible words can be clearly distinguished, and thus prove that the mother was right. Just in the same way the more developed thought of later Judaism shows us that in phrases which seem at first sight vague and ambiguous, the Psalmists were endeavouring to give expression to a half-conscious hope that communion with God would not be altogether cut asunder by death.

We see a still more striking example of the true relation between prophecy and fulfilment in what bears upon the rejection of the Jews and the admission of the Gentiles. That many of the prophets contemplated the admission of the Gentiles into the Jewish Church is abundantly evident. But it is also true that it was almost always connected with some sort of subordination of the Gentiles to Israel. No prophet, for example, more clearly recognised that all nations were under God's sovereignty than Amos. And yet, when Israel has been sifted by punishment, the prophet expressly promises the possession of Edom, and of all the nations which are called by God's name.[6] We cannot, then, suppose that the prophets seriously contemplated the rejection of God's people in favour of the Gentiles. But there is no real difficulty in this, if we believe that the outward aspects of the prophecy were dictated by the same patriotic spirit which loved to picture a Jewish king ruling over a Jewish world. The germ of such prophecies lies in the feeling after the thought that the one religion of the future was to break down all distinctions of race. It is the spirit in which St. Paul uttered that noble hyperbole: 'There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one [man] in Christ Jesus.'[7] And besides, is it quite correct to speak of the rejection of the Jews? As for those Jews who rejected Christ, was it not their own act of faithlessness to their own creed? We may say, 'But does not St. Paul speak of the Jewish apostasy as part of a providential dispensation?' Yes, but we must also remember that to St. Paul the final salvation of the Jews was an essential corollary of his argument. It is not fair to accept the one and to ignore the other.

To sum up briefly what I have said, we may say that prophecy is fulfilled in Christianity in the following ways:—(1) Christianity enforced the best religious teachings of the Prophets and Psalms. (2) It gave them a more perfect and complete development. (3) Christ brought into the world a new potent force, by which it became more possible for man to receive them, and live by them. (4) That in Christ the religion of a nation became potentially at least, the religion of a world.

[1] Ps. li. 11. [2] Isa. xlviii. 16. [3] Zech. iv. 6.
[4] Job xix. 25–27.
[5] Ps. xvii. 15, xlix. 14, xvi. 10, 11.
[6] Amos ix. 12. [7] Gal. iii. 28.

These facts are in principle coming to be recognised more and more by Jewish writers themselves. Listen, *e.g.*, to what Graetz says, in his *History of the Jews*:[1] 'The time had come,' he writes, speaking of the Christian era, 'when the fundamental truths of Judaism, till then only thoroughly known and rightly appreciated by profound thinkers, should burst their shackles, and go freely forth among all the peoples of the earth. Sublime and lofty views of God and of holy living for the individual as well as for the state, which form the kernel of Judaism, were now to permeate among all nations, and to bring them a rich and beneficent harvest. Israel was now to commence in earnest her sacred mission; she was to become the teacher of nations. The ancient teaching about God and religious morality was to be introduced by her into an immoral and godless world. Judaism, however, could only gain admission into the hearts of the heathens by taking another name and assuming other forms.' If Jews are willing to admit such a strong argument as this for Christianity, Christians need not shrink from admitting what Christ Himself insisted on: 'Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.'[2] It was not of any real or fancied foreshadowings of His person or His work that Christ uttered these words, but of the eternal, but gradually revealed, truths of religion and morality.

[1] Eng. trans. vol. i. p. 141.

[2] Matt. v. 17.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

II.

LECTURES ON PREACHING. By W. Boyd Carpenter, D.D., D.C.L. (*Macmillan.* Crown 8vo, pp. 254.) Why is it that the best preachers are always chosen to deliver lectures on preaching? It does not follow that the man who can do a thing best, knows best how it ought to be done. It is even said that the worst preachers make the best professors. But no doubt there is reason in it. For a popular preacher is at least likely to be pleasant to listen to and easy to read, and that is an earlier necessity than that his counsels should be profitable to follow. So the Cambridge Committee chose wisely enough when they chose the Bishop of Ripon. What the living voice may have made these lectures we cannot tell, but it scarce seems possible that they could have been more lively and impressive than they are on the printed page.

PROGRESSIVE REVELATION. By E. M. Caillard. (*Murray.* Crown 8vo, pp. xvi, 267.) More things are wrought by the binding of books than even some publishers dream of. The millionaire who gave the order that his library should be filled with well-bound volumes, was as human in that as he was patriotic when he rejected the suggestion that any of them should be bound in russia or morocco. So this book will sell for its binding as well as its own considerable merits. It is a clever book, and its cleverness is given to Christ. Not to the Christ of commonplace certainly, the Christ of a merely inherited creed, and a comfortable thoughtless orthodoxy. It is the Christ of St. Luke, however, the Christ who *began* at Moses and all the prophets, and opened up the Scriptures in order. It is the Christ who made a difference between what was said to them of old time, and what 'I say unto you.' The essays that make up the book were found already by most of us in the pages of the *Contemporary*, and we followed *their* progress there with very great interest. But the volume makes a better impression.

THE STORY OF THE STARS. By George F. Chambers, F.R.A.S. (*Newnes.* 12mo, pp. 192.) This is a new departure for the proprietors of the *Strand Magazine*, and as welcome as it is new. Small cheap books on science and general topics, if they are authoritative and attractive, as these are, can never be published in vain. Then Messrs.

Newnes have the command of nearly unrivalled resources for illustration. Put Mr. Chambers' *Story of the Stars* into the library by all means.

THE STORY OF PRIMITIVE MAN. By Edward Clodd. (*Newnes.* 12mo, pp. 206.) Mr. Clodd's hand is so delightful that we grudge it to the enemy. Here he is on our side. We want to know about Primitive Man, and we want Mr. Clodd to tell us. No doubt we also want to know about Methods of Creation, but—Mr. Clodd does best here. And the little book is as beautifully illustrated as it is charmingly written.

COUNSELS ADDRESSED TO SUNDAY SCHOOL TEACHERS. By J. A. Cooper. (*Nisbet.* Crown 8vo, pp. xii, 166.) The Sunday-school teacher receives many counsels. If he would only receive as much personal training. That will come. Meantime, counsels are the best that are available, and it is well they can be had so good as this. Mr. Cooper is himself a teacher, self-taught and most successful, and he speaks of the things he knows and testifies of that he has seen. The book is a 'full' one, full of matter, full of sensible, practical advice. From end to end it 'means business,' and the teacher who knows it and then uses it, not as the sponge but as the honey-bee, will almost certainly become a teacher indeed.

NISBET'S SCRIPTURE HANDBOOKS. EZRA AND NEHEMIAH. Edited by the Rev. J. H. Whitehead, M.A. (*Nisbet.* Crown 8vo, pp. x, 92.) Next to inspiration, it is accuracy that is chief necessity of a Student's Handbook. And so it staggers one to find a glaring error in the first line—'The Bible from *βίβλιον* = book.' If one were captious, three errors might even be found in it. For *βιβλίον* is scarcely, without explanation, to be translated *book*; and 'Bible' did not come from *βιβλίον*, but from *τὰ βιβλία*. But let it pass, the book has not another like it, and scarcely another of any kind. It is, in fact, an accurate and useful Commentary on the books in question, and may be placed in the younger students' hands without hesitation.

THE PRESBYTERIAN CHURCH. By the Rev. Alexander Wright, M.A. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 282.) Mr. Wright tells us that he had four objects in view when he undertook to write this book. 1. He desired to promote an improvement in the ritual of the various branches of the Presbyterian Church. 2. He wished to show that such improvements are in accord with the 'use and wont' of the Reformed Church of Scotland. 3. He determined to sketch in brief outline the various functions and offices prescribed in the *Directory for the Public Worship of God.* And 4. He resolved to state the case for the scriptural regularity and validity of Presbyterian Orders.

Thus it will be seen in a moment that Mr. Wright's book has come just when it was needed. That there is a movement towards 'a richer and more devotional ritual' in the Presbyterian service than obtains at present, will be readily admitted. But it needs guidance. It needs instruction mainly. What is allowable, and what is appropriate—these are the things that must be taught us. And these are the things Mr. Wright's book teaches. It will do good. It can scarcely fail of doing very great good. For Mr. Wright has a clear English style which makes his book most pleasant reading, and we do not go far till we find we are in the hands of a man who knows what he speaks about.

CHAPTERS FROM THE HISTORY OF THE FREE CHURCH OF SCOTLAND. By the Rev. Norman L. Walker, D.D. (*Oliphant Anderson & Ferrier.* 8vo, pp. 364.) A word of thanks is due, first of all, for the very handsome volume in which the publishers have issued Dr. Walker's Chalmers' Lectures. No mortal man is insensible to the beauty of a beautiful book, and doubtless the publishers will reap their reward. Well, the book is worthy—Dr. Walker's best book, and a book of which any author might be proud. It is 'Free Church,' you say. So it is. But the Free Church is history, and may be treated historically. And although Dr. Walker is a Free Churchman, and there is no doubt about it, nevertheless—let it rather be said, just because of that—he has written a book that is historical and will not be neglected by the future Church historians of Scotland. Certainly he is a 'Free Churchman.' That is why it is so readable and so valuable. It takes a Free Churchman to understand the Free Church, and no man would dream of going to anyone else to learn of it.

He calls the book 'Chapters.' It is not a

continuous chronicle. But the chapters are those that have the life of the Free Church in them. They are the heart and the lungs and the head of the body. You sound them, and you know how well it stands with her. And this is just the way that history is to be written in future. There is no profit or pleasure in dry chronicler's pages.

In this book there is not a single profitless or uninteresting page. But perhaps the most absorbing to-day is that which tells the story of the rise and progress of the critical movement in the Free Church. And Dr. Walker tells it most fairly and happily. And yet, no doubt, the chapter which will be most handled is the long eighteenth, which gives a record of the Contributions to Literature which have been made by Free Churchmen since the Disruption.

TWELVE SERMONS ON THE HOLY SPIRIT. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo.) The first of these twelve was preached forty years ago, its date being January 21, 1855. The last was preached just four years ago. So between them there stretches a long road, and Mr. Spurgeon did not travel it without making many gains. But the gospel of the first is the gospel of the last; that has not altered all the way. It is an interesting study of what the gospel of Jesus Christ can do for men, and what men may do with the gospel of Jesus Christ. That is its greatest value, indeed. A system of theology it is not, and never was meant to be.

THE RELIGION OF THE CRESCENT. By the Rev. W. St. Clair-Tisdall, M.A. (*S.P.C.K.* Fcap. 8vo, pp. xvi, 252.) Mr. St. Clair-Tisdall has had exceptional opportunities for the study of Muhammadanism (*his own spelling*), and he has used them to excellent purpose. He has done what he ought to have done—studied and written and made himself one of the first authorities on this subject, leaving other subjects to other men. For he is secretary of the C.M.S. Mission at Isfahan in Persia. The S.P.C.K. did wisely, therefore, to accept him as the writer of 'Islam' in their well-known series, *Non-Christian Religious Systems.* Many other men could have written the subject up, using the authorities, and abusing them as little as convenient. But this author is able to write out of his own abundant knowledge, and even set the authorities right at times. We must study Mohammedanism, in order to appreciate Christianity if it were nothing else, and this is the book to begin with.

TEXT-BOOK OF ANGLICAN SERVICE-MUSIC. By Atherton Knowles, M.A. (*Stock.* Fcap. 8vo, pp. xii, 55.) A limited subject and a small book, but well worth writing. For it is actually an unwritten chapter in history, in music, and in divine worship. There are five short chapters. Their titles will best describe the book: (1) 'The Early Simple Harmonic School of Anglican Service-Music'; (2) 'The Early Contrapuntal School'; (3) 'The Late Contrapuntal School'; (4) 'The Late Simple Harmonic School'; and (5) 'The Modern Dramatic School.'

THE PSALMS AT WORK. By Charles L. Marson. (*Stock.* Crown 8vo, pp. 236.) To gather illustrations of the Psalms, verse by verse, from the records of history, and publish them in a book—nothing seems easier. Nothing is more difficult. For they have not only to be gathered, but handled, and the handling is a most delicate and even dangerous process. Where many men have failed utterly, Mr. Marson has succeeded. And he seems not to have expected it. 'The public and the press,' he says, 'have so kindly entertained this little book that, contrary to the expectation of the compiler, it has been encored.' And the new edition is better, being 'somewhat amended and a little grown in stature.'

THE ETHICS OF GAMBLING. By W. Douglas Mackenzie, M.A. (*S. S. Union.* Fcap. 8vo, pp. 90.) Half the denunciation of gambling misses its aim, because people will persist in believing that it is not evil in itself, but only when it does evil. So a certain 'moderate drinker' is reported to have said that there was no harm in getting drunk, it was the harm men did when they were drunk. But Mr. Mackenzie sets out to prove that gambling is an evil thing in itself, and the more gambling just the more evil. And he proves it. The little book is an actual contribution not merely to the pressing subject of gambling, but to the ever-present subject of ethics; for it is strictly scientific and very able.

GOD AND THE ANT. By Coulson Kernahan. (*Ward, Lock, & Bowden.* Long 8vo, pp. 60.) It used to be, 'Let others make the nation's Laws, let me make its Songs.' Now it must be, 'Let me make its Sketches!' We have ceased to sing Songs, we are all so busy reading Sketches. And let us not fight against our lot, but seek to turn it to the best account. Now, it is a matter of much congratulation that the devil has had far fewer of the Sketches than he used to have of the Songs. This sketch is not his at all. It is a powerful and most pathetic appeal to us all to wait patiently upon the Lord.

A HISTORY OF THE HEBREWS. By R. Kittel. Translated by John Taylor, D.Lit., M.A. (*Williams & Norgate.* Vol. i. 8vo, pp. xv, 311.) Since Wellhausen 'inaugurated a new epoch in the treatment of Hebrew history,' several able attempts have been made to write the history of Israel after the new methods. Of these Kittel's is, perhaps, the best to select for translation into English. It is convenient in size, it is literary, it is independent enough to be continually suggestive, and it is in close enough touch with the general finding of recent criticism to give us a satisfactory account of how the history is now actually read. And certainly the result is sufficiently startling. No doubt the revolution is more in appearance than in reality. It is even partly due to Dr. Kittel himself. For since his conception of the writing of history is that the historian ought not merely to record, but also to interpret, not merely to follow the outward events, but also to discover the inner causes to which they were due, it is easy to see that his own mind must be freely stamped upon the work he does. And we have only to compare this history with that of Renan, which has also been rendered into English, to see for how much the author's individuality is responsible. But after all allowance is made for the novelty of the situation and the author's personality, it is impossible to miss the significance of the change which criticism as a whole has wrought upon the history of that nation we know best. Whether we shall ever adjust ourselves to it, or even attempt to accept it, is our own business. But we ought to seek to understand it. And the study of Kittel will give us the understanding as readily as any. He is nearly as lucid as Kuenen himself, and he has been most admirably translated.

SUNDAY MORNINGS AT NORWOOD. By the Rev. S. A. Tipple. (*Allenson.* Crown 8vo, pp. 393.) If it is hard for the preacher in London to lift up his voice till we hear it distinctly above all the rest, it is harder still to lift his printed sermons into more than passing notice. Therefore it meant something that Mr. Tipple's volume, which came out some years ago, was never forgotten, and that now he has felt constrained to let us have a new enlarged edition of it. Wherein lies its supremacy? It is very hard to say. But so is it always with the sermons that satisfy us most completely. There is a large gospel and victorious faith in it. There is also a large heart, and the skill to make us feel it while hidden from our sight. And there is Jesus Christ, the beginning and the end and the all in all.

OUR LORD'S TEACHING. By the Rev. James Robertson, D.D. (*A. & C. Black.* 12mo, pp. 140.) This is the day of small books. Primers and pamphlets never had so good an opportunity. And we need not be ashamed of it. For besides that we have been warned never to despise the day of small things, we have actually learned from experience that small books, as well as short sermons, if they are well managed, may contain all we are able to carry away. Now Dr. Robertson has managed his small book with marvellous dexterity. What a subject for a primer the teaching of Jesus is! How great and how new it is! But he has been neither crushed by its magnitude nor bewildered by its novelty. It is astonishing that he should have to work as a pioneer. There have been English books which have gathered the sayings of our Lord into groups, and there have been German books which have systematically and scientifically criticised them. But Dr. Robertson is the first to give us an introduction to the subject both scientific and believing. His small book will be successful, and it will deserve all its success.

DUALISM AND MONISM. By John Veitch, M.A. (*Blackwood.* Crown 8vo, pp. xlii, 221.) This volume is intended as in some sort a memorial of the late Dr. Veitch, the well-beloved Professor of Logic in the University of Glasgow, and the yet better-beloved author of the *History and Poetry of the Scottish Border.* Its title, we fear, is ill-chosen for a large circulation. And

there is the more regret, since 'Dualism and Monism' is the title of only one of the essays which the book contains. It is the most significant, no doubt, in the light of Professor Veitch's philosophy; but in the light of his widest reputation, the 'Theism of Wordsworth' would have been the most acceptable. The volume is edited by Dr. Wenley with the patience and the faithfulness of true friendship. Besides his charming Introduction, it contains a list of Professor Veitch's writings, and the three essays, of which the subjects are (1) 'Dualism and Monism'; (2) 'History, and the History of Philosophy'; and (3) 'The Theism of Wordsworth.' Thus it touches its many-sided author on many sides, and perhaps shows him more richly than any other single volume he ever gave us.

REVEALED RELIGION. By Franz Hettinger, D.D. Edited by Henry Sebastian Bowden. (*Burns & Oates.* Crown 8vo, pp. xxiii, 208.) Mr. Bowden has produced this book chiefly out of Dr. Hettinger's *Apologie des Christenthums.* He has added, he has omitted, he has condensed, he has rearranged, and otherwise he has handled the original as it seemed good to him, even giving it a new title of his own choosing. And the result, however bad for Dr. Hettinger, is very good for us. The quantity is measurable now, and the point of view is English. It is indeed, when allowance is made for Mr. Bowden's ecclesiastical environment, an able, earnest, persuasive argument for the supremacy of the faith which was once delivered unto the saints.

EURIPIDES THE RATIONALIST. By A. W. Verrall, Litt.D. (Cambridge: *At the University Press.* 8vo, pp. ix, 264.) Dr. Verrall has been struck, as we all have been struck, with the discordance between the ancient and the modern estimates of Euripides. Why had Plato and Cicero no hestitation in placing him alongside Æschylus and Sophocles? and why do we feel driven to place him so much lower? Dr. Verrall's answer is that the ancients understood Euripides' intention, while we have missed it. We suppose that he is the theatrical exponent of a series of religious legends in which he has at least some faith himself. They knew that he had no faith in them, that he wrote just to make that known, and the *appearance* of faith with which we have been deceived is the very quality and perfection of his art. So Dr. Verrall calls his work 'A Study in the History of Art and Religion.' And rightly. Much has been written on the relation of art to religion, and of religion to art, and the literature is very large, but this book will henceforth have to be added to the mass. Nay, it has a search and a suggestiveness that few of the books already written can lay just claim to. In the history of religion also it will have a place, for it throws much unexpected light on the attitude of the theatre-going Greek to his national gods, and helps to bridge a gulf which has long been felt to exist between the common people and the philosopher.

MY LAST WILL AND TESTAMENT. By Hyacinthe Loyson. (*Cassell.* Crown 8vo, pp. 96.) Père Hyacinthe's *Mon Testament* has been, or is being, translated into several languages; this is the English translation and title. It is well done, and it was surely worth doing well. The Dean of Canterbury writes an Introduction to the book; and when he says, in the vigorous language which makes Dr. Farrar so impressive when he is at his best, that Père Hyacinthe's life goes to the making of our noblest history, he says what is altogether true. No doubt he has failed, and we have heard of his failure so often that we are driven to think of his Master, who failed also, and just in this same way, missing the applause of men, but attaining to God's 'Well done!'

'CHURCH BELLS' SPECIAL PARTS. THE SHEPHERD AND THE FLOCK. FAVOURITE HYMNS AND THEIR AUTHORS. (*Church Bells* Office. 4to.) The first of these two new Parts contain the weekly numbers of *Church Bells*, in which appeared Canon Body's course of Lent sermons this year, so that for a few pence the whole course may be had, and much matter besides. The other Part is much thicker. It contains the weekly numbers in which a series of articles appeared on 'Our Favourite Hymns and their Composers.' But again there is much additional matter—sermons, reviews, and the like; and many excellent illustrations. Better than magazines, and cheaper than books, these 'Special Parts' of *Church Bells* should be on every table.

Exposition of the First Epistle of St. John.

By Professor the Rev. Richard Rothe, D.D.

CHAPTER V. 13–18.

'These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him. If any man seeth his brother sinning a sin not unto death, he shall ask and shall give him life, even to them that sin not unto death. There is sin unto death: not concerning it do I say that he should make request. All unrighteousness is sin; and there is sin not unto death. We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and the evil one toucheth him not.'

Ver. 13. 'These things' refers back to vers. 6–12, and especially to ver. 11 f. This verse is meant, as it were, to excuse the apostle for having written as he has done to his readers. I have not set forth, he says, the evidence for the Messiahship and Divine Sonship of Jesus, as if I doubted your faith in Jesus as the Christ and the Son of God, but only in order to make you, who, I am well aware, believe in Jesus as this Messiah and Son of God, fully conscious of what you possess in this faith and in virtue of it. The great blessing, the possession of which is involved in faith in Jesus as the Messiah and the Son of God, is eternal life. And certainly the more evident the attestation of Jesus as the Messiah and the Son of God becomes to us, so much the more evident does it also become that the new life in fellowship with Him, which is mediated by faith in Him, can be nothing less than eternal life, the real, blessed life of God Himself. Even in the case of the believing Christian, it is not superfluous to remind him that through faith in Jesus he actually possesses eternal life. For, seeing that as yet he possesses it for the most part only in faith, the immediate experience that he has of the weakness of his spiritual life may deprive him of that assurance. But we must hold it fast; for without it, it is impossible to have a joyous confidence in Christianity. And this assurance is certainly dependent upon Jesus Christ being to our faith really the Son of God; for the Redeemer cannot give more than He Himself has. If He is a mere man, He can give us also only a human life. Only if His own life is the eternal, divine life itself, can He communicate it to us also.

Ver. 14. In this and the immediately following verses John shows his readers how much in earnest he is with the conviction uttered in ver. 13, that he that believes in Jesus as the Son of God possesses eternal life. He does this by setting forth the greatness of the confidence which he (and along with him every true believer) reposes in the Redeemer. This confidence, as John describes it, is so great, that from the nature of the case it is at the same time the confidence of possessing life and perfect satisfaction in Christ. The connexion of his thoughts is as follows. We have written these things unto you, in order to awaken in you the vivid consciousness, that through your faith in Jesus as the Son of God ye possess eternal life. And (whence ye may infer how earnest we are in making such a statement) our boldness towards Him is so great, that we are certain of possessing through Him the fulfilment of all our desires that are in accordance with His will, and therefore also of possessing life and perfect satisfaction (John x. 10), *i.e.* eternal life, in virtue of our faith in Him. 'Towards Him,' *i.e.* not God, but Christ. Not only is this most natural grammatically; but it would be exceedingly tame to say that God hears us, seeing that, by reason of His omniscience, in God's case this is self-evident. 'We have:' the subject is John and his fellow-apostles; but all that truly believe in the Redeemer are also included. 'This' means 'so great a' confidence. 'According to His will' is substantially equivalent to 'in His name' (John xiv. 13, xv. 16, xvi. 23–27). No special stress falls on these words here; the apostle rather assumes, as something altogether self-evident, that the Christian will present to the Redeemer only such petitions as are in accordance with His mind and will. 'He heareth us:' He lends His ear to our prayers (as in iv. 5, 6; John xviii. 37). It is not yet an express 'He answereth us.' But if only we are sure that what we ask does not escape His notice, we are already full of confidence. For if only He hears us, we know that

He is not lacking in power to grant us our requests; and we therefore look upon these as already fulfilled.

Ver. 15. 'If we know,' *i.e.* if we are convinced that He hears us. 'We have the petitions:' we have the answering, the granting of our petitions. The Christian knows that he is already, through faith, in actual possession of the blessing prayed for.

Ver. 16. In order to make it clearer that the Christian, by means of believing prayer to Christ, really possesses in Him a spring of eternal life, John adds that, by means of such prayer, he not only draws life for himself, but even bestows it upon his brother who has sinned, and whose true life has thereby become impaired. Even for his brother he can obtain life from the Redeemer. This is the most striking proof of the greatness of the power which the prayer of the believing Christian to the Redeemer has. John in this passage is by no means thinking of giving a command that we should intercede for our brethren (see such apostolic commands in 1 Tim. ii. 1–4, Jas. v. 14–20, etc.). But supposing that a Christian should see his fellow-Christian (and it is only of a fellow-Christian that the term 'brother' can be understood) sinning, and thereby becoming spiritually sick, he assumes that it will be unnatural for him to do anything else than intercede with the Redeemer for him. And by so doing, he adds, he will give him life, inasmuch as through his intercession his sinning brother will receive from the Redeemer the grace that heals his sin. 'He will give him life:' to think of God or the Redeemer as the subject would not only be harsh syntactically, but would also weaken the thought of the passage; for the thought is this, that *the Christian*, by means of his prayer to the Redeemer, can even give life to others. John says, he will give him *life*, because the question discussed here is the power of faith in the Redeemer to bestow life, namely, the true, eternal life.

Here, however, the apostle is not speaking of intercession for sinful brethren in general, but for the brother who 'does not sin unto death.' It is evident that he lays great stress upon this restriction, for in the following verses he expressly discusses it in relation to his thesis. Without this restriction his thesis would be manifestly false. For, whatever the 'sin unto death' may more precisely be, it is at least a sin that issues in the death of the sinner (John xi. 4). If, therefore, there is really such a sin, as John himself immediately acknowledges, the statement, 'he will give him life,' can evidently not apply to the sinner that lives in it; for death and life are absolutely mutually exclusive. Seeing that he wished his thesis as to the power of prayer to be undisputed, it was very natural for John to limit it expressly in the manner indicated. Only we must not so understand him, as if by the restricting words 'not unto death,' John regards the two kinds of sin, which he here distinguishes, as being outwardly distinguishable, at least by the Christian. In connexion with these restricting words we must not lay any stress upon *seeing*; they are a restriction added to 'sinning' taken by itself, and mean: if his sinning is a sinning not unto death. John's aim is not to indicate a condition of the interceding, but of the life-giving. What the *sin unto death* is, is evident to any one who is satisfied with John's own answer. It is the sin which in consequence of *impœnitentia finalis* (*i.e.* impenitence stubbornly persisted in), on the assumption of its continuing unto the consummation of Christ's kingdom, has death, *i.e.* the (gradual) annihilation of the individual (Jas. i. 15), the so-called second death, as its result; whereas the sin of him, who lets himself be healed by the grace of redemption, does not issue in this death, and does not exclude the sinner healed of it from eternal life. This sin unto death may appear outwardly in the most diverse forms; yea, it never truly comes to a head in the present life. There is, therefore, nothing so mysterious in the sin unto death, as the expositors imagine; and we must reject all the numerous definitions of it that have been attempted.

Having spoken so expressly of a sin that does not issue in the absolute death (annihilation) of the sinner, and having at the same time distinctly distinguished from it a sin that does issue in the sinner's absolute death, it occurs to John that the notion of a sin of the latter kind might appear very strange to his readers, or at least to many of them. He accordingly expressly affirms that there is certainly such a sin: 'There is sin unto death.' He, however, adds at once that he is not speaking here of that kind of sin. This clause (like the whole passage) by no means contains a definite prohibition of intercession for sinners that sin unto death; indeed, the apostle does not here *command* that intercession be made for brethren that fall into sin.

He simply declares that, in speaking of intercession for the brethren, he is not thinking of such sins unto death: here, in speaking of the intercession of the Christian for *brethren* that fall into sin, I leave such sins altogether out of account.

Ver. 17. Although John thus distinctly excludes the sin unto death from the sins, in respect of which he here speaks of a Christian intercession, his readers are not to imagine that, after the exclusion of such sin, no sins at all remain, of which one can think in connexion with what he has been saying as to the Christian's intercession for his sinning brethren. He accordingly now shows them how comprehensive the idea of sin is, and how there may also be a sin, which is not unto death. 'All unrighteousness is sin:' the idea of sin, he says, is very comprehensive; it is as comprehensive as the idea of unrighteousness. The emphasis falls upon 'all.' 'Unrighteousness' is any and every defect in respect of righteousness, every way of acting contrary to God's will and law (i. 9, iii. 4; Luke xiii. 27, xviii. 6; Rom. ix. 14; 2 Tim. ii. 19). But every such unrighteousness is not in itself a sin unto death: 'and therefore there is also a sin not unto death.'

In the relation of the Christian to his brother, John sees a special moment, in connexion with which we may estimate the fulness of the life bestowed by Christ. Not only can the Christian, in virtue of the grace bestowed in Christ, fully satisfy his own need; but he has also become rich toward his brother. This riches, however, can only be appreciated in its true significance by him who, like the Christian, knows love and the power of sympathy with one's neighbour. If in his riches the Christian did not possess an abundance out of which he could supply his brother's want, he could not rejoice in it. He would not, and he could not, be blessed alone; his isolation would be to himself the most grievous torment. The power, whereby he can obtain for his brother what the latter needs, is intercession. To the Christian intercession is something altogether natural (hence the future: he shall ask). That which the Christian must above all desire for his brother is precisely that, his possession of which may seem exceedingly problematical, namely, the ability to help him out of his sin. But even in this respect the riches of the Christian can avail for what is lacking on the part of his brother. Even in respect of sin, the Christian has the power of standing successfully by a brother with his intercession. For the sinning brother, being a Christian, is in the state of grace; and this state cannot be lost. Nowhere in Scripture is the great significance of Christian intercession more clearly set forth than here. Yet here it is expressly made prominent that the main subject of the Christian's intercession for his brother is the latter's sin. And we must admit that our intercession does not bear most urgently upon this point. We sympathise with him more keenly in respect of his other needs than in respect of his sin. This is owing to the fact that the consciousness of sin has not attained its due vividness in ourselves. Now, in order to stir us up to intercession for the sins of the brethren, no thought can be more powerful than this, that in this way we are able to restore life to our sick brother. Even when we do not call in question this efficacy of intercession, our confidence in it is not strong enough. The presupposition of intercession, however, is an actual brotherly relationship, an actual personal union between the intercessor and him, for whom he prays; a comprehensive brotherly fellowship in love. Hence the widespread scepticism as to its efficacy is a symptom that real brotherly love is but little diffused among Christians.

To the Christian sin and death are correlative terms. To him sin is the antithesis of life, and death its naturally necessary result. The *natural* way of looking at sin regards it mainly as weakness, as something that certainly ought to be different, but which cannot be different, and which has no serious consequences. The Christian cannot conceive of a real life of man save as in fellowship with God; but sin excludes such fellowship. In connexion with life the natural man does not think first of all of the relation of man to God, but rather of his relation to himself and to the world around him. He can therefore, without any self-contradiction, conceive of that which he calls life as being infected with sin. In one way, however, he thinks of sin far more hypochondriacally than the Christian; he regards it as something invincible. He looks upon an actual deliverance from it as well as from guilt as a fanatical hope. He imagines that he has been to a certain extent inevitably delivered over to sin. The Christian, on the contrary, has the assured confidence that he can be cured of it, and that completely. He certainly does not regard his own sin as trivial; but

he knows that this sin of his is not sin unto death; that the sin of the man really converted must not become to him an object of despair; and that the power of the new life, which is in him through Christ, will ultimately wholly destroy sin. Accordingly, side by side with his earnest sense of sin there is also a confident gladsomeness. Sin does not sever him, in his consciousness, from God. Even with reference to sin he can pray to God; and he can ask of Him its forgiveness as well as the breaking of its power.

Ver. 18. Having shown in ver. 17 that in the life of the Christian there certainly occur 'sins not unto death,' for which one should intercede, he now makes it plain that, when speaking of intercession for one's sinning fellow-Christians, he could not have been thinking of an intercession for sins unto death, because in the case of the Christian (the brother of ver. 16), as one begotten of God, such sins could not even occur. He does not, however, actually say that, in making the above assertion, he could not have been thinking of such sins, but only that the Christian cannot possibly sin in that way. He asserts this as the clear and distinct consciousness of himself and all true Christians (*we know*). In harmony with John's usual way of speaking (iii. 6, 9), 'sinneth not' must be understood here in the pregnant sense of not 'sinning unto death.' For John cannot mean to say that the Christian can no longer sin at all, seeing that in this same Epistle he has distinctly maintained the very opposite (i. 6–8, ii. 1). Nor does he mean that in iii. 6, 9, a passage which agrees with the verse we are now considering. In that passage also, as here, he denies that the Christian, as one begotten of God, sins. The psychological reason why the Christian cannot sin in the manner indicated is stated in the words: he that is begotten of God *keepeth himself*; he so watches and guards himself that temptation to sin finds no entrance within him, and therefore Satan does not touch him—he cannot tempt him to sin, because he can find within him no point at which to assail him. For the presupposition and condition of temptation on the part of Satan is the lust in man himself (Jas. i. 14, 15).

The consciousness that he is separated from sin, and that indeed by his being begotten of God, is essential to each Christian. It is also logically impossible to think of a human being as standing at once in a relation of inner connexion with God and sin, seeing that between God and sin there is an absolute contradiction. Of course this separateness from sin must not lull the Christian into a sense of security; it should rather, according to John's way of thinking, urge him to the utmost watchfulness. He who knows himself to be still in the power of sin does not have so strong a motive to guard against it; for to him a greater or lesser measure of defilement through sin is a matter of no great importance. The Christian, on the contrary, who has actually become free from sin by the forgiveness, which he has received in faith, and who is conscious of really having power over sin, gives heed to himself. With a virgin modesty he gives diligent heed to the maintenance of the new innocence, which has become his through faith, the blessed peace of which he would not miss for anything in the world. And in proportion as he so watches over himself, he is also secured against any relapse into sin. His very personality is separated from sin; and so temptations to sin cannot come from within him, from his personality, but only from without. Sin is interwoven in the very personality of the natural man; hence he cannot, strictly speaking, guard himself against sin, for such guarding presupposes that sin is something external. His knowledge of the relation of sin to the world of evil spirits is specially helpful to the Christian in his guarding himself against sin. Any fellowship with sin is fellowship with the world of evil spirits, which is opposed to God. This thought awakens in him a great dread of any contact with sin; but this dread does not at all dishearten him. For the darkness has no power over him as a Christian; faith in Christ is a weapon that overcomes it. Accordingly that thought by no means disturbs his joy or damps his courage.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Heart Religion.

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.'—Luke x. 27.

The form of the conversation between Christ and the lawyer was that of question and answer. This bringing together by the lawyer of quotations from Deuteronomy aud Leviticus was probably in response to Christ's suggestions. The prepositions here used are worthy of study: 'Thou shalt love the Lord *from* all thy heart, and *in* or *through* all thy soul,' etc. The love of God first finds a lodging-place in the heart, from whence it issues forth into the life through soul and strength and mind. Thus Christ taught the lawyer heart religion.

I. Its Single Aim.—This injunction does not concern itself with outward details, but goes at once to the heart. Love is an affair of the heart. Most other religions are satisfied with an outward conformity: they only seek to capture the outworks. Christ aims at the citadel, from which the whole life may be controlled. Outward conduct may be correct and the heart untouched, but if love be in the heart, the whole life must feel its influence. The command is not to know, or fear, or trust, but to love; for love includes all these others. And how simple is love? All can love. Bishop Berkeley's little son being told that cherubim were angels who excelled in knowledge, and seraphim angels who excelled in love to God, said that he hoped he might be a seraph, for he would rather love God than know all that could be known.

II. Its Varied Manifestations.—Love goes forth through soul, strength, and mind; through affections, outward activities, and intellect. Here love is broken up into its three primary colours. Paul, in 1 Cor. xiii., breaks it up into nine components.

Christ's love in the heart controls the emotions. That religion is not worth much which does not sometimes move the feelings deeply. Love that knows no emotion may well suspect itself.

Christ's religion commands the intellect also. No man has a right to accept a religion of which his highest reason cannot approve. It also provides the highest object on which intellect can exercise itself. Never was knowledge more sought after, or educational honours more highly esteemed. The knowledge that makes wise unto salvation is the worthiest.

Christ's love controls the will. It is here that the greatest struggle arises. When the heart is weak, the extremities are cold. When love does not touch the will, hands and feet do not move in God's service. 'If ye love Me, keep My commandments.'

III. Its Absolute Control.—'With *all* thy heart, *all* thy soul,' etc. When Emmanuel laid siege to Mansoul, Diabolos proposed many conditions, if only he might retain some right in Mansoul. Emmanuel would not allow 'scrap, shred, or dust' of him to remain. Love cannot abide half-measures. It gives all, and demands all—

> Half-hearted, false-hearted! Heed we the warning;
> Only the whole can be perfectly true.

A little that belongs to us is more precious than much which belongs to another. Yet God allows us to call Him our own. 'Thou shalt love the Lord *thy* God.'

IV. Its Sufficient Test.—'And thy neighbour as thyself.' This test proved a hard one for Christ's questioner. We find it hard to love our neighbours, for some of them are not lovable people. How shall we learn so to put self in the background that we can satisfy this test? A stranger who bears a striking resemblance to some dear friend of ours is loved for that resemblance. We love the image we can see in him, and suppose the likeness to be an indication of a similar disposition. Our neighbour bears the image of God, and we must needs love that image wherever we see it. We may pity its disfigurement, for pity is consistent with love, but we can have no contempt.

Christ said that this would prove to the world our love for Him: 'By this shall all men know that ye are My disciples.' And so it proved. 'Behold these Christians, how they love one another.'

Children's Idols.

'Little children, guard yourselves from idols.'—
1 John v. 21.

A missionary meeting is scarcely complete without an idol image. Such images are so ugly that one wonders how people can worship them. Almost every African village has its shed with an idol therein — a big, ugly, carved wooden head. And how ugly are Indian idols, such as Juggernaut. Though these children to whom John wrote were not savages, they were idol-worshippers.

I. The Idols.—Go with me into an idol-seller's shop. You will see cubes, cones, pillars, pyramids, and tiles arranged on the shelves; also blocks of stone with human heads, the stone to be dressed in rich vestments; and tiny images to be carried in the girdle, and others to be placed on brackets; and demons and skeletons as ugly as paint and carving can make them. They are all objects of worship.

And how are they worshipped? With sacrifices and feasting. Idol-worship nearly always ended with drunkenness and rioting. Holiness was not at all necessary in the worshippers. But how can you be idol-worshippers when you scarce even see such images? An idol is anything put in the place of God.

1. *Self-will* is an idol. Darius passed a decree that prayer should only be offered to himself for thirty days. He put himself in the place of God. The emperors of Rome were worshipped as gods. I have known boys and girls whose one ambition is to 'please themselves.' It is chiefly for this reason they want to become men and women. Jesus pleased not Himself.

2. *Worldly Pleasure* is another idol. In breaking the Sabbath this idol is worshipped. The theatre and the tavern are the temples of this god. Bacchus was rosy and crowned with flowers, but he is really ugly, and his throne a beer barrel. He is more cruel than those gods of the ancient Britons who demanded human sacrifices.

3. *Power* is still another. It often takes the form of gold. Its worship is often the love of money, and dishonest ways of seeking it. A curiosity shop in Bombay has in one window an idol-image labelled 'The Hindoo's Idol'; and in the other a Jubilee sovereign, labelled 'The Englishman's Idol.' So we recognise when we speak of the 'almighty dollar.' Children do not so often worship money, but they do worship power. How the schoolyard bully loves it. Those children who live a 'fast' life, in the worship of pleasure, are just the ones who, when they get old, worship money and power.

II. The Tempted Ones. — 'Little children.' John was an old man, so that this does not mean only very little children. It means the young and weak, for whom he felt peculiar tenderness. It includes youths and maidens. They would be tempted; and very soon they were. In Gaul a lad named Ponticus, and a girl of fifteen, small for her age, were subjected to frightful tortures to make them become idolaters, but they remained firm. In Uganda, quite recently, several lads have been burnt alive for the same reason.

At the time John wrote there was a lull in the persecution. But all public and home life was so saturated with idolatry that they needed to be continually on their guard. So John would say to them and to you, Seek no company where you would be ashamed to acknowledge Christ. Avoid what would give others the impression that you are not a Christian.

III. The Safeguards. — Idol-worship was a device of the evil one, against whose designs they were to guard themselves.

1. *Be watchful*, as though all depended on yourself. 'Keep yourselves.' Do not slip into idol-worship unawares. Seneca was not superstitious enough to believe in the gods, but in public he always acted as though he did believe in them. For superstition was the custom and the fashion. Custom and fashion need to be constantly watched against.

2. *Pray* as though all depended on God (ver. 18). For He who was the only begotten of God keepeth you. Christ is our Keeper, and so we pray; but we watch that we may always keep near Him.

3. *Be self-denying.* Christians helped to celebrate the emperor's birthday, withdrawing only from the idolatrous and gluttonous part; but, finding this exposed them to temptation, they withdrew altogether. So you must often deny yourselves pleasure, not only where there is positive sin, but also where there is much risk of it.

Presumptuous Sins.

'Keep back Thy servant also from presumptuous sins.'—Ps. xix. 13.

THE lesson is upon the sin of Nadab and Abihu, which is thus represented as a presumptuous one. Proud in their new dignity, and apparently (ver. 9 of lesson) exhilarated with wine, they presumed on their privileged relation to God to break His commands respecting the sacrifices to be offered. Familiarity with divine things had bred in them a contempt for God's laws.

I. WHAT ARE PRESUMPTUOUS SINS?—(1) Sins of Pride. Sins that dare God to do His worst. We say 'as proud as Lucifer,' who overreached himself, aspiring to the rank and dignity of God. (2) Sins of Deliberation. Not those sins into which one is surprised, like sins of passion, such as David's sin against Bathsheba, but like his murder of Uriah, which was planned with much ingenuity; or, as Jezebel's murder of Naboth. In our criminal courts proved deliberation adds immensely to guilt. (3) Sins of Wilfulness. Philosophers divide our nature into the departments of affection, understanding, and will. Presumptuous sins involve all three faculties. The affections are depraved, the understanding is ignored, and the will used for self-gratification.

Such sins are of the lowest grade. Here they are mentioned after sins of ignorance, and sins of infirmity, as reaching a climax in presumption. 'The priest shall make atonement for the soul that erreth, when he sinneth unwittingly. . . . But the soul that doeth aught with a high hand . . . blasphemeth the Lord; and that soul shall be cut off.'

II. WHO ARE IN DANGER OF COMMITTING THEM?—Being sins against light and grace, those who have not enjoyed these privileges escape this danger. Thus the Psalmist prays, 'Keep back *Thy servant* from presumptuous sins.' It is God's servants who are thus exposed. This fact adds to the guilt, for sins of those esteemed holy are an especial scandal to the world. Such sinners give great countenance to sin, and lull many tender consciences. Also, such sinners are more guilty than others, because they are the ones to whom God has been most abundantly kind.

III. WHAT LEADS TO THE COMMISSION OF THEM?—Recent public instances of such sins have so startled us that we all feel a sense of insecurity, and a fear lest we also should fall. Can we trace their inner growth so as to detect their beginnings? (1) The indulgence of secret sin. The shepherd watches the eagle rise from the rock high into the air. By and by its wing droops, and its flight becomes unsteady; then it suddenly falls like lead. A little serpent fastened itself upon it when the eagle alighted on the rock. It is not seen, nor is its poison at first felt. Many seem to be aspiring who have a secret sin sapping their strength. We only know of it after the fall. (2) A presuming on God's grace. God has forgiven so much, that these tempt His long-suffering. So an impenitent heart is made, and wrath is treasured up. (3) Observation of the impunity of evil-doers. The delay of justice is a perplexity to the righteous. Though really due to God's mercy, it is used by the presumptuous as an encouragement in sin. (4) Confidence in their own cleverness. This, of course, only concerns their detection by their fellows; and though they care little for God's knowing, they dread exposure before their fellows. (5) An intention of ultimate repentance. When the desired advantages are gained they intend to repent, and so make the best of both worlds.

IV. RESTRAINING CONSIDERATIONS.—(1) The probable failure of gaining the object. Success may seem to result for a time, but the end is usually detection and degradation. Such sinners walk in slippery places. (2) The certainty that, if unrepented of, such sins will bring down the worst judgments foreshadowed in Holy Writ. (3) The thought of the wonderful patience of God should add to the impetuosity of repentance. These things should lead us to yield ourselves to the grace of God, and betake ourselves to prayer, for nothing but God's grace can be an effectual restraint. 'But for the grace of God' any of us might be suffering the penalty of presumptuous sin.

The Pilgrim's Invitation.

'Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.'—NUM. x. 29.

GOD'S blessings are not given us to hoard. If we are in the enjoyment of privileges it is that we may bless others. Moreover, this is the true Christian spirit. Andrew bids Peter 'Come.' The Samaritan woman said to her fellow-townsmen, 'Come.' 'The Spirit and the bride say, "Come."' So here Moses gives the same invitation.

I. The Appeal.—(1) To whom it is addressed. (*a*) To one outside the covenant. Hobab was the son of Raguel the Midianite, and the brother-in-law of Moses. He only knew of God's dealings with Israel through other people. His sister, Zipporah, was the wife of Moses. (*b*) To one in sympathy with them. There was much friendship, and also relationship. In these two particulars Hobab was like many to whom the gospel invitation is addressed to-day. Their friends have made a covenant with God, and occasionally that friendship brings them within the sound of the gospel message. But it was with Hobab as it is with all who enter into covenant relationship with God. He was (*c*) one with strong ties elsewhere. He feels the attraction of other relationships. 'I will depart to mine own land, and to my kindred.' To follow Christ nearly always means the breach of some dear bond. (2) By whom it was spoken. It was spoken by Moses, but by him as representing the whole people. So the gospel is declared by the minister, who is but the mouthpiece of the whole Church. (3) The Substance of it. It meant, Come and share our lot. Translated into gospel language this means—(*a*) Come with us to the house of God. Let us worship Him together. (*b*) Come with us into the fellowship of the Church. Be not only a stranger, or even a friend, worshipping with us by chance. Be one of us. (*c*) Come with us to the heavenly land. For there our journey ends.

II. The Persuasives.—'We will do thee good.' (1) We really have something to offer you. Religion has promise of the life that now is. It has many joys even in this present time. (*a*) We will save you from the hardness of the transgressor's way. Sin brings forth many bitter fruits even in the present time. (*b*) We will provide you with true friends, who will seek your good, and not their own, by their friendship. (*c*) We will find you satisfaction for your highest aspirations. We know those hidden yearnings which are strange and mysterious to you. With us only can they meet satisfaction. However you may doubt it, we are sure of these things. But if this is not sufficient, we are willing to become your suppliants. (2) You can help us. 'Thou shalt be to us instead of eyes.' Hobab knew the desert through which they had to pass. God was their Guide, but Hobab could show them many springs, and open up resources which would otherwise be hidden. So you can help us with (*a*) Your experience. You know many of the hidden dangers of sin. You can thus help us in reclaiming others. (*b*) Your time. The hours in the day are insufficient for us to accomplish all that needs doing. (*c*) Your zeal. Especially those of you who are young. We want your fervour and fresh, young life.

III. The Assurance.—'The Lord hath spoken good concerning Israel.' 'Glorious things of thee are spoken, Zion, city of our God.' We speak with confidence, because we rest not on our own word, but upon God's. 'Eye hath not seen, etc., the things that God hath prepared for them that love Him.'

IV. The Response.—(1) At first a refusal. In this you have imitated Hobab. Many an invitation have you refused. He bluntly said, 'I will not go.' At least he was straightforward. He summed up all and gave his answer, 'No.' Dare you do that? (2) At last an acceptance. This narrative leaves the issue in doubt. We subsequently hear of 'the children of the Kenite, Moses' brother-in-law,' accompanying the children of Israel (*e.g.*, Judg. i. 16). Better say 'No,' and afterwards go, than say 'I go,' and afterwards refuse. As you followed Hobab in his refusal, follow him also in his acceptance.

Contributions and Comments.

'Hebrew Prophecy and Modern Criticism.'

I have no desire to withdraw or even modify my high estimate of Mr. Woods' papers; neither have I noted any falling off either of scholarliness or graciousness of manner in those that have followed the earlier that I ventured to criticise. Accordingly I had meant to delay any critical and refutatory examination of Mr. Woods' discussion of his great problem until its completion and (I trust) publication in book-form. But his last paper (No. ix.), in this month's Expository Times, in its astounding and (*meo judicio*) purblind treat-

ment of Isaiah liii., constrains me to break my erewhile reluctant silence; for I for one have read this paper (and others before it) with inexpressible pain and alarm. I limit myself to one point, a frank answer to which will relieve, I feel sure, not a few readers. I put this question—Why in his explanations, or rather explainings away, of 'Hebrew prophecy,' does he ignore what the Master Himself has said, and which has been left on record in the Gospels? or to put it in another shape, Why does he potter amongst good, bad, and indifferent commentators (Jewish and Gentile), and studiously and dexterously keep silence on the clearer light that shines from the New Testament on 'Hebrew prophecy'? *e.g.*, What did our Lord (in the shadow of His departure) say to His disciples on 'Hebrew prophecy'? Was it not this? 'that all things must needs be fulfilled which are written in the Law of Moses, *and the Prophets*, and the Psalms *concerning Me*' (Matt. xxiv. 34), *id est*, Himself, and His atoning sufferings and death and resurrection; not of the Jews as a nation merely, but of *Himself*.

With specific reference to our Lord's sufferings, which Mr. Woods will not recognise as foreshown in 'Hebrew prophecy,' save in the poorest and most accidental and adapting way, I recall that when at long last Moses stood within that 'land of promise,'—which so long before he had been disallowed to enter,—he and Elijah talked with the Saviour of what? Thus the answer is written, and thus the representatives of law and prophecy occupied their brief opportunity: 'And, behold, there talked with Him two men, which were Moses and Elijah: who appeared in glory, and spake of *His decease which He was to accomplish at Jerusalem*' (Luke ix. 30, 31). Nor is even this all; for we have the vivid story of the Ethiopian eunuch, as told in the Acts of the Apostles (viii. 26–40), with its insuperable testimony of Philip's teaching (ver. 35): 'And Philip opened his mouth, and beginning from *this Scripture*, preached unto him *Jesus*.' According to Mr. Woods' understanding or misunderstanding of Isaiah liii., Philip was mistaken, and misled the Ethiopian visitor.

I confess that I have difficulty in restraining myself from characterising Mr. Woods' readings of 'Hebrew prophecy' so as not to find Christ there, and emptying out of 'exceeding great and precious' places of Holy Scripture by his singularly unsupported theories and exegesis. His papers literally bristle with occasions of stumbling, and for evidence we have mere opinions. In due time, doubtless, his papers or book must receive thorough handling, and I prophesy (for I know) it will come out badly; for with many merits, much fresh rethinking out of familiar passages, and no little suggestiveness, he gives himself away to refutation in the most oblivious fashion. But, *ad interim*, I protest against Mr. Woods' evisceration of 'Hebrew prophecy,' and against his rejection of the Christology of Isaiah liii.; and I respectfully ask an answer to my question or questions.

Dublin. ALEXANDER B. GROSART.

[We publish Dr. Grosart's Note, both for the esteem in which we hold himself, and lest there should be others whose thoughts it expresses. But it is quite obvious to us that it misses the mark.

There were two hands at the writing of every chapter of Hebrew prophecy—the prophet's own hand and the hand of God. The prophet wrote down what he saw; but God saw further than the prophet. The prophet's vision was limited by times and circumstances. He belonged to his own day, and he wrote for it, and no mere man since the Fall has ever done anything else. But God is not limited by any man's day, and when He writes He writes for the circumstances of all time. What God saw in the fifty-third chapter of Isaiah Jesus has told us. He has told us chiefly by fulfilling it. But it is a legitimate subject of inquiry to seek to discover what the prophet saw. It is even necessary, if we are to have a just estimate of the course of history and the way God led His ancient people Israel. That is what Mr. Woods has set himself to accomplish. And if he had really done what Dr. Grosart blames him for not doing, if he had given the prophet the advantage which Philip enjoyed, and made him 'preach Jesus' to us, he would have ill deserved the praise which Dr. Grosart so justly accords him.—EDITOR.]

'Hebrew Prophecy:' A Correction.

THROUGH the courtesy of a reader of THE EXPOSITORY TIMES, two errors of quotation in my last paper have been pointed out to me. Both in Malachi iii. 1 and Zechariah iv. 14 the word 'Jahweh' should be 'the Lord,' representing the Hebrew word אֲדֹנָי. In neither case, however, does the error affect the argument, as Jahweh is clearly intended. See especially Mal. iii. 5.

F. H. WOODS.

Living God.

THE Bishop of Durham's statement appears to be to the effect that Θεὸς ζῶν means in Greek *a* living God, as it has been rightly rendered 1 Thess. i. 9, and should have been everywhere; if in some passages *the* living God appears, they have been left in order not to disturb phraseology familiar from the Authorised Version.

It is interesting to know that this is the explanation of the difference, and not the idea that the anarthrous phrase might sometimes mean *the* living God. The Bishop's canon is not quite easy to apply even to some New Testament passages. In Rev. vii. 2, 'I saw another angel . . . having the seal of *a* living God,' would pull the reader up. And in the Old Testament the expression *el chai* and its variations are always anarthrous, though certainly *el chai*, etc., no more means *a* living God—at least in a number of places—than *el elyon* means *a* most high God (Gen. xiv. 22). In general, the Septuagint follows the Hebrew, and uses 'living God' without the article. In these circumstances, is it not permissible to suggest that the anarthrous expression passed from the Old Testament, whether Hebrew or Greek, over into New Testament usage, and that the absence of the article is not certain evidence of the meaning *a* living God? O. T.

The First Trial of Jesus.

PERHAPS the interest of the subject warrants me in adding some further observations to my friendly discussion with Principal Farquhar, suggested by his second article under the above title, which appeared in THE EXPOSITORY TIMES for June (see also the issues for February and April). Notwithstanding Mr. Farquhar's keen contention, I still hold that Dr. Spitta's readjustment of the text of John xviii. 12–28 is preferable to his. I suggested (in April) a modification of Spitta's plan to meet Mr. Farquhar's objections, which he is pleased to call a 'new rearrangement' of my own. Substantially, Spitta places *the first part of Peter's denial* (vers. 15–18) after the removal of Jesus to Caiaphas' house (ver. 24). Farquhar places both *the first part of Peter's denial and the examination of Jesus respecting His disciples and doctrine* (vers. 15–23) after the removal to Caiaphas' house (ver. 24). This is what I meant by speaking of the latter change as 'more sweeping and drastic.' When Spitta's order is adopted, ver. 25*a* is seen to be a repetition of 18*b*, and falls away of itself.

Judging Spitta's (modified) text again by Farquhar's four excellent canons laid down in June, I come to the following conclusions:—

A. On the point of *consistency*.

The order in question is vers. 12–14, 19–24, 15–18, 25*b*–28. Mr. Farquhar challenges it at the junctures 14 (or 13)–19 and 23–24. In the former instance, the transition is smooth and satisfactory enough. The doubt as to who is meant by 'the high priest' in ver. 19 is raised by the intervening ver. 15 of the received order, and would scarcely have occurred but for the association of 'the court of the high priest' (ver. 15) with the house of *Annas* (ver. 13). Spitta and Farquhar both eliminate this cause of confusion. If by the fact of Jesus being 'led to Annas' (house)' a momentary presumption was raised that Annas is about to take the initiative, this is at once excluded by the clauses interposed in vers. 13*b* and 14.

Nor is ver. 24 discontinuous with ver. 23, on the assumption (shared by many critics with Spitta) that Caiaphas is the questioner of vers. 19–23. 'Therefore' = 'the inquiry thus ending, and its continuance being useless.' Whether Annas or Caiaphas conducted the examination at Annas' house, it would be the part of the former, as master of the house, to direct the removal of the prisoner. The verse, we admit, looks bare and abrupt where it stands (Spitta inserts ver. 14 after 23, as John's substitute for the Synoptic trial: here I cannot follow him); but it sufficiently reminds the reader, familiar with the Synoptic story, of the public trial at Caiaphas' house (comp. the language of Matt. xxvi. 57). By his introductory words 'to Annas *first*' (ver. 13), St. John has expressly distinguished, in point of locality, the earlier examination related by him from that which here ensues in the current narrative. Ver. 24 then serves to close the Annas episode (vers. 13, 14, 19–24), while it introduces us to the scene of Peter's denial (vers. 15–18, 25–28).

B. Spitta's reconstruction bears Farquhar's second test, namely, that of *Johannine tone*, remarkably well. If ver. 24 begins with οὖν, so does 19. The sequence 13, 14, 19 is just as parallel in syntactical form to the examples Mr. Farquhar quotes as 13, 14, 24; while it is superior, I think, in logical aptness. Taking into account the γάρ clause of ver. 13, we get the following connexion of

thought:—(*a*) The important circumstance that Jesus was taken *first to Annas* (for John's significant 'first,' comp. i. 42); (*b*) the explanation of this circumstance (γάρ)—one, perhaps, surprising to the readers of the Synoptic narrative (comp. the interjected γάρ clause of ii. 24); (*c*) the decisive fact about *Caiaphas*, on the other hand (δέ), recalled from chap. xi.; (*d*) the consequent examination of Jesus by Caiaphas (not Annas) in Annas' house, determined by the whole situation as previously described (οὖν). The sequence of γάρ, δέ, οὖν, occurring in vii. 1–3, supplies an instructive parallel. Jesus was taken to Annas' house in the first instance—an arrangement made feasible by the relationship of the two men; but Caiaphas the high priest, who had already pronounced against Jesus, acts as judge throughout.

C. As to the comparative *credibility* of the two schemes, I have nothing to add to what was said in April. If it needs 'very little historical insight,' as Mr. Farquhar declares, to see the identity of the two trials related by John and the Synoptists, that little is wanting to the great body of commentators and historians who distinguish in John xviii. 19–23 a 'precognition,' or preliminary examination, paving the way for the trial before the Sanhedrin. The 'symbolism' of Jesus going 'to Annas first' is, I must confess, too deep for me, and I am compelled to assume some matter-of-fact reason for this event; the data supplied in vi. 4 and xix. 14*a* have a distinct chronological as well as an ideal value. St. John's symbolism rests on the objective historical connexion of things.

D. Touching the fourth canon, that of *transcriptional probability*, it should be said that Dr. Spitta finds a *vera causa* for the transposition he conjectures, in the liability of copyists to slip over an intervening passage terminating with words similar to those just previously written. Indeed, the resemblance of vers. 13 and 24 appears to have suggested his theory. He thinks that the scribe of the mother copy of the Johannine text may in this way have skipped vers. 19–24 in his exemplar (which ran thus: 12, 13, 19–24, 14–18, 25–28); and that, discovering his mistake in a little while, he inserted the omitted passage where we find it, repeating the last words of ver. 18 at the beginning of 25, when the insertion had been made, by way of picking up the dropped thread of Peter's denials. It is for textual critics to judge whether this hypothesis is tenable; one must admire its ingenuity. And this is but one of a number of disarrangements (*Unordnungen*) which Dr. Spitta believes the primitive text of John has suffered. Dr. Wendt, in his *Teaching of Jesus*, has pointed out another of these displacements, namely, vii. 15–24, which, as both Spitta and Wendt think, originally concluded the discourse of chap. v. Spitta's essay on the subject, in his *Zur Geschichte u. Litteratur d. Urchristenthums*, will repay study.

Principal Farquhar has revived, with new and persuasive arguments, an old solution, often proposed and often rejected. His emendation is found already in the margin of the Syriac Harclean version and in Barsalibi's Syriac text, as well as in Cyril of Alexandria; and the Greek codex 225 actually reads ver. 24 in the middle of ver. 13 (after *Annas first*): see Tischendorf's conspectus (ed. viii.). Professor Spitta solves the same difficulty by a bold and, I believe, entirely novel conjecture. All admit that a serious difficulty exists in the received order of St. John's narrative. Whether the new or the old remedy, or any possible remedy, will win acceptance is very doubtful. Meanwhile we are debtors to both these able critics.

G. G. Findlay.

Duty.

(*See p.* 384 *of* The Expository Times *for May.*)

Is there not a mistake somewhere in what I suppose to be an extract from *The Christian?* Why is the word 'duty' to be banished from the lips and lives of Christians—the suggestion of a well-known clergyman, the Rev. Mr. Webb-Peploe?

The noblest service a man can render may be done from a sense of duty; and if the sense of duty is wanting, a kind act may be only easy good-nature or the gratification at best of personal good-feeling. Acts done from a *loving sense of duty* are among the noblest forms of obedience to divine law.

The statement that the word 'duty' occurs only twice in the New Testament (Luke xvii. 10 and Rom. xv. 27) is quite misleading. In fact the Greek word occurs nearly forty times, and is translated 'we *ought*' (we owe it), we are '*bound*'; it is '*due*'; we '*should*.' It is applied even to our Lord whom it *behoved* to be made like unto His brethren, coming as He did to win their hearts and to save them. The noblest life no doubt is one of loving, holy, and devoted service; but even

that life requires the element which *duty* implies. It is something we *owe* to God, to our fellow-men, and in no mean sense, to ourselves!—a quality as moral and noble, I think, as that it is also the life we *love*. A deeper sense of oughtness is as essential in our times as a warmer heart. J. A.

The Angels of the Seven Churches.

In the June number of The Expository Times, I observe that a question as to whether those 'angels' must be understood to be bishops is answered with a very decided negative. May I be allowed to point out the different opinion advanced by Professor Godet in his *Introduction au Nouveau Testament*, i. 689? He is discussing the authenticity of the Pastoral Epistles, which leads him to the subject of the ministry, and so to the present question. After rejecting the explanations that the angels are 'des esprits (geister) et, comme tels, la personnification de l'église,' or that the angel of each church is 'la personnification de son conseil presbytéral, responsable de l'état du troupeau confié à ses soins,' he continues: 'But a purely abstract personage does not answer to the living and active rôle attributed to these personalities in the letters of the Apocalypse. These angels take substance and vitality only as we recognise in them the official heads of the flocks, the presidents of the presbyterial councils, of the ministry on which depends in great part the condition of the church. If this be so, it is clear the Apocalypse, or at least this first part of the book, cannot have been composed in 68 or 69, as has been supposed for so long a time, but must date, according to the most ancient tradition, to which a return is being made to-day on various sides, from the end of the apostolic century, from the reign of Domitian, about the year 90. We find here the first trace of the 'episcopat *monarchique*,' which must have been developed in the first place in Asia Minor, as the natural product of the apostolic presbyterial constitution, and of the struggle against false doctrines in these countries.'

The latter part of this quotation makes at least one reader very impatient to see the completion of this valuable work. At present we have only vol. i., containing St. Paul's Epistles; vol. ii. is to contain the Gospels and Acts; vol. iii. the Catholic Epistles and Revelation (and, I suppose, the Hebrews). May I ask, in my turn, if any information is forthcoming as to the progress of Professor Godet's labours?

If the Epistles of St. Paul, the Letters to the Seven Churches, Clement, and Ignatius follow one another in this chronological order, how interesting will be their study with reference to what Professor Godet calls 'le développement continu de la charge épiscopale dans la primitive Église et sa relation avec la fonction de l'enseignement'!

Taunton. G. E. Ffrench.

Acts ii. 38.

May I request criticism in your columns of the following suggestions as to the interpretation of the passage named above:—

The first depends on the meaning of the preposition εἰς. That it need not refer to the future alone is attested by Acts vii. 53; 2 Cor. x. 16, xiii. 3; Gal. vi. 4; Phil. i. 3, ii. 22. That it may refer to the past is attested by Rom. iv. 20, 'Looking unto the promise of God, he wavered not through unbelief.' That it may refer to a preceding cause is attested by Matt. xii. 41, 'They repented at the preaching of Jonah.' Perhaps, then, the translation in Acts ii. 38 should be, 'Repent ye, and be baptized every one of you in the name of Jesus Christ on the remission of your sins,' *i.e.* accept baptism as a duty imposed by your forgiveness.

The second depends on a recognition of the figure 'chiasmus.' This is considered by many to be illustrated in Matt. vii. 6; John x. 14, 15; Phil. ii. 6–11, iii. 10. I only quote one passage, which, although from a Syrian text, proves the use of the figure well enough: 'The blind and dumb both spake and saw' (Matt. xii. 22). If the figure is present in Acts, the meaning will be, 'Repent ye for the remission of your sins, and be baptized every one of you in the name of Jesus Christ.'

Of course, both these interpretations cannot be correct, and whether either will be adopted depends somewhat on the ecclesiastical position of the scholar; but it appears to me that either is possible, and either may be welcome to an evangelical who has no other reason to believe in baptismal regeneration. W. T. Whitley.

East Melbourne.

Printed by Morrison & Gibb, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Unless it be fishing, there is no more fascinating occupation than textual emendation. And as the joy of the fisherman is greatest when 'they are taking,' so must the joy of the textual emendator be when he has hit upon an actual improvement in the text. Professor Carl Budde of Strassburg has made such a hit. Working upon one of the very oldest pieces of writing in the world,—that little Song of the Well in Num. xxi.,—he has made what it seems impossible to doubt is a genuine restoration of a long lost text. We do not wonder that he proclaims his discovery with exultation, and to the length of a long article in *The New World*.

Numbers xxi. 10–20 relates the march of Israel under Moses, eastward from the land of Moab through the steppe, very briefly, simply naming each encampment and the breaking up to the next. At the crossing of the Arnon (vers. 14, 15), a fragment of verse, consisting only of names of places, is quoted from the 'Book of the Wars of Yahweh.' Then it is said of the march, to translate literally, 'And from there to Beer: this is the well of which Yahweh had said to Moses, Gather the people together, that I may give them water. Then Israel sang this song—

> Spring up, O well;
> Sing ye to it:
> Thou well, dug by princes,
> Sunk by the nobles of the people,
> With the sceptre, with their staves.

And from Midbar to Mattanah: and from Mattanah to Nahaliel: and from Nahaliel to Bamoth.'

It all seems to go very smoothly. But it is not so smooth as it seems. In the first place, the well is said in the introduction to be the gift of Yahweh, and that in the most pointed manner; but the song is equally pronounced that it was the gift of the princes and the nobles, dug by the sceptre and sunk with their staves. Next, the name of this encampment, Beer, is given at a curious point in the narrative. Beer just means Well. The writer wishes to say apparently that the Israelites called it Beer, because of the gift of the Well. But when you read, 'And from thence to Beer' *before* the mention of the gift, you feel that that must have been the name of the place already. Worse than that, there is no record of the departure from Beer. The usual formula is 'From A to B, and from B to C, and from C to D.' The *arrival* at Beer is mentioned, then the song is given, but when the narrative should resume, 'and from Beer' to some other place, Beer is forgotten, and we read instead, 'And from *Midbar* to Mattanah,' though *Midbar* has not been mentioned yet.

These difficulties are felt by the careful translator. Our own Revisers felt them. In order to overcome the last, they have resorted to the expedient of turning the word 'Midbar' into *wilderness*, re-

suming the narrative after the song, 'And from the wilderness to Mattanah, and from Mattanah to Nahaliel.' Thus the wilderness is supposed to represent Beer, which was *in* the wilderness, and the form of the narrative is fairly well preserved. Now, to turn 'Midbar' into 'wilderness' is nothing, for that is the meaning of the word; but you cannot do it here. Midbar has no article in the Hebrew. The literal translation is, 'And from wilderness to Mattanah,' which is just as awkward and impossible in Hebrew as it is in English. Besides, there is no evidence that they did get out of the wilderness now. The evidence is all the other way. Mattanah was as completely in the desert as Beer. That translation will not do.

But now, suppose that, instead of translating only one of these words, we proceed to translate them both. If Midbar means 'desert,' Mattanah means 'gift.' Then we should have, 'And out of a desert a gift.' If this line were poetry, we could say, 'out of the desert a gift,' for the article which is indispensable in prose is freely omitted in poetry. And it *is* poetry, joyfully exclaims Professor Budde. It is the last line of the Song of the Well. To complete the parallelism, so necessary to Hebrew poetry, that song ought certainly to have six lines instead of five. As it stands at present, the first two and the second two run well together, but the fifth line swings in the air alone. Add it to the Song, and all goes happily:

Spring up, O Well;
Sing ye to it:
Thou well, dug by princes,
Sunk by the nobles of the people,
With the sceptre, with their staves:
Out of the desert a gift!

As for the 'And' in front of the line,—'And out of the desert a gift,'—that is easily accounted for. If it is not a simple interpolation, it has come from the last word of the verse before. An archaic and unnecessary ending to one word might easily be transferred to the next where poetry is written as prose. More serious is the difficulty that, after all, the formula of the march is not preserved. But here most fortunately the Septuagint comes to aid. Let us insert 'and from Beer' with the Septuagint, and omit 'and from Mattanah' with at least some of its important manuscripts. Then we have not only one song, complete and most beautiful, but also, and for the first time since the disturbance occurred, the prose narrative itself accurate and intelligible: 'And from thence to Beer [whereat the Song comes in], and from Beer to Nahaliel, and from Nahaliel to Bamoth.'

The song was thrown in, Professor Budde thinks, by a later hand than that which wrote the list of encampments down. It is not a song that was composed for that occasion. It is scarcely appropriate enough for that. It was a very old song when it was inserted here. For, from the earliest times, wells were the subject of much dispute. In all that south country they are the most precious possessions, as Achsah, Caleb's daughter, knew (Judg. i. 15; Josh. xv. 19). If one is found, the finder is rightly regarded as the owner. But the same well might be found by more than one, and each may claim the ownership. Or dishonest persons may pretend that they had found your well before you, and that the ownership is theirs. So witnesses are demanded. The clan is gathered around the newly-discovered well. By a solemn and symbolic act its ownership is made sure to the true discoverers. The sheikh comes forward. With his sceptre or his staff he turns lightly a sod, or probes the yielding soil. It is the same as still remains with us when a foundation-stone is laid, or the first turf of a railway cut. When the chief has performed this symbolic act, the people burst into song. They do not forget the prince; but they give the glory to God. For it is a sacred as well as a sure transaction. And this is the song they sing. As he read the dry narrative of place after place unknown, in these journeyings of the children of Israel through the wilderness, and came to one called Beer, some warm-hearted Israelite suddenly recalled the Song of the Well, and put it in. He was not careful about the setting; but out of the

desert of earliest custom and unknown folklore he has given us a most precious and beautiful gift.

It is a surprising, and to many a most distressing thing, that English scholarship is now so largely claimed by the Higher Criticism. But it is a more surprising thing that so very many of our English preachers and intelligent laymen still refuse to follow English scholarship into it. For as soon as specialists begin to agree, however revolutionary their proposal may be, common men are nearly always ready to put their trust in it. They are even ready, readier with their practical common-sense than the specialists themselves, to set the proposal into actual working order and give it a chance to go. But they will not give the Higher Criticism that chance. They will not admit that the present proposal of Old Testament scholars ever *can* be true.

And yet the gulf of separation between 'scholarship' and 'common sense' is not so wide with us as it is in America. American scholars are, as a rule, more advanced than ours. As they accepted evolution, so now they accept the Higher Criticism, to the length of its most ruthless consequences. But American preachers and Christian laymen with one consent refuse to follow them, or even to move one single step in that direction.

It is a most unusual position. But the editor of *The Biblical World* has no doubt discovered its explanation. Preachers and Christian laymen believe that they have to make their choice between the higher critics and Christ. Christ said, or they think He said, that David wrote the 110th psalm; the critics say he did not. Christ said, or they think He said, that Jonah was three days and three nights in the whale's belly; the critics say he was not. They believe that they have to choose between the critics and Christ, and they have made their choice already.

So the editor of *The Biblical World* sent a letter to a number of American scholars about it. Did they understand our Lord to say that Jonah was really three days and three nights in the belly of the whale? When it was time to go to press with the issue for June, he had received replies from eight of these scholars, and he published them as they came. They are all perfectly frank, and some of them very able. They are evidently a fair representation also of the necessary variety of opinion, one scholar openly declaring that he has no sympathy with the Higher Criticism, but believes the bulk of it erroneous. It is worth our while, therefore, to consider what they say.

They all saw at once that they must examine the 40th verse of the 12th chapter of St. Matthew, for it is there, and there alone, that the statement occurs. And they saw that they must examine it along with its context: '38 Then certain of the scribes and Pharisees answered Him, saying, Master, we would see a sign from Thee. 39 But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here' (Matt. xii. 38–41, R.V.).

Now it was obvious to them all, as indeed it is obvious to any one, that that passage reads excellently *without* the 40th verse. Then the parallel would be simply Jonah's preaching. And this is what St. Luke's account makes it (Luke xi. 29, 30). There no mention is made of the three days and three nights in the whale's belly. Jonah preached and the Ninevites repented: I, a greater than Jonah, preach, and you do not repent—that is the parallel according to St. Luke, and it is as unimpeachable as it is complete. Besides, *was* Jesus three days and three nights in the heart of

the earth? And if He told them that as Jonah was in the whale, so would He be in the earth, did He not give them the very sign that He had just refused to give?

Our American scholars knew all these things. They also knew that, influenced by these things, many men had come to the conclusion that verse 40 is an interpolation. Yet it is a remarkable fact that only one of the eight solves the difficulty that way. Dr. P. S. Moxom of Springfield begins his answer: 'I agree with Wendt that verse 40 is an interpolation.' But he stands alone among them. The others, feeling the difficulties, some of them feeling them very keenly, and seeing how easily all would be made well if that verse were out of the way, yet refuse to get rid of it. For in America, as in England, men will do anything before they will reject a verse which the manuscripts have not rejected first.

Seven, then, out of eight believe that Christ did say Jonah was three days and three nights in the belly of the whale. Yet the seven are unanimous in declaring that, for us at least, Christ's words do not touch the question as to whether the story of Jonah is true history or not. Even Professor Franklin Johnson of Chicago, the open unbeliever in the Higher Criticism, says so. For he holds that our Lord was entitled to follow the custom of the great writers and orators of all peoples and all ages, who have spoken of the characters of fiction as if they were real. 'All competent writers and orators do so to-day. Even the minister who is offended with these lines will refer in his next Sunday's sermon to the Prodigal Son, to the Sower, to the Merchant seeking goodly pearls, without telling his people that these characters are not historical. He will refer to Mr. Facing-Both-Ways, to Mr. Fearing, or to Christian at the Wicket Gate, in the Slough of Despond, or in Vanity Fair, and will tell what they did, with no thought of the question whether his statements are derived from history or from allegory.'

That, in fact, is the position of almost every one of the seven. Says Professor Thayer: 'To regard our Lord's use of the narrative as vouching for it as *history* is to confound the province and function of a "preacher of righteousness" with that of a "higher critic" or a scientific lecturer. As reasonably might one infer, from an allusion in a modern sermon to "William Tell," or "Effie Deans," or the "Man without a Country," that the speaker held these personages to be thoroughly historic, and their narrated experiences matters of fact. As warrantably might we make Christ's gratuitous mention (only three verses later) of evil spirits as frequenting "waterless places" the basis of a demonology for which He is to be held responsible.'

Professor Rush Rhees of Newton, who enters the question furthest, and speaks most fully, admits that Christ's hearers would understand Him to say that Jonah did pass through the experience referred to. 'The contemporaries of Jesus held the story of Jonah and the whale to be sober history. And Jonah is appealed to in the same way as Abraham and David are referred to in the New Testament.' Nevertheless, even Professor Rhees holds that our Lord did not raise the question of the historicity of the narrative. For he points out that the reference is only by way of *illustration*. The validity of the illustration remains when the story is found to be allegory. It serves to suggest to the questioners of Jesus the thought of His vindication by a miraculous deliverance. That was all the use He made of it, and for that end it made no difference whether it was fact or fable.

So these men very wisely refrain from raising the further and far more difficult question, whether or not Jesus knew that it was fable. It is a question we cannot answer. It is therefore a question we have no need to answer. And these American scholars have tried to show that those who shrink from attributing ignorance of the nature of the Book of Jonah to our Lord, and those who shudder at the thought of His consciously knowing that it

was fable and yet speaking as if it were fact, are delivered from either dilemma. He used the language of His day, they say; He used it in a legitimate way. He did not say, He did not need to think, whether Jonah was true or not. It was true for His purpose. And so He used it truly.

Some years ago a writer in the *Contemporary Review* spoke of the allusions to Roman law in St. Paul's writings as an unworked mine. If some one, he said, would come and work that mine successfully, most of the things that are at present hard to be understood in the Pauline letters would be rendered quite intelligible immediately. And he himself touched on one or two of the things, till we saw that what he said was very true and hopeful.

But no one has come to work it yet. It is four years since the article appeared, and we have just the light to go by that it gave us. Until this month, the subject, with all its hopefulness, has not even been mentioned again.

This month, however, two articles simultaneously appear, the one in *The Thinker* and the other in *The Bibliotheca Sacra*. Dr. G. F. Magoun, late President of Iowa College, is the author of them both. The article in *The Thinker* is short; the article in *The Bibliotheca Sacra* is much longer. But it must be sorrowfully admitted, that neither the one article nor the other adds much to the little information we already had.

There is just one thing that Dr. Magoun makes clear and emphatic. St. Paul's idea of our relationship to God the Father was essentially different from that of the other apostles. He was a Roman citizen. He had received a Roman legal education. Now there was nothing more familiar to a Roman than the adoption of sons. It was not merely common, under some circumstances it was compulsory. So when St. Paul would think of the relationship of believers to God, he at once and inevitably falls back upon the idea of adoption. God is a Father, He has one Son, the only begotten and well-beloved. Men are outside on account of sin. But when men believe in the name of the Only-Begotten Son of God, they are accepted into that family and have a right to all the privileges of the sons of God.

Such an idea was unfamiliar, and probably almost unintelligible, to a Jew. The family registers were preserved with the utmost scrupulousness, that the true descent of the Messiah might be traced when He came. To give a member of one family a place in another would be to confound the genealogy of both, and work most unpatriotic mischief. So, when a Jew like St. John had to conceive of the new relationship in which believers stand to God, he could do so only under the thought of a new *birth*. There was but one way in which a person could become a member of a Jewish family, he must be *born* into it. There was but one way St. John could represent the change which the sinner had to pass through, he must be born again.

The image of the new birth would be intelligible enough to St. Paul, for he was also a Jew. But it would be less familiar than that of adoption. And, at any rate, we need not now be astonished that when he wrote 'to all that are in Rome, beloved of God, called to be saints,' he spoke of 'the spirit of adoption, whereby we cry, Abba, Father,' and portrayed the looking forward to its full fruition, 'the revealing of the sons of God' at the resurrection, as 'waiting for the adoption, to wit, the redemption of our body.' Yet if St. Paul had written, say 150 years later than he did, he could not have used that language, or even employed this image of adoption at all. For about the year 180 A.D., Justinian published his Institutes, remodelling the laws of Rome. In many ways he introduced more humanity into them, and protected the rights of the dependant. And the student of Roman law is ready to recognise these changes as due to the influence of Christianity. But, among the rest, he

altered the position of an adopted son. Henceforth, he who was adopted passed simply into the succession to the estate, not into the family itself; and since he no longer received the spirit of adoption, he had no right to cry, Abba, Father.

In the *Contemporary Review* for July, there is published a lecture delivered before H.M. the Queen of Italy at Rome in 1893. The author of the Lecture is Dr. Fogazzaro. Its subject, 'The Origin of Man and the Religious Sentiment.' Why the editor did not publish it before, he knows but does not say. Why he publishes it now will be evident to all who read it.

For Dr. Fogazzaro, who either writes English like a Froude, or has been translated with rare felicity, has actually made these dry bones live again. Much interested in the subject himself, driven indeed to discover a workable reconciliation between religion and evolution, for he is at once a Roman Catholic and an evolutionist, he writes with so manifest a sincerity that we are touched at once into sympathetic attention. And then, when we have given our attention away, we are very soon in delightful danger of giving our assent also to the fullest claims that an evolutionist ever made.

There are two places, Dr. Fogazzaro finds, at which the doctrine of evolution touches faith in God. The one is at the beginning of all things; the other at the beginning of Man. He takes the origin of all things first. The question is, Was God there then, and was it He that *made* the beginning? Now, Dr. Fogazzaro shows that the issue has been much confused by the popular supposition that evolution and Darwinism are one and the same. Then it is easy to shudder and say that evolution is atheistic. For Darwin, and especially the Darwinians, do not admit the need of a God, and actually find no room for Him. But evolution is not Darwinism, and it really matters little what Darwinians say. Evolution, 'the great idea of a continuous progress throughout the universe, from the vacuous formlessness of nebulæ to the ordered magnificence of stellar systems, to life and consciousness,' did not originate in the mind of Darwin. Darwin only touched a fringe of that vast subject, when he 'conceived a method of explaining the supposed transformation of certain organisms' within it. So, though people may 'write and shriek, some with joy and others with horror, that a formidable army of giants is moving against God, with the name of Darwin on their banners,' that does not once touch the great question of the first beginning of all things, or whether God was there.

In point of fact, these rebels against God are not giants, and Darwin's hypothesis is not found good for much. 'Scientific men confess that, with no light but this torch of Darwin's, it is not at all easy to see, for instance, how a species of crocodile can have become a species of bird. In order to get out of this darkness, other torches were lighted, other hypotheses put forward. But just as around a fire at night, the circle of darkness seems to grow ever vaster as the fire burns brighter, so all this light of observation, analysis, and imagination, has only increased the difficulty, in the mind of students, of penetrating the mystery of the elaboration and transformation of organisms.'

Nevertheless, some progress has been made. Scientific men are now almost unanimous in holding that all living species have descended from one, or a few, primitive forms; '*and the shadow of a Cause operating in all things is becoming ever more apparent.*' This Cause is inaccessible to the senses and superior to the intellect. But before the appearance of life, it [why not *He*, at once?] determines the mysterious regular movements of crystallisation, originates the earliest sexless organisms, generates the sexes, and draws increasing distinctions between them. It initiates those inexplicable differences between individuals of the same species on which Darwin's theory is based. It operates, not merely by strife and war, as Darwin saw it, but also by means of great alliances

between different forms of life, and great associations of beings similar to one another, almost as it were, inspired to one holy aim—fraternity.

So this great Cause not only was at the beginning, but is now and ever shall be, and you may name it God. For Dr. Fogazzaro holds, with Sir John Lubbock, that 'a doctrine which teaches humility towards the past, faith in the present, and hope in the future, cannot be irreconcilable with religious truth.' Creation may not have been in the way the writer of Genesis conceived it, still less in the way we think he conceived it; but 'I, a Catholic Christian, desire to state clearly, with valid documents in my hand, and in the face of a thousand prejudices, both of believers and unbelievers, that my faith allows me full liberty to hold that the conception of evolution does not contradict the conception of creation, but only represents the *modus operandi* of the creative intelligence.'

He is even convinced that the theory of evolution is in harmony with the Book of Revelation from the beginning to the end. 'If the writer of Genesis had in substance a vision of the gradual ascent of the Creation, from its first origin, from the imperfect towards the perfect, St. Paul saw the vision of its future ascent. St. Paul, who discerned in the far future the transformation of man, who likens our present animal body to a seed which shall generate a spiritual body, also saw the transformation of the lower creation, rising upwards after its leader, issuing from the bondage of corruption, and attaining to liberty and glory. He had another vision still more sublime. He discerned an eternal ascent for us, *de claritate in claritatem*, from glory to glory, following a line of continuous progress from the imperfect to the perfect, written in the ages which lie behind us. Many commentators, I know, have explained that marvellous passage in the Second Epistle to the Corinthians differently; but, for my part, I like to understand it as it was understood by the Mystic of the 'Imitation,' when, speaking of the spirits of the just who have risen to a higher life, he says: '*de claritate in claritatem abyssi Deitatis transformati*, transformed from glory to glory in the abyss of the Godhead.'

But now Dr. Fogazzaro must approach the second part of his subject, the origin of Man, and he has the most lively sense of the difficulty and the danger of it. 'The passage is defended by a multitude of enemies of evolution, armed with every kind of weapon, not excepting outrage and contempt; and it is blocked by another multitude of kind and sensible persons, who shudder at the very thought of what others will dare and do. This difficult step strikes horror into many who would gladly follow me so far, but no further.' Nevertheless he goes on. And in a moment he says, very plainly, that he believes the human species also had its origin from an inferior species. He could not call himself an evolutionist, he says, if he held not that. If 'man is the central point of evolution, if we admit that all inferior species derive their origin from an evolutionary process, but that man was directly created by God, who moulded a statue out of clay and breathed life into it, then it is not worth while engaging in conflict for the sake of a theory struck at the very heart.'

Dr. Fogazzaro believes that man came from a species beneath him, as every other species did. His theory compels him to that. But he frankly admits that he has found no proof of it. 'Let us acknowledge,' he says, 'that science does not yet possess a single reliable document directly proving the origin of man from an inferior species.' What Virchow recently said is true, and he freely confesses it, that 'as to the question of man, we are defeated along the whole line.'

The Captivity of the Mind to Christ.

By the Rev. Prebendary Whitefoord, B.D., Principal of Salisbury Theological College.

The phraseology of this passage of St. Paul's second letter to the Corinthians[1] shows that his mind was full, as so often elsewhere, of military scenes and exploits, of camps and campaigns, of siege and battlefield, of conquest and defeat. Illustrations such as these were not only very real to the apostle, but had the advantage of being very readily apprehended by those to whom he wrote. When he used such figures, his language was bound to be understood, and by none more easily than by these members of the Church of the city of Corinth.

These he has in his mind's eye here, earnest and devout, striving in concert for the faith of the gospel. The enterprise before them, defensive and offensive, was no light one.

In Corinth the enemies of the faith were strong in numbers, diverse in character and method of assault; but while all were bitter, some were plainly hostile, others were crafty and insidious. Here were those of Jewish antecedents, with all the prejudice of class and race; here the philosophers, falsely so called, with their inconsistent refusal to address themselves to the consideration of a fresh basis for ethics; and here those who detested the gospel because its message of peace was only for men of God's good pleasure, and offered no terms with moral evil. What an enterprise was implied in the imperative duty of the Corinthian converts to bring all such into Christ's service, to win them or restore them to God through Him! Here it is that the apostle emphasises a suggestion made not infrequently elsewhere. The very minds of such aliens to the faith were to be recovered and enlisted into the one great service. Every idea and conception, every intention and mental purpose was, as it were, to be caught, arrested, and then pressed into the new allegiance. The very minds of men once so hostile to Christ were to be captured, and to render to Him in sacred tasks and holy efforts a willing, glad obedience.

In this passage St. Paul is not so much regarding that internal conflict, with which he has made us elsewhere[2] so familiar, which lies in the desire to do good amid the constraining presence of evil impulse, as that external struggle and warfare in which Christians worthy of the name must share when men have to be won to the Master's cause. He speaks of a discipline of the mind to be strenuously undergone by all who would themselves be Christ's faithful soldiers and servants.

In this way St. Paul's teaching addresses itself primarily to a truth perpetually in danger of being forgotten. What more common assumption is made by men of the world than that the Christian religion is concerned only with the emotions? The consequent implication is that the faith is something apart from reason, and separate from its processes. And this misinterpretation (the cruel mischief of which it is impossible to estimate) is sometimes unhappily emphasised by Christians, teachers and preachers who address themselves simply to emotional appeals, and from whom you look and listen in vain for any solid reason for that hope which no doubt truly possesses them. And yet there runs throughout the Pauline teaching the constant reminder that Christ claims the whole allegiance,—body, soul, and spirit,—that the message of the gospel addresses itself to the mind as well as to the heart, and as a consequence invites while it transcends the power of the human understanding. It follows as a corollary from this, as the apostle is not slow to indicate, that there is a characteristic loyalty of the mind and its processes to Christ—that Christians are bound to discipline every single mental effort, so as to obey unreservedly their Master. They must, in a word, bring every thought into captivity to the obedience of Christ.

An attentive study of St. Paul's letters will show that he has three types of mind which he regards as not yet loyally submissive to Christ the Lord. There is (*a*) the philosophic mind, (*b*) the evil mind, (*c*) the foolish mind.

I. With the first of these three types the apostle found himself in an inevitable sympathy. It could not be otherwise with him. Without entering upon the still open question whether or not he possessed an adequate training in Greek philosophy, its terminology was not unfamiliar to him. He boldly adopts

[1] 2 Cor. x. 5: αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ.

[2] Cf. Rom. vii. 21–25.

its phrases even when their employment might seem open to misinterpretation in Christian context. Had it served any purpose with his converts he could surely have quoted as readily from the philosophers as he does from the poets. Be this as it may, he has had a more profound influence upon human thought than even the arch-philosopher himself. It is no wonder, therefore, that his spirit was deeply moved[1] on any occasion when he perceived that men who gave themselves up to the serious consideration of such tremendous problems, as those of the world and its origin, human existence, death, happiness and misery, justice and injustice, the best life for individuals and communities; that philosophers who could earnestly and patiently investigate such issues should not yet be brought, mind and thought and all, to render a willing service to his Master.[2] And the same jealousy will be felt, the same sadness will be shared still in measure by every Christian thinker. It is almost impossible to take up any modern book, the outcome it may be of a powerful mind written out of sympathy with the Christian position, without this sense of deep regret that the writer's talents were not placed freely and unreservedly at the disposal of the Master. And yet there remains the happy assurance for Christian people that the highest and purest human thoughts find their freest expression in the upper air of the Christian faith; that such writers and thinkers are seekers after God, feeling painfully after Him if haply they may find Him. There can be no more noble enterprise, because there is none more difficult, than the task of winning and enlisting such minds to the allegiance of Christ.

II. But next, utterly removed from this type, and absolutely estranged from God in Christ, is the carnal or wicked mind. St. Paul, when the painful duty was laid upon him, did not shrink from painting it at its blackest and its worst. The first chapter of the Epistle to the Romans is at once a demonstration of his own fearlessness, and of the terror of the gospel itself in the presence of moral evil. His bold denunciation seems to anticipate the latter-day Antinomianism, when men were found, and are found, by teaching and in life, making their easy separations between faith and morals. St. Paul does not mince matters in describing this evil mind. It is dominated by the flesh, it is indeed the outcome of the flesh, and is its very expression. By consequence it wears an attitude of determined hostility to God.[3] These are its essential characteristics and features. It is a mind which is known by its thoughts. Whatsoever things are false, whatsoever things are unholy, whatsoever things are unjust, whatsoever things are unlovely, whatsoever things are of evil report, it thinks on these things.[4] And as it is a mind apart from God, so it is inevitably possessed by a deep and secret despair.[5] If it is to be recovered for Him, it can only be after some awful and convulsive effort by some correspondent bestowal of life and light, of which the only adequate symbols are Death and Resurrection.[6]

III. Thirdly, there is the frivolous or foolish type. It is not quite so disassociated from the wicked mind as some may flatter themselves. The teaching of the Psalter in its practical identification of folly and wickedness supplies a needful caution to those who are bold to declare that they find no reflexion of the evil mind in themselves. The like identification is freely implied in St. Paul's language — the passages indeed are too numerous for reference. But in the case of the frivolous mind, as the estrangement from God is not absolute and complete, and the opposition to His will and purposes not so violent, so the type is infinitely more common. It is *en evidence* everywhere—the mind and its thoughts, idle and vain. If one may venture to take the standpoint of an outside critic, and regard the foolish mind in others, it will be observed at once how difficult a temper it is to deal with. There is nothing harder than to convince and convict anyone of frivolity. There is nothing harder than to read, mark, and avoid it in ourselves. The charge is resented with a warmth proportionate commonly to its truth. It seems to threaten a man's intellectual position, and to strip the light-hearted critic of men and things of his pretensions to be regarded as a serious thinker; and even irresponsible persons do not wish to be considered merely silly. But the foolish mind survives, if it cannot always evade, remonstrance. It is here, it may be if the voice of the conscience is suffered to speak out, it is within us, and the necessity is laid upon us to discern its temper and character. In this task St. Paul is again the

[1] Acts xvii. 16: *παρωξύνετο τὸ πνεῦμα αὐτοῦ.*
[2] For this, cf. 1 Cor. i. 19, iii. 19.
[3] Rom. viii. 7: *φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν.*
[4] Cf. Phil. iv. 8.
[5] Cf. Eph. ii. 11, 12.
[6] Cf. Col. ii. 1–11.

best teacher. For him the foolish mind is a standing note of the heathen world;[1] hence, by its nature and in its essence, it is alien from the mind of Christ. It is a prey to chance influence, and as it is always open to what is easiest, is ever receptive of evil suggestion.[2] On the other hand, the foolish mind is neither wholly irresolute, nor entirely unoccupied. It is absolute in its refusal to address itself to any grave consideration, and since there is no such thing as a really vacant mind, it is constantly filled with trivial, senseless subjects, with idle thoughts finding voluble expression in idle words. Thus gossip is not so much the language of the foolish as their pursuit and profession.[3] It is impossible to exaggerate the disastrous moral consequences which ensue from the misdirected activities of the foolish-minded.

Let a man be sufficiently frivolous, and sympathy and service for others will soon degenerate into slander and interference.[4]

Let a man be sufficiently frivolous, and the religious life will quickly become a thing of manner, gesture, or phrase, in due course utterly insincere.

Let a man be sufficiently frivolous, and he will straightway discover a growing estrangement from goodness and love, purity and truth.

For this temper what might be considered the appropriate remedies are seen to fail strangely when applied. Sorrows and losses, the customary trials of humanity, seem not to touch this mental disease. These, as experience shows, come and go, but the moment of relief and release is the signal for relapse into folly. There is but one remedy, and this must be directly from the Great Physician Himself.

It is time, however, to draw these considerations to a close. On each of these counts Christian people need a stern reviewal of the endowments and processes of their minds.

It is not all that have to accept a grave responsibility on the first count. The problems which have occupied philosophers, ancient and modern, are after all familiar only to a few, and the deeper thoughts of most Christians have no conscious element of disloyalty to Christ. Yet even so He claims the best of that intelligence which is His own gift, and this for the sake of the faith of others, as well as for their own, and there is many a Christian who fails in its exercise, just when an answer to some sober inquiry is deeply needed.

If, again, on the second count, some may with a courageous humility speak of a victory won over that carnal mind which is enmity against God, there still remains for most the needful caution against the foolish mind. It surely has to be brought into captivity to the obedience of Christ.

Does this aim which the apostle indicates appear too high? Yes, a thousand times too high if truth be reposed on human strivings alone; yet not hopeless, because, according to the persistent assurance of the Christian faith, there are channels of a grace divine from which men may draw, and there is a Rock set higher than themselves upon which feet may be planted. So, as they learn more of the mind of the Master, there comes not merely an assurance, but the possession of what is sublimely His alone—His lowliness, His purity, and His awful seriousness.

[1] Cf. Eph. iv. 17.

[2] Cf. throughout for this the character of the Galatians as described in that letter.

[3] 1 Tim. v. 13: *ἀργαὶ μανθάνουσιν.*

[4] Cf. 2 Thess. iii. 11, 12.

The Theology of the Epistle to the Romans.

By the Rev. Arthur C. Headlam, B.D., Fellow of All Souls College, Oxford.

THE LIFE OF THE JUSTIFIED.

While the first portion of the Epistle is simple in its structure and deals with one broad argument, this middle section is much more complicated. One thought after another comes forward, often only suggested or alluded to; and completeness of any sort in treating it is impossible. We must content ourselves with touching on a few of the lines of thought suggested.

St. Paul is clearly influenced in this section by the second type of false teaching with which he had come in contact; that which had arisen from the perversion of his own doctrine. Enthusiastic disciples without the mental balance which he possessed, without the reserves which were always in his mind, had developed a practical and theoretical antinomianism. We are freed from law; what need of restraint on our actions? Let us give up a weak-minded compliance with a code of rules. Let us enjoy the Christian liberty which has been won for us. Or again: the greater the sin, the greater the grace. Let us continue in sin; it will only mean the pouring forth of greater stores of the divine favour; it will only mean the exercise of the divine love in forgiveness. The argument is a strange one, but perhaps not unnatural; at anyrate, again and again in the course of history it has been repeated, and even where Christian antinomianism has not prevailed a onesided hold of St. Paul's teaching has often produced a neglect of the training of the Christian character which was to him an essential part of Christianity.

Now the existence of this perverted teaching is important for us, because it makes quite clear what St. Paul meant by justification. If he had intended merely a moral reformation, as some have supposed; if the process of justification had meant merely 'making righteous'; if there had been no teaching of free forgiveness, of acceptance before God not for our own merits; then these perversions which undoubtedly existed could not have arisen. The reality of the atonement, the reality of St. Paul's teaching of justification by faith is proved by its perversions.

But now what is the method by which St. Paul meets the perversion of his teaching? For it has a certain logical speciousness about it. It seems to be the natural conclusion from certain premisses. In iii. 1–8 the question had been touched upon, and there St. Paul contents himself with an indignant disclaimer which really conceals a valid argument. He appeals to man's moral instincts. Everyone with a healthy moral sense will naturally revolt from it, and feel that it is untrue. But yet the argument must be met; and the logical refutation implied in these chapters is this, that any such conduct is inconsistent with the conditions on which a man is accounted righteous. If faith is necessary for our justification; that justification is sealed for us in baptism, and baptism implies an incorporation with the Christian society in and through which we receive our justification; it implies a mystical union with Christ, which means a death to sin and a new birth to righteousness; it implies the gift of God's Holy Spirit and a life hereafter in the 'spirit,' and not in the 'flesh'; it implies a continual process of progressive holiness guaranteed for us by our firm conviction that God will work out to the end the process that He has begun in us.

This section, then, enables us to complete a systematic view of St. Paul's theory as to the 'process of salvation.' We must remember that St. Paul is never scholastic, that he always feels and expresses the limitation of every positive assertion, that his terminology is never fixed, because absolute distinctions between different stages are impossible. 'Life' is to be here and hereafter. 'Salvation' is in the present life and the life to come. We can never, except in thought, divide one stage from another; but yet, just for a few minutes and for the sake of clearness, we may be allowed to be systematic. There are, then, from this point of view three distinct stages in the Christian life: Justification, Sanctification, Salvation. *Justification* is a single act. It is the beginning of the Christian life. It is the acceptance of us by God; the reversal of a condition of

hostility; the forgiveness of past sins. It is universally connected with baptism. *Sanctification* is a continuous and progressive state; it begins at the moment when our justification is sealed in baptism; then we are united with Christ; then we receive the gift of the Spirit; then our sanctified will, co-operating with the divine gift, proceeds to build up our character that we may be worthy of sharing in the divine glory. *Salvation* is the final end to which we look forward, and for which we hope. It is the confusion of these three processes which has at different times produced theological error. If justification and sanctification be confused together, then the old Judaising error has a tendency to reappear. We forget that the one condition of the Christian life is that we must come to God in the humble self-abnegation of faith, trusting only in His mercy, and in the grace given us through Christ. If justification and salvation be confused together, then the evils of a one-sided teaching in faith grow up. The exceptional phrase, 'we are saved by faith' (which St. Paul could use, because with him salvation was a wider term than it generally is with us), is substituted for 'we are justified by faith,' and all that is implied in the progressive sanctification of the Christian life is neglected. We must come to God trusting in Christ and Christ only; we are accepted and justified through faith. Our life must be one which, with God's assistance, will fit us for the glories for which we hope; it is by our lives that we shall be judged, and for them be held worthy of a final salvation.

It remains to dwell a little more fully on certain points in the 'Life of the Justified.' We will confine ourselves to these three—

1. Baptism and the new life.
2. The life in the Spirit.
3. The life in Christ.

1. There is something extremely significant in the reference we get to baptism in the sixth chapter, and the manner in which it is introduced. The Epistle to the Romans has been often quoted as opposed to any form of 'sacramental' teaching (for the moment we must use modern phraseology); as a matter of fact it presupposes it St. Paul assumes that there is in the Church just that system which is, for example, implied in the Epistle to the Corinthians, a system which looks upon baptism as the initiatory rite of the Church, which looks upon the Lord's Supper as the continuing rite—a rite which represents, on the one side the brotherly unity of the whole community, on the other, the unity of the community with Christ. Another point must be touched upon in this connexion. It must be realised quite clearly that St. Paul's whole argument implies that baptism is absolutely universal in the Christian Church, as universal as faith and justification. It has been argued that the expression used 'as many of us as were baptized into Christ were baptized into His death,' implies that some of us were not. The language does not in the least necessarily demand this, the words really mean,' 'all we who were,' 'we, as many as were'; while the context demands that the rite should be universal. If baptism were an unnecessary but picturesque ceremonial which some might, and some might not, take part in, the logical force of the whole argument would be lost; for St. Paul is dealing with the normal conditions of the Christian life. The fact is, that to assume in the early Church the existence of a modern anti-sacramental spirit is entirely and absolutely unhistorical. The importance and significance of baptism in the early Church, and the same is probably true of the Lord's Supper or Eucharist, was very much greater than we were accustomed to imagine or realise.

The belief in the importance of the rite of baptism St. Paul shared with his fellow-countrymen; much of the deeper spiritual significance he ascribed to it was probably all his own. The language he uses is that of symbolism; but it is a symbolism which conceals a great spiritual reality. Baptism was the outward sign of the incorporation of the believer into the Christian community, and by that of union with Christ—a union which had equally a spiritual and moral significance. It is this moral significance that St. Paul felt was implied by the symbolism of baptism. The ceremony in the early Church when it was performed on adults—on new converts full of ardent spiritual zeal, and receiving, as we believe, in an especial degree and manner the gift of God's Spirit—must have been singularly impressive. Dressed probably in white robes, they stepped down into the baptismal tank, they were immersed under the waters, which were a symbol of the washing away of sins, and they came forth in the brightness and hope of a new life. The analogy of the grave and the tank suggested to St. Paul the real significance of the rite. It was, as he elsewhere explains it, the

putting on of Christ; and that implied the making our own the life and death of Him, that we might share in His resurrection. And so baptism implied that we really made our own His life and death. Our old sinful nature was destroyed by our making our own what He had done for us, and our life henceforth must be the life of one born anew, a life free from the stain of sin and passion.

2. But the life of the justified is a life in the Spirit. A scholarly study of chap. viii. of the Romans, paying careful attention to the exact meaning of language, enables us to realise the extent of belief in the Spirit which is presupposed like so much else in the Epistle to the Romans. It is quite clear, in the first place, that there is no confusion in St. Paul's mind between the spiritual nature of man and the Spirit of God. 'The Spirit itself beareth witness with our spirit' (viii. 16). Man has a spiritual nature, for he is made in the image of God. That spiritual nature is akin to and is responsive to the operations of the Divine Spirit; and because of this higher nature, the Divine Spirit can dwell in him. If it does so, it so strengthens his higher nature as to enable him to live 'according to the Spirit, and not according to the flesh'; to conquer all his low and base desires, and live in a manner worthy of his origin and destination.

But what of the Divine Spirit? We noted how easily the terms 'Spirit of God' and 'Spirit of Christ' were interchanged. 'But ye are not in the flesh, but in the Spirit, if so be that the *Spirit of God* dwell in you. Now if any man have not the *Spirit of Christ*, he is none of His' (viii. 9). But equally the 'Spirit' and 'Christ' are interchanged, for in the next verse we read, 'And if Christ be in you' (ver. 10). But, again in the next verse, there is another change. 'But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.' Now putting all these passages together, it is difficult to find any theory which will explain the meaning of them, but one which considers that the Spirit is equally 'of God' and 'of Christ,' and that Christ dwells in us by 'the Spirit.'

But what of the Spirit? Is it a mere abstraction, or an impersonal influence? In ver. 14 we read, 'as many as are led by the Spirit'; in ver. 16, the Spirit beareth witness; in ver. 26, the Spirit helpeth our infirmities, and the Spirit maketh intercession for us; in ver. 27, 'He that searcheth the hearts knoweth what is the mind of the Spirit,' the Spirit 'maketh intercession for the saints according to the will of God.' It is difficult in any ordinary or natural interpretation to explain these words without supposing that St. Paul ascribes what we must call 'personality' to the Spirit. We desire to be historical in our interpretation. To say that St. Paul had formulated in his own mind the doctrine of the Trinity, as later ages developed it, would be unhistorical. What would be true is this, that the language of St. Paul throughout the Epistles can only be explained if we assume that he had a belief which is best and most adequately formulated by the doctrine of the Trinity as we hold it.

Christ by His Spirit, which is the Spirit of God, dwelleth in us. Henceforth we live not after the flesh, but after the Spirit.

3. The Christian life is one of union with Christ. It is the life in Christ.

In reading the Epistles of St. Paul, we constantly recognise that we are brought face to face with deep religious experience. We are reading the record of a life; of the life of a man whom we know to have been genuine, and we know to have been great. And we find that the most profound conviction of his life is that it is one in union with Christ. One of the most significant expressions of which he makes use, one which constantly occurs, is that of 'in Christ.' The apostle's joys and sorrows, his thoughts and feelings, his hopes and fears, are all alike 'in Christ.' We feel that we are dealing with a religious experience, not merely with a dogmatic formula. And we feel that the experience is real. Our own experience is no doubt inadequate to enable us to use with sincerity all the words that come with such force straight from the apostle's heart, but that only convicts us of our own religious imperfection; it does not make us feel that his language is unreal. We know that it is not so, for we know the reality of St. Paul's work, and we recognise the motives which prompted it. And we know how the experience of St. Paul is not isolated, it has been part of the religious experience of many a man from the beginnings of Christianity.

The doctrine of the 'life in Christ' is based on religious experience. It is also a theological doctrine. St. Paul has described the beginning of the new life. That moment of baptism in which we put on Christ was the beginning of life in Him

—a life which we see has two sides. On the one side, it is the moral conformity of our will to His will, the indwelling of our life in His life. On the other side, it is the incorporation of our life in His life. This last is a deduction from several different elements in St. Paul's teaching. It is a deduction from his doctrine of the Church, a doctrine which is touched on in this Epistle, which is elaborated more fully in the Epistle to the Corinthians, and in those of the Captivity. We are all members of one body, and Christ is the head of that body. It is a deduction again from that teaching of communion with Christ, which is put before us in the Epistle to the Corinthians (1 Cor. x. 16). In this Epistle it is rather a deduction from the central teaching of the person and work of Christ. Christ is the representative man, the second Adam. We all therefore live in Him, as we die in Adam. Christ by His death has destroyed death for us, so that our sin-stained body is destroyed, and our true self is united with Him in a new marriage. The love of God is shed forth in us by the death of Christ, and we are united to God in love, which is in Christ Jesus.

If we analyse all these expressions, we shall find that what is implied in them is teaching concerning the Incarnation, but looked at rather from the side of Christ's work than a theory of Christ's nature. If we compare the teaching of St. Paul and St. John, we find that St. Paul's teaching about the work of Christ presupposes a theory about His person such as St. John formulates; St. John's teaching about His person explains the possibility of St. Paul's theory about His work. And then this teaching of our life in Christ takes away all the moral functions which men have found in the doctrine of the Atonement, and of Justification. In neither case are we dealing with formal or legal fictions. Christ's death influences our life, because we are really made spiritually sharers in His death, partakers of His life. We are held just before God because we are incorporated in Christ, and elevated and justified by that spiritual union.

This, then, is the life of the justified. We are at peace with God. Our sins are done away. By our baptism we are united with His Church, and are made partakers of the spiritual blessings which flow from that union. We have received the gift of the Spirit, and our life will bring forth the fruits of the Spirit. We are united with Christ, and that union will grow closer and more real as we make our religion a more real element in our lives. Our religious life is one from faith to faith; faith perfected in love.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

THE INFLUENCE OF JESUS. By the Rev. Phillips Brooks. (*Allenson.* Crown 8vo, pp. 274.) *The Influence of Jesus* is, theologically, the most characteristic of all Bishop Brooks' works. That is to say, one gets his theology in these 'Bohlen Lectures' most immediately and most unmistakably. 'The inspiring idea is the fatherhood of God, and the childhood of every man to Him'—that is the theology of Phillips Brooks, and that is found with all its plainness at the top of the second page. So, if one would understand this man, one must read this book. Mr. Allenson has therefore been wise in this generation, and has given us a new and attractive edition of it.

THE DOMINION OF CHRIST. By William Pierce. (*Allenson.* Crown 8vo, pp. xiv, 226.) 'The following discourses have been published as a contribution to the centenary celebrations of the London Missionary Society;' and they advocate 'the claims of Foreign Missions in the light of modern religious thought and a century of experience.' The experience is the experience of the whole Church. Mr. Pierce is well aware of the work that has been done, and the greater work that has been left undone. He reckons the work done an earnest only; he would yet see greater things than these. The sermons are more for impulse than for instruction. It is instruction

in foreign missions we at present stand most in need of—well-informed, truthful, widespread teaching. But that cannot be done by means of occasional sermons. What sermons can do for us is to light the spark of interest, and Mr. Pierce's sermons are admirably fitted for that indispensable service.

PASSAGES OF THE BIBLE CHOSEN FOR THEIR LITERARY BEAUTY AND INTEREST. By J. G. Frazer, M.A. (*A. & C. Black.* Crown 8vo, pp. xvi, 467.) There is no need to say one word about this book; the title tells its whole story. It may be a surprise to find the author of *The Golden Bough* giving himself to this kind of work. But it is not unworthy; and the enterprising publishers have given *their* verdict on it with emphasis in the very handsome way they have published the volume. But stay! it must not be forgotten that there are fifty pages of Notes, closely-printed pages, and full of instruction. They are archæological for the most part, just as we hoped for, and the archæology is the work of a master in that science.

DOGMATIQUE CHRÉTIENNE. Par Jules Bovon. (Lausanne: *Bridel.* 8vo, pp. 561.) The purpose and the scope of Professor Bovon's great work in theology having been so recently explained in The Expository Times, the explanation need not be repeated now. Of the three parts into which it is divided, this is the first volume of the second part. And it may just as well be said at once, that it has the distinguishing merits of the previous volumes, perhaps even marks an advance upon their width of outlook and patience of investigation. It is true that at the present moment we are not so deeply interested in Christian Dogmatic, as in the Theology of the New Testament. Perhaps Professor Bovon himself is not; for he is in closest touch with the literary and theological life of his day. But there is no evidence of that in the volume. And as we read its smooth and telling sentences we forget that it is not our most immediately interesting topic; we find ourselves very soon anxiously concerned with it.

Professor Bovon possesses the qualities that have made Swiss theology so attractive to us. He inspires us with confidence in his sincerity and responsibility. He also shows us with unmistakable clearness that he is an independent and quite fearless investigator. In Germany you get the one of these, in France the other. It is in Switzerland, the home of Professor Godet and Professor Bovon, that you find both together, most happily and fruitfully united.

Professor Bovon's work must be translated into English. It is easy enough to read in French, certainly; but there are multitudes of students who will not take that trouble, and who nevertheless would greatly profit by its perusal.

THIS WORLD OF OURS. By H. O. Arnold-Forster, M.P. (*Cassell.* Crown 8vo, pp. xii, 312.) The title suggests Dr. Binney's famous theological book, of which the newspaper editors made so much fun. But Mr. Arnold-Forster is not theological. And his book is strictly confined to the physical and ethnographical affairs of this world of ours. It is an introduction to geography. New in method, it is as useful as it is attractive. And the publishers have furnished it with so many illustrations, that they have much increased both its use and its beauty.

THE BIBLE DOCTRINE OF MAN. By John Laidlaw, M.A., D.D. (*T. & T. Clark.* Post 8vo, pp. viii, 363.) Professor Laidlaw's Cunningham Lectures have taken their place as the standard work in English on the Anthropology and Psychology of the Bible. But there are serious disadvantages in the lecture form. And the author has now taken the trouble to go over the whole work and arrange it as a volume ought to be arranged, which is intended to be read or studied, and not merely spoken and heard. He has also rewritten many pages, though without moving away from any one of the positions which he took up in the first edition. The revision bears traces of very great care. The whole book is marked by proofs of singular ability and insight. The publishers also have had it printed with the utmost finish, and have issued it in that most commendable post octavo size. So that now we have in our hands a volume worthy of its subject, and likely to hold the first place in it for many days to come.

A CREEDLESS GOSPEL AND THE GOSPEL CREED. By Henry Y. Satterlee, D.D. (*Dickinson.* Crown 8vo, pp. xiii, 522.) Whether this is the right book or not, its subject

is the right subject for to-day. There is no other that is so pressing or imperative. For whatever else we are ignorant of, or indifferent about, we must know whether Christianity is one among many religions, and there are several names given under heaven among men whereby we must be saved; or whether there is only one Name so given, and we must come out of the religions as well as out of the other things that belong to the world, in order that we enter into the kingdom of heaven. It is an alternative, clear and distinct for us all. And Dr. Satterlee expresses it with admirable point. 'Here are two separate kinds of Christianity standing over against one another. The one emphasizes the revelation of God through the progress of the human race, and accepts Christ as part of this revelation; the other preaches that the personal revelation of God is through Christ alone.' And to the last of these five hundred pages, the distinction is never lost or obscured. Let us take to this book as a capable and fearless exposition of the great question of our day. Let us not shun it because it upholds the unpopular. Let us gather out of it the conviction, even the conversion if need be, that Jesus *cannot* be placed in the pantheon along with Buddha and the rest; but must stand absolutely alone. Let us once more, 'Hear, O Israel, the Lord thy God is one Lord!'

GOD AND A FUTURE LIFE. By the Rev. J. F. Stevenson, LL.B., D.D. (*Dickinson.* Crown 8vo, pp. 79.) The first sermon is on the Character of God; the next three on a Future Life, its Possibility, Probability, and Necessity; the fifth is on the Equity of Retribution; and the last on the Good News of God's Son to the World. Thus God is in them all, the future world in four, and the title vindicated. They are the sermons of a man who has known the stress of modern life in a city, who has read and thought and suffered, and conquered. And they bring encouragement and the promise of victory to others.

IËSAT NASSAR: THE STORY OF THE LIFE OF JESUS THE NAZARENE. By Peter V. F. Mamreov, Anna F. Mamreov, B. A. F. Mamreov. (*Gay & Bird.* Crown 8vo, pp. 713.) Many 'Lives' of Jesus of Nazareth have been written, but this is the most wonderful of them all. Other 'Lives' have diverged from the original as it is found in the Gospels, but they have all accepted some of the things therein as credible. This 'Life' finds nothing credible there, and constructs itself in the uttermost independence of the Gospels and all that they contain. While it rejects the Gospels, it accepts tradition, the wildest being most welcome, and adding to that some knowledge of modern Palestinian custom and a good deal of conjecture, works itself into its wonderful existence.

But we are very thankful to see it. For we have never before had a serious and systematic effort to construct the Jesus of apocrypha and imagination, and tell us what He is. We see Him now. And never before had we so clear a conception of the divine majesty of the Jesus of the Evangelists. If this is the best that men could do, with all the advantages these writers claim, to give us a Jesus of human invention, then we do not any longer hesitate to say that the Jesus whom we know is no invention, but is as far above human capacity to think out, as the thoughts of God are above the thoughts of man. So the book serves a useful purpose. If it did not take itself so seriously, we should welcome it most heartily. We cannot, thank God, displace the Jesus of the Gospels for this fantastic parody, as the authors solemnly beg of us to do. But we can thank them very sincerely for showing us that, amid all shifting and swaying of authorities in religion, one rock stands sure, Jesus Christ, the same yesterday, to-day, and for ever.

THE ANCIENT EGYPTIAN DOCTRINE OF THE IMMORTALITY OF THE SOUL. By Alfred Wiedemann, D.Ph. (*Grevel.* Crown 8vo, pp. xi, 71.) The favourite method at present of accounting for the Bible without God is to say that the Jew had a genius for religion. But what about the Egyptian? He seems to have had a genius for religion as distinctive and as absorbing as the Jew, and it will not do to say that his religion was a thing of the life beyond. Its remains are mostly so. Its Bible is entirely so. But the Egyptian *lived* religiously first, and knew very well, just as well as the Jew, that unless he was righteous here, he had a poor prospect of a righteous reward hereafter. So that will not account for the Hebrew Bible.

Nevertheless, it is the religion of the dead that Egypt has left us as its best legacy. What a surprise of depth and shallowness, of simplicity and incomprehensibility it is! We smile as we read; but we read on and never lose our interest for a

moment. Since Jesus Christ brought life and immortality to light, we know better than this; and yet we are sometimes driven to think that they knew more and better than we. It is a fascinating subject.

Now Professor Wiedemann has given us a most attractive book upon this subject. It is the very book so many have been looking for. It is short and clear and authoritative. The illustrations are skilfully chosen, and the translation is satisfactorily done.

THE DIVINE LIFE IN THE CHURCH. (*Gardner Hitt.* Two vols. 8vo, pp. xii, 237; vi, 258.) The Scottish Church Society has held its second Conference, and published the record of the same. The first Conference and its work could be contained in a single volume. It testifies either to progress or to boldness that the second runs into two. Clearly the Scottish Church Society is a force that we must reckon with.

The first of these two volumes is almost entirely filled by a single paper on the Holy Sacrament of Baptism. Its author is Dr. Macleod of Govan. Only parts of this paper, which fills nearly two hundred pages, were read at the Conference. But the editors counted it so valuable that they determined to publish it in full, though it drove them to the necessity of a second volume. And they did well. No Conference can be expected to give birth to work so able and exhaustive as this. But when it comes it ought to be allowed to make itself felt. Dr. Macleod confines himself strictly to the Biblical and Confessional aspects of his subject; but even so, it is a contribution to the limitless literature on Baptism that will henceforth be referred to by all who profess to know the subject.

The other articles scarcely take time to enter their subjects. Nevertheless, some memorable things are said, as by Professors Flint and Robertson on Modern Criticism. And these things may have moved the Conference more than Dr. Macleod's long paper. But it is Dr. Macleod's paper that will keep the Conference of 1895 alive, at least till the next comes round.

THE LIFE OF THE SPIRIT IN THE MODERN ENGLISH POETS. By Vida D. Scudder. (Boston: *Houghton.* Crown 8vo, pp. v, 349.) When Stopford Brooke wrote his *Theology in the English Poets*, Ruskin scoffed and said that the English poets had no business with theology, and if there was theology in them they were not poets. And Ruskin was right enough. Neither theology nor any other science is the business of a poet. So it is not theology that Miss Scudder seeks in the modern English poets. It is religion. And that is a different thing. If the necessity lies in the poet *not* to be theological, if he is less a poet the more he is a theologian; it also holds that the necessity lies in him to be religious, and the more religious the more poetical. For the poet does not deal in words to make them clink; nor in ideas to make us gape with wonder. He must seek the best that is within his reach. And the highest along the poet's line of attainment is the life of the Spirit. Doubt is not poetical, and cannot be made into poetry. For poetry is not artistic indifference.

Hence Miss Scudder is bold enough to say that even Shelley, with all his riches of endowment, fell beneath the level which Wordsworth had walked upon. In nearly all ways Wordsworth was inferior; but he was greater in the one way which led to the highest attainment, and the future must rank him first. And higher also is Robert Browning. To him came the gifts which were denied to Wordsworth, and he added to them the highest gift of all. Thus he rose till he passed the place where both Shelley and even Wordsworth had to stay.

COMMON FEATURES WHICH APPEAR IN ALL FORMS OF RELIGIOUS BELIEF. By R. N. Cust, LL.D. (*Luzac.* 8vo, pp. xxiv, 195.) If it were not so clever, Dr. Cust's new book might do good. It is written to combat the notion, attributed by him to innumerable missionaries, that the non-Christian religions are evil, and nothing but evil continually. He does not seem to deny the uniqueness of Christianity, nor even, it seems, its exclusiveness. But he holds that it would conquer and absorb the other religions more quickly, as well as more comfortably, if its missionaries would frankly recognise the good there is in these religions. But he takes no account of the ignorant among his readers, not to speak of the fools and slow of heart to believe. And he cuts across the path sometimes with things that seem to have no bearing on the argument. Here, for example, is his analysis of the Christian world—

I. Extremist; Ritualist, if High; Sensationalist, if Low.
II. Real and undemonstrative.
III. Nominal; (*A*) for form's sake, *i.e.* Baptism, Marriage, and Funeral; (*B*) those who have cast off all belief, yet still cling to Worship for fashion's sake, and to Morality for the sake of their social position.
IV. Theists, Agnostics, Theosophists.
V. Census-Christians, utterly without any religious feelings.

That is clever enough; but it is not clearly joined on to the other clever things. So the book has to be read very carefully, and then read over again. And it is just as well that it is worthy of all that trouble.

PHILO AND HOLY SCRIPTURE. By Herbert Edward Ryle, D.D. (*Macmillan.* Crown 8vo, pp. xlviii, 312.) Into this volume Professor Ryle has gathered all the quotations from the Old Testament to be found in the works of Philo. He has arranged them in the order of the Bible, and printed the passages in full. He calls it 'tedious drudgery.' And we wonder that a scholar of his reputation and engagements should have undertaken to do it. But just as it is this that makes the scholar, this is also the work that makes the scholar known. Men of less attainment and more leisure would have scorned the drudgery, and so have missed the discipline. Professor Ryle has done this once for all. Other men will gladly enter into his labours; and they will be able to rely upon both their completeness and their accuracy. It is no book, he says, for the general reader; which is a pity, for the general reader needs just this kind of work to put his trust in. But the Introduction, at least, is good for all. There, where Professor Ryle reviews Philo's attitude to the books of the Old Testament, the hand of the man who is able for greater works than those of tedious drudgery is immediately and most pleasantly revealed. The student of the Canon will especially find the Introduction profitable. To him indeed the whole book will be necessary for constant consultation.

THE HIGHER CRITICS CRITICISED. By Rufus P. Stebbins, D.D. (*Marshall Brothers.* Crown 8vo, pp. xcvi, 236, 118.) Three books are here found in one volume. They are even separately paged, and differently printed. First, there is a book of moderate size by Mr. H. L. Hastings, the editor of the *Christian* of America; next, there is a larger book by the late President Stebbins of Meadville, ending with its own 'analytical index'; and lastly, there is a very small book by the author of the first. Nor are these all the divisions. For the first book is separated into three parts, each with its independent title, and its author's name repeated. So it reminds us somewhat of *Lex Mosaica*, but with two authors instead of thirteen. And its subject is the same. It is the Higher Criticism of the Old Testament. Its attitude is also the same. It is unsparing condemnation.

Nevertheless, there is a subtle difference between the English *Lex Mosaica* and this American work. It is a difference due to the fact that the English antagonist of the Higher Criticism is almost driven already into apology, the American can be openly contemptuous. Not that either Dr. Stebbins or Mr. Hastings errs on the score of good manners. It is the feeling more than the expression that makes the difference. And it cannot be denied that this is on that account a far more convincing and a far more successful work than the other. No doubt some points which an English conservative would concede, which the writers of *Lex Mosaica* quite frankly conceded, are still contested in this volume, or even taken for unassailable. That makes the book here and there less applicable to an English audience. But if the Higher Criticism is wrong, wrong in its principles, wrong in the general results it has claimed, this book is much more likely to prove it so than the other.

PIONEER LIFE AND WORK IN NEW GUINEA. By James Chalmers. (*R.T.S.* Crown 8vo, pp. 255.) 'Tamate,' the native attempt at 'Chalmers,' is a word of power, almost omnipotence, on the southern coast of New Guinea, and 'Chalmers' is a name to conjure with at home. So the editor has done well to let us have this book. It is not all new. But the old is out of print, and the new is enough and important enough to make an acceptable missionary volume. It is written with a fine truthful simplicity. The illustrations, too, are so numerous and so well-chosen that even a child who could not read the book might learn to know the life of New Guinea. One at least of Mr. Chalmers' books should be found

in every library, and though the others had not been out of print, this would be the best to choose.

THE CITY OF THE LIVING GOD. By Alexander Richard Eagar, D.D., T.C.D. (*S.P.C.K.* Foolscap 8vo, pp. 224.) A sub-title tells us that this is 'A Note on Hebrews xii. 22–24.' It is a somewhat extended Note. It is, in fact, a very full and painstaking exposition of that classical and controverted passage. There are passages of Scripture which one found no difficulty in until some ingenions commentator turned it into perplexity. There are other passages one saw little meaning in until some deep-delving expositor brought its riches into view. But this is a passage that at once puzzles and at once impresses the most indifferent reader. Moreover, it has the most intimate bearing on questions that are hotly contested among us, such especially as relate to the true Church of the living God. For these reasons, therefore, it is well to receive a full and patient investigation into its meaning, and Dr. Eagar has given us that.

THE FOLLOWING OF CHRIST. By Charles L. Marson. (*Stock.* Foolscap 8vo, pp. xv, 199.) The title suggests the *Imitatio*, but Mr. Marson is wiser than that he should measure himself by Thomas à Kempis. Except the Introduction, and an occasional briefest note, he has not written one word of his book, but has gathered it all from the writings of others. He has been most catholic in his taste, yet most discerning in his judgment. Beecher and Bright, Newman and Kingsley, Tyndall and Ryle, Spurgeon and Shakespeare, all are represented, yet all are turned to the best account, and actually help us to the following of Christ. The little book is very charming in appearance. It will serve as a choice gift-book, and be twice blest.

CANTICA CANTICORUM. By Saint Bernard. Translated by Samuel J. Eales, M.A., D.C.L. (*Stock.* 8vo, pp. xxxi, 535.) These are the eighty-six sermons on the Song of Solomon. Dr. Eales is a good translator, and he has taken St. Bernard to his heart. Besides the sermons, however, there are an Introductory Essay and the Preface by Dom John Mabillon. It is a pity that the Introduction is not longer, for it is very good. But then the sermons (though shorter even than the Introduction), are very numerous, and Dr. Eales would not stand between us and their helpfulness. For he believes that 'notwithstanding the old-mould in which they are cast,' they are 'emphatically helpful sermons.'

WHETHER OF THE TWAIN? By the Rev. J. D. W. Worden. (Liverpool: *Thomson.* Crown 8vo, pp. 138.) Six times are two Scripture characters contrasted, one a man (or woman) of the world, the other a man or woman in Christ Jesus. The suggestion is good,—let the preacher note it,—and the working out is simple and effective.

VEDIC INDIA. By Zenaïde A. Ragozin. (*Fisher Unwin.* Crown 8vo, pp. xii, 457.) In the whole series (and this is the forty-first volume) of the 'Story of the Nations,' nothing finer has been done than the work of Zenaïde A. Ragozin. Students of Assyriology know how scholarly are the volumes on *Chaldea*, *Assyria*, and *Media*; every ordinary reader knows how eminently readable they are. Indeed, we have nothing in our language that can stand beside them as a moderately sized, thoroughly competent survey of the history of these great nations. Mr. Fisher Unwin did most wisely, therefore, to place one more nation in the same hands. Our author has found, however, that India is too great for a single volume; even her powers of lucid compression have failed to bring it intelligibly within that compass. We have, therefore, the story of the India of the Vedas here; we are promised that the story of Brahmanic India will follow after.

The work is done with skill and conscience. If experience has made the skill even more than before, success has not made the author less conscientious.

THE ZENANA: OR WOMAN'S WORK IN INDIA. (*Partridge.*) Without doubt the most hopeful missionary enterprise in India to-day is the Zenana work. The need is greatest, for the women of India have hundreds of trials that the men know nothing of. The labour is most fruitful, for until the women of India know Christ it is in vain that the men should know and acknowledge Him. And the work is proceeding now on the right lines and in the right spirit. Read Mrs. Barr's paper in this (July) number of *The Zenana.* Most hopeful, most promising, most worthy of our support and influence of all the missions to India.

'The Foundations of Belief.'

By Professor the Rev. James Iverach, D.D., Aberdeen.

II.

It appears to me that Mr. Balfour in the constructive part of his book occupies a position not to be distinguished from that occupied by the naturalism he dislikes so much. Like them he is in search of the causes and genesis of belief; he uses their method, agrees with them in principle, and largely also in results. Like them he dwells on the impressions made on us, on effects wrought on us, on beliefs caused in us by causes which are non-rational in themselves, until we suspect that he is engaged in building what he destroyed. It is true, indeed, that in many of the sciences, when we have discovered the causes and the law of any phenomenon we may rest, for generally these give a sufficient explanation of the phenomenon in question. We do not need to ask any further question as to the truth or worth of the phenomenon, for such questions do not arise in the physical or natural sciences. Our curiosity is satisfied when we ascertain the genesis of the thing and the law of its working. It is otherwise, however, with regard to our beliefs. In this relation the most important question is, not how did we come to have such and such beliefs, but are these beliefs true, and what are they worth?

Mr. Balfour is under the influence of the traditional English psychology, and he seems unable to look at the problem except in the way in which it has been set in England. Even when he has formally recognised that there is a difference between the existence of a belief and its validity, he has practically ignored the latter altogether. Thus he has given us no criterion of belief, no way of discriminating between beliefs which are valid, trustworthy, and related to reality, and beliefs which are superstitious, irrational, and degrading. For psychology, one belief is as good as another; we have only to ascertain its nature and its genesis, and our work is done. True, English psychology has always assumed the validity of the original elements of mind or original beliefs, as Stuart Mills calls them. To find what these original beliefs are, English psychologists have been wont to interrogate the consciousness of new-born babies; and since evolution came into fashion, the appeal has been to the consciousness of the primitive man. It has been an irrelevant procedure from first to last. For if the genesis of every belief could be traced so that we could refer the total content of consciousness to its adequate causes in our psychological experience, we should still have no standard for distinguishing beliefs as true and false. We should have the beliefs as psychological facts; their truth and falsehood would still have to be determined. The truth or falsehood of a belief is not to be determined merely by a consideration of its origin, but much more by an examination of its contents, and the grounds which are offered for its acceptance. From the point of view of philosophy a belief must be self-evident, or it must be proven, or at least be made probable. Either in itself or in its relation to other beliefs it must have reasons which warrant its acceptance.

In his criticism of naturalism, Mr. Balfour has recognised or acted on this principle more than once. In particular, he has relied on it in his criticism of the naturalistic use of the principle of the uniformity of nature. He shows that the principle can be proved only by assuming its truth, or rather by assuming the truth of the law of causation. If he had prosecuted his inquiry a little further, he would have arrived at the recognition of a principle, which would have helped him in the search for a criterion of belief. He might have recognised that the mind has a direct insight into truth, at least into some kinds of truth. To have done so, however, would have subverted his whole system. So he uses the principle for a sceptical purpose, and then carefully lets it alone. It is not necessary for me to enter into the time-worn controversy between the intuitionalists and empiricists as to self-evident truths or as to their origin, or their character. But Mr. Balfour is wholly an empiricist in this relation. Every argument he uses against naturalism can be used, and with greater cogency, against his own position. For he has gone back to Hume's position, and ignores every answer to Hume that has appeared, whether from Scotland or Germany. Belief is founded on custom. We could scarcely believe our eyes when we read that 'certitude is found

to be the child not of reason, but of custom,' until we discovered that by reason Mr. Balfour means only reasoning. If that be the only meaning of reason, we at once remove all our intuitive beliefs beyond the range of reason. Why we should do so is not very evident. We cannot prove that 'every change must have a cause' by reasoning, for every argument we could use would involve the principle of causality. Are we to set down all self-evident truths as non-rational in their character and evidence? That is the net income of Mr. Balfour's lengthened argumentation. He does deal with the universality and inevitableness of certain judgments, but these are not self-evident truths discerned by intelligence to be universally and necessarily true, they are simply those judgments which seem 'to be a necessity of every great department of knowledge which touches on action.' It is no wonder that he says 'they exist, but they are irrelevant.' Again he says, 'We can scarcely reckon universality and necessity as badges of pre-eminence at the same moment that we recognise them as marks of the elementary and primitive character of the beliefs to which they give their all-powerful, but none the less irrational, sanction.'

True; but the qualities of universality and necessity do not in any proper sense belong to these judgments of which he speaks; while they do belong to those other judgments, the existence of which he steadfastly ignores. It would scarcely be possible for him to maintain the paradoxical thesis that the causes of our beliefs are non-rational, if he recognised the fact that the mind has a direct insight into truth of the axiomatic character. The recognition of this would destroy his theory. Still some discussion of the intuitional view ought to have been undertaken by him, if only to clear it out of his way.

We have a more serious objection to his attempt to base our beliefs on non-rational causes. He constantly speaks of our beliefs as if they were only effects. He has assumed throughout his book that the mind is wholly passive in the formation of belief. He never looks at the possibility of the mind having a say in the matter. In this respect he is as empirical as any Naturalist could desire. Our beliefs are wrought in us, we know not how, and the constitution and activity of the mind goes for nothing. Now if Mr. Balfour had considered that there can be no perception without the activity of the mind, and no experience without the activity of the subject, he would have hesitated to speak of our beliefs as effects, and nothing more. Human experience is the experience of rational beings. Every human being is implicitly rational, and even those qualities which he has in common with the lower animals have a new significance, for they are the appetites, desires, emotions, impulses of a being who is rational. The advent of rationality changes the aspects and relations of the lower nature, and makes them something new. I have no time to prove this; I can only state it, and pass on. Mr. Balfour deals with the causes of belief and their effects as if they were of the same kind and on the same plane. This may be right when we are dealing with physical objects, though even there we must take into account the character of the reactions. Much more is this the case when we speak of the causes of belief. For belief is conditioned not only by what he calls causes, but also the character, constitution, and nature of the mind itself. Now this factor in experience is wholly neglected by Mr. Balfour. Mind is secondary, derivative, receptive of impressions, determined in all its modes and actions by something beyond itself, which something is non-rational; such seems to be the final position of Mr. Balfour.

Now if this be the case, the battle of theology has been fought and *lost* beyond its borders. We can say nothing of the causes of belief, except that they are non-rational. Yet Mr. Balfour says: 'I do not believe that any escape from these perplexities is possible, unless we are prepared to bring to the study of the world the presupposition that it is the work of a rational being who made *it* intelligible, and at the same time made *us*, in however feeble a fashion, able to understand it.' Why should we, on his principles, bring this presupposition to the study of the world? Whence the necessity of it? He has shown that our beliefs are due to non-rational causes, why may not the world be the work of a non-rational being of the same kind as those which cause our beliefs? We agree with Mr. Balfour in accepting the presupposition. If, however, our beliefs are due to non-rational causes, there is no reason for postulating rationality anywhere, either in the Maker of the world or in the world itself. If non-rational causes can produce our beliefs, they can equally well produce the appearance of intelligibility which is in the world; for on his principles we can never know whether this appearance is, or is not, in

correspondence with reality. Reality may be as non-rational as the causes of our belief are. In fact, Mr. Balfour has unconsciously destroyed the foundations on which any possible theistic argument could be based. Rationality in ourselves and rationality in the world are the basis of the theistic argument; by basing belief on custom and tracing it to the action of non-rational causes he has cut the chain which enabled us to pass from the rationality of the world to the rationality of the Maker of the world. The Author of the world may be a non-rational cause.

We shall look at the chapter on 'Authority and Reason.' We shall first quote a curious sentence, which affords us a view of the working of Mr. Balfour's mind. 'We are acted on by authority. It moulds our ways of thought in spite of ourselves, and usually unknown to ourselves. But when we reason we are the authors of the effect produced. We have ourselves set the machine in motion. For its proper working we are ourselves immediately responsible; so that it is both natural and desirable that we should concentrate our attention on this particular class of causes, even though we should thus be led unduly to magnify their importance in the general scheme of things.' 'When we reason we are the authors of the effect produced.' Yes, and No. We are the authors in so far as we arrange the steps of our argument and seek to ascertain the truth of the matter in hand; but we are not the authors either of the premisses or of the conclusion. These are determined by an objective standard if our argument is to have any abiding value. Mr. Balfour exaggerates the function of the mind in reasoning just as he minimises the activity of the mind in every other function. In reasoning, the mind applies its rational principles to given material, as in other functions it applies its rational principles to given material. In all its experiences, mind is as much active as it is in reasoning. The only difference is that in reasoning we are for the most part painfully conscious of the operation, while in other operations of mind we may be so far unconscious. But to confine rationality to mere conscious reasoning is absurd.

The antithesis between authority and reason is misleading, and is itself a survival of the older Rationalism which Mr. Balfour has criticised. 'At every moment of our lives, as individuals, as members of a family, of a nation, of a church, as a universal brotherhood, the silent unnoticed influence of authority moulds our feelings and aspirations and, what we are more concerned with, our belief.' The statement is true, but irrelevant. It has no bearing on the matter in hand. For families, nations, churches, brotherhoods are themselves rational institutions, and are the work of rational creatures who were conscious of the bonds which bound them into a rational unity. There is reason in them all; otherwise they would never have held together. We fearlessly assert that every instance of the action of authority as opposed to reason, set forth by Mr Balfour, is itself rational, the work of reason and capable of explanation on grounds of reason. Take the case of language, and apply the argument to it. Language moulds our feelings, emotions, desires, aspirations, beliefs, and even our thoughts. Whatever he has said on behalf of authority may be said *à fortiori* on behalf of language. We are always under its influence, and we are unable to think for ourselves, or act in common with others without it. It is undoubted that language is itself the product of reason. Neither in the case of language nor in any other case instanced by him can we look at the antithesis between authority and reason as anything but misleading and irrelevant. Authority itself must be or become rational, or it will soon cease to have any influence on a rational being, and the work of theology is to justify our deepest beliefs as worthy to be held by rational beings.

We agree with the conclusions of Mr. Balfour, though we could never have reached them by his method of argument. We believe that we must have the presupposition of a rational Being as the Maker of the world; also we need the further postulate that morality is at the basis of things. In fact, we heartily agree with the main propositions of the last chapter of his book. 'If the reality of scientific and of ethical knowledge forces on us to assume the existence of a rational and moral Deity, by whose preferential assistance they have come into existence, must we not suppose that the power which has thus produced in man the knowledge of right and wrong, and has added to it the faculty of creating ethical ideals, must have provided some satisfaction for the ethical needs which the historical development of the spiritual life has gradually called into existence?'

This is a true and profound thought, beautifully and adequately expressed. Would that the argu-

mentation which led up to it were such as were consistent with it. Again we have a beautiful statement of a distinctive Christian position in the following words :—'What is needed is such a living faith in God's relation to man as shall leave no place for that helpless resentment against the appointed order so apt to rise within us at the sight of undeserved pain. And this faith is possessed by those who vividly realise the Christian form of Theism. For they worship One who is no remote contriver of a universe to whose ills He is indifferent. If they suffer, did not He on their account suffer also? If suffering falls not always on the most guilty, was He not innocent? Shall they cry aloud that the world is ill-designed for their convenience when He for their sakes subjected Himself to its conditions?' If Mr. Balfour would only allow us to think that these beliefs are rational; that faith in God is a rational faith; that trust in Christ is consistent with reason and eminently rational; and that loyalty to Christ and obedience to Him is a reasonable service!

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. xiii. 5.

'Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate' (R.V.).

Exposition.

The connexion with what has gone before would seem to be as follows :—The apostle had been among the Corinthians in weakness (1 Cor. ii. 3; cf. chap. x. 1, 10). He had boasted of nothing but his infirmity (chap. xi. 30, xii. 5, 9). So that many of them had come to regard him with contempt. But the gospel, he says, is a power. He appeals to the testimony of their own Christian experience on the point, as in chap. iv. 2, v. 11, vi. 4. 'Is it *not* a power?' he says. Look at yourselves. Do you not feel it to be so in your own hearts? Does not Jesus Christ dwell in you, at least in all who are not finally cast off by Him, and does He not make manifest His power in the subjugation of the natural mind within you? Could this have taken place unless the gospel were a real power of God? And then to whom, humanly speaking, do you owe this power? Is it not to him of whom you are ready to believe that he is no true apostle of Christ?—Lias.

Try.—Try or tempt; put to the test, with good or bad intention. Same word in 1 Cor. vii. 5, x. 9, 13; Matt. iv. 1, xvi. 1; Heb. xi. 17; James i. 13; Matt. iv. 3; 1 Thes. iii. 5; cognate to 'temptation,' 1 Cor. x. 13; Gal. iv. 14; 1 Tim. vi. 9, etc.—Beet.

Your own selves.—The position of 'yourselves' in the Greek (before the verb in both clauses) shows that that is the word on which stress is emphatically laid, and the thought grows out of what has been said in verse 3: 'You seek a test of my power. Apply a test to *yourselves*. Try *yourselves* whether you are living and moving in that faith in Christ which you profess' (the objective and subjective senses of faith melting into one without any formal distinction). 'Subject yourselves to the scrutiny of your own conscience.'—Plumptre.

Whether ye be in the faith.—Whether you maintain your Christian place and standing in Christ, which will be shown by the power of Christ's Spirit present and energising among you.—Alford.

Prove.—A nobler word than *try*, only used of a trial with good intent; 'find out, by testing, your own genuineness.' So 2 Cor. viii. 8; 1 Cor. iii. 13, xi. 28, xvi. 3. The addition of it here suggests a hope that the trial will be satisfactory.—Beet.

Or.—They ought to see that self-testing is the right mode of obtaining the proof which they seek of Christ's power, 'or,' *i.e.* 'otherwise,' he must conclude that it is no part of their sure self-knowledge that Christ is in them.—Waite.

That Jesus Christ is in you.—By His Spirit giving victory over sin, prompting filial confidence in God, and reproducing the whole mind of Christ. Cf. Rom. viii. 9 ff.; Eph. iii. 17.—Beet.

Except indeed ye are reprobate.—The Greek word

adokimoi—from the same root as the verb 'to test'—means tried and found to be worthless. '*Reprobate* silver shall men call them, because the Lord hath rejected them' (Jer. vi. 30). The word is found almost exclusively in St. Paul (chap. xiii. 5, 6, 7; Rom. i. 28; 1 Cor. ix. 27; 2 Tim. iii. 8; Titus i. 16). The only other passage of the New Testament where it occurs is Heb. vi. 8.—FARRAR.

The word means 'disapproved' on trial, 'rejected,' and so, Christians only in name, of whom Christ will say, 'I never knew you.'—BROWN.

METHOD OF TREATMENT.

SELF-SCRUTINY.

By the Rev. J. M. Sherwood, D.D.

I. *The Duty enjoined.*—'Examine yourselves.'

Search your heart, scrutinise your conduct, prove your own self, and see if Christ be really formed in you the hope of glory. Do not depend on a profession, on past experiences, on outward conformity, but subject yourself, heart and life, to the severest test, that you may know whether you are truly abiding in Christ. 'Prove' your hope, your faith, as you would your title to an earthly estate, by a fearless, honest, thorough search of the title.

II. *The reasons for such an injunction.*

1. Self-deception is possible from the nature of the case. In all probability there are ten self-deceived to one hypocrite in religion. The human heart, corrupted by sin, is 'deceitful above all things,' and dupes multitudes into false hopes, while the devil uses his utmost arts to beguile men into error, and wrong courses of conduct, and false expectations, and thereby ruin them.

2. Self-deception is not only possible, but it is one of the most insidious and common forms of human depravity. Not only is the principle *innate* in every heart, but it works unsuspected and ruins the soul without exciting alarm. What multitudes are 'at ease in Zion,' self-complacent, 'laying the flattering unction to their souls,' while still in their sins, with hearts unrenewed, in love with the world, having no genuine faith and true hope; and they will live on, and die thus, and not be undeceived till Christ shall say unto them in the judgment, 'Depart from Me, I never knew you.'

3. Self-deception is sure to be practised upon ourselves, unless we heed the divine injunction and deal jealously and honestly with our souls.

III. *How shall this important duty be performed?*

1. *Jealously*—distrusting our own hearts.

2. *Honestly*—keeping nothing back, giving due weight to everything that makes against us.

3. *Thoroughly* — no hasty, partial, superficial examination will do.

4. *Frequently*—otherwise much will escape us, and we may get far astray before we discover the fact.

5. *Statedly*—if we do not have regular fixed seasons for doing it, it will rarely be done, if done at all.

6. *Prayerfully*—this is absolutely essential. The examination should be made in the presence of God—with appeals to the Searcher of hearts, that we may not only be *willing* to know the truth respecting ourselves, but may have it *presented* to us and brought home to the heart by the power of the Holy Ghost. And the spirit and the burden of our prayers should be: 'Search me, O God, and my heart; try me, and know my thoughts; and see if there be any evil way in me, and lead me in the way everlasting.'

IV. *By what standard are we to test our hopes?*

There is but one. *God's Word is the touchstone of character.* If we cannot establish our claims to discipleship by this unerring standard, we had better renounce them at once, and cry with alarm and earnestness, as a sinner lost and anxious: 'What must I do to be saved?'

ILLUSTRATIONS.

SELF-EXAMINATION may, in some sense, be said to be the soul's book-keeping, by which it knows just what the condition of its affairs is. Men conduct their worldly business cautiously by keeping accounts, and knowing just how they stand; or they conduct it loosely, and run into mistakes and bankruptcy. So he who keeps an account with his own soul, as the centre and source of his whole life, is like a careful merchant who knows the income and the outgo, the whole condition of his affairs; but he who keeps no account with his soul is like a scheming, speculative man, who is always prospering in his own notion, but whose substance is all the time leaking away, and who is losing the very power of wealth.—H. W. BEECHER.

Is this Self-Consciousness a good thing? Does it not hinder action, destroy energy? Does it not cultivate a habit of mawkishness, an indelicate desire to expose the most secret passages of our souls, even to the public gaze?

I dare not deny that there is a Self-Consciousness, cultivated not infrequently by religious as well as philosophical teachers, by religious as well as philosophical

books, which has this evil character, and leads to these evil results. But I believe that that Self-Consciousness is the very opposite of the Self-Knowledge which has been said to descend from Heaven, and that the Self-Knowledge which St. Paul speaks of in the text is the one effectual deliverance from it. The old Greek teacher thought that he could only extricate his young fellow-citizens from the philosophical webs which had been spun about them, and which were entangling their consciences as well as their intellects, by leading them to Self-Knowledge. The path in which he led them was through questioning about common things, and the words they were using continually. But he believed that he had only risen to any knowledge himself by the aid of an ever-present daemon, whom he could not confound with himself, who was his faithful monitor, telling him of his dangers, rebuking him for his follies; who was showing him how he might rise above accidents and circumstances and his own narrow conceptions, and embrace that which is and which abides. That faith appears to have given sincerity to his own mind and power over others. For they, too, he was sure, must have such a guide; if they tried to act rightly they would find that they had.—F. D. MAURICE.

IT is easy to apprehend that a human soul might be afraid of a disembodied spirit, evincing its presence by voice or appearance; if it seemed to attend a man in his solitary walk, or to be a temporary visitant in his apartment. Such fear of other beings would seem natural enough. But think of a human soul in dread of itself! having had some glimpses of itself, afraid to meet its own full visage — afraid to stay with itself, alone, still and attentive — afraid of intimate communication, lest the soul should speak out from its inmost recesses! All the while, what it is afraid of is its own very self, from which it is everywhere and for ever inseparable!—J. FOSTER.

EVERY living thing has its own form or type to which it is always true, which always appears in it, and so makes it different from every other form. The acorn that we plant springs up always an oak. The seed of wheat springs up always wheat. The root of the vine we set sends up always the branching stem, the clustering grape. Its seed is itself, never another. And this is true of our own race and our own life. The race, the family, are true to their ancestral type. The ancestor, the parent, reappears in the child. Much he may have in common with all other men. Something he always has in which he is unlike to all others save to his own ancestor; so that it is a common form of speech to say, when any such ancestral likeness, is seen, there is the father, or the mother, or the ancestor over again. So when we speak of Christ being in Christian men, we mean that He, the perfect man, has produced on earth a new type of humanity; something that the world before had never known; something which should be found in every true member of the Christian family, and which can be seen and recognised as the likeness of Christ.—W. C. MAGEE.

THE great question, after all, is not, Have I a love for Christ of which I can be conscious all the time? That way lies discouragement, despondency, despair. Faith must lead the way to love. And the question of faith is, rather, Have I Christ? Whether with little emotion or with much, am I resolved that what work I do shall be done in His name; what influence I have shall be cast on His side; however cold and dead my emotions may become, however weak and blundering my efforts may prove, such as I am, I will be His? If we are thus resolved to serve Him, we already believe in Him; and we shall come to love Him in due time.—W. DE WITT HYDE.

SUM up at night what thou hast done by day,
And, in the morning, what thou hast to do;
Dress and undress thy soul. Mark the decay
And growth of it. If, with thy watch, that too
Be down, then wind up both. Since we shall be
Most surely judged, make thy account agree.

G. HERBERT.

THE etymology of the word 'reprobate' is not generally present to our minds when we use it. But it is better preserved in the dialect of common life than in that of theologians. When we speak of a man being an utter reprobate, we mean that various experiments have been made for his reformation, and that all have failed. He has been proved and found worthless. Divines, at least of one school, have given the word quite a different, almost an opposite, signification. They have supposed a reprobate to be one whom God has sentenced without trying or proving him; one who comes into the world with a mark of condemnation stamped upon him, which is known from the first to his Maker, is gradually discovered to himself, finally is declared to the Universe.—F. D. MAURICE.

Sermons for Reference.

Burder (H.), Sermons, 209.
De Koven (J.), Sermons, No. 16.
Foster (J.), Lectures i. 373.
Kennedy (J.), Sermons, 119.
Magee (W. C.), Growth in Grace, 223.
Maurice (F. D.), Lincoln's Inn Sermons, 2nd Series, i. 207.
Spurgeon (C. H.), Sermons, vol. iv. No. 218.
" " " vol. xxx. No. 1788.
Stewart (J.), Outlines of Discourses, 252.
Christian World Pulpit, xii. 409 (Beecher).
Church of England Magazine, xxi. 168.
Daily Course of the Christian Life, 8.
Homiletic Review, xiv. 249 (Sherwood).
" " xviii. 281 (Cleland).
National Preacher, i.
New Manual of Sunday School Addresses, 248.
Penny Pulpit, New Series, iv. 113 (Forrest).
Pulpit, lxv.
Sword and Trowel, 1892, 401.

Hebrew Prophecy and Modern Criticism.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

XI.

'Think not that I came to destroy the law, or the prophets: I came not to destroy, but to fulfil.'—Matt. v. 17.

I endeavoured to show in my last paper that the truest fulfilment of prophecy lies not so much in the personality and work of Christ as in the religion of Christ. But what is the precise meaning of this last phrase? Is it primitive Christianity, the Christianity of the early centuries; is it mediæval Christianity, the Christianity of the Reformed Churches; is it the Christianity of the nineteenth century as we find it in England; or is it none of these as such, but rather Christianity as taught by Christ and His apostles? For surely we cannot, without some confusion of thought, regard all these as absolutely identical.

As regards the first, we are indeed apt to assume, on *à priori* grounds, a purity in the early Church of which we have little or no evidence. Indeed, the evidence seems rather to prove the opposite. The First Epistle to the Corinthians points to a state of life and religion, the very thought of which is repulsive to the average Christian of to-day. We read of disorders taking place in the church services of Corinth which would now be thought disgraceful at a meeting of a School Board or a Parish Council; of the Holy Communion being converted into something too like a drunken brawl; of an incestuous alliance uncondemned by public opinion. In a word, not only could primitive Christianity fail in practice, but its standards might be very low. It may be urged that in all probability the Church of Corinth was an exception to the general rule; that we do not hear of such things in other Churches; at anyrate, that that particular Church was subject to many special difficulties and temptations. This may have been the case, to some extent; but, on the other hand, it must be borne in mind that it is the only Church of which we really know much. There are also in the other Epistles too many hints of dark sinister influences which were tainting the religious and social life.[1] Nor can we urge, on the other side, the lofty standard of St. Paul's own teaching; for that was plainly the ideal which Christians should aim at rather than a description of what they actually were.

As we proceed further in the history of the Church, we see the effects of the chastening power of persecution in producing a character heroic and loyal, but for all that somewhat stern and narrow. At the same time we begin to trace, mainly through the influence of the schools of Alexandria and Antioch, a new principle of intellectual life infusing itself into the simple and somewhat crude faith of the early Church, and making Christianity more capable of becoming the religion of the cultured classes. There is something obviously incomplete in the ante-Nicene Church. It belongs to an age of growth and preparation. Taken by itself, we cannot regard it as the fulfilment of an ideal.

With the conversion of Constantine, we reach a new stage in the history of Christianity. On the one hand, we see the Christian Church reaping all the benefits of Roman civilisation. It is an age of organisation. Liturgies, creeds, church offices are systematised and arranged, or their arrangement already begun is now completed. On the other hand, we see the entrance of a secular and ambitious spirit taking the place of the austere unselfishness of the early Christian. And again, as a counterpoise to this, we trace from this time the rapid development of monasticism. Men and women, vexed with the theological controversies of the age or disgusted with its secularity, sought to find in seclusion that religious whole-heartedness which they had failed to find in the world. That the monasteries did a great work in the history of Christianity, that their inmates aimed at living a nobly Christian life, cannot seriously be denied. It was they who kept religion safely stored as in a sacred shrine when it was in danger of being overwhelmed by the flood of semi-barbarism that swept over Western Europe. But a religion, in its deeper spiritual life, almost confined to those who abjured a sinful world, was a very different thing from the world-wide Church foretold by the prophets and

[1] *E.g.* 1 Thess. iv. 5, 6; Phil. iii. 2; Rev. ii. 14.

Christ. The monastic system was in fact a confession of failure to realise in life the Christian ideal.

And what are we to say of the Papal Church of the Middle Ages? Shall we allow the bitterness of party strife to blind our judgment? Shall we ignore its historical connexion with the Christianity that preceded it? Shall we overlook its real work in Christian history? Shall we see in it nothing better than a fulfilment of those prophecies of the New Testament which speak of a great corrupting power hostile to God and His Church, to be eventually overthrown and cursed amid the exultations of her enemy? To do so would be as unjust as it would be ungenerous. For is it not obvious, if we study those prophecies which in the bitterness of controversy have been unscrupulously hurled at Papal Rome, that many of them are directed against an avowed and open enemy to the Christian Church? Nor is it altogether surprising that the son of thunder, himself the victim of a cruel persecution, is thus gathering up and applying to imperial Rome the threats of the earlier Jewish prophets against their several foes,—a Tyre, an Assyria, or a Babylon,—should have shown something of the vindictive spirit of the old religion. We may be thankful, indeed, that in this case, as in the story of Jonah, God was in the event more merciful than His prophet. Rome was not permitted to fall into the hands of its barbarian conquerors until what in it was most worth preserving had become the possession of Christianity, and out of the ruins of the old civil Rome rose a new spiritual empire, the great hierarchy of Western Christendom. In spite of its narrow ecclesiasticism, in spite of its spiritual arrogance, the papacy of Hildebrand was a magnificent attempt to realise the prophecies of the kingdom of God upon earth. No wonder that men, dazzled by its splendour, should have so often been blind to its shortcomings. But the papacy failed just because it made the same mistake which Jewish patriotism had made before. It could not distinguish between a spiritual theocracy and an earthly dominion.

And what of the Reformed Churches? I suppose we may say that the leading principle of the Reformation was that each nation should form a separate ecclesiastical unit, developing itself in various directions according to its special needs, while still united to the Church as a whole on certain cardinal points of doctrine and practice.[1] But there were numerous difficulties in carrying out this principle. (1) Certain nations, even in Western Europe, to say nothing of the Eastern Church, refused to accept it altogether, and adhered to the old hierarchical idea of Catholicity. (2) Among those nations which accepted the principle, there was a serious disagreement as to what should be retained as essential elements of Catholicity. For instance, the Lutheran Church, with possibly one exception,[2] repudiated the apostolic succession of bishops. The English Church, in spite of what Roman controversialists have often said to the contrary, made a point of retaining it. Again, on such an important subject as the efficacy of the sacraments, there were the most important differences, not of degree only, but of kind. Lutherans, Calvinists, Zwinglians were on this point as far removed from each other as the Lutherans were from the Church of Rome. And the upshot of it all was, that many of the Reformed Churches practically gave up all idea of Catholic unity. (3) A far more serious difficulty lay in the refusal among the reformed nationalities, if I may use the expression, to accept the principle of a national Church established by authority. The process of disintegration did not stop at the point which the civil authorities desired. Innumerable sects sprang up everywhere within the several nations, and neither king nor Parliament found it in the end either possible or desirable to check them. For they lacked those religious weapons which had bound kings and people under the yoke of the papacy. How, then, can we see in this divided Church of modern Christendom, or in any one division of it, or in any one body of Christians, a fulfilment of Christ's prophecies of the kingdom of God?

And when we pass from questions of belief and organisation to those of life and character, the difficulty of doing so becomes even greater. What are we to think about war, for example? If there is one distinct promise of Jewish prophecy, it is that of universal peace. We cannot merely class the prophecies which speak of it with those which foretell the universal dominion of the Jews, and call them utopian dreams, the offspring

[1] In England, at anyrate, this principle was not altogether new.

[2] Some English writers have affirmed that the apostolic succession was maintained in Sweden.

of a onesided patriotism. It is true, no doubt, that a certain number were coloured by thoughts of this kind. But there is enough to show that the peace of the world-wide Church was expected as an inseparable outshoot from religious character. 'And many nations shall go, and say, Come ye, and let us go up to the mountain of Jahweh, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jahweh from Jerusalem. And He shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. . . . For all the peoples will walk every one in the name of his god, and we will walk in the name of Jahweh our God for ever and ever.'[1] So, too, in Isaiah's prophecy of the holy mountain (ch. xi. 1–9) the point of the parabolic picture is that the character of the wild animals is so changed that they no longer have any wish to destroy and devour each other. But what do we see now? We see the most civilised nations of Europe year by year increasing their armaments, nation vying with nation, party with party; we find the question now, when and where the next great European war will break out, debated in our daily newspapers with the calmness that we should expect in a leader on the prospects of the next general election. It seems as though the 'herald angels' must sometimes weep to see Christians so dazzled by the outward glories of war as to forget its countless horrors and miseries.

Then, again, in any Christian nation, what comparison do the ordinary standards of life bear to those of Christianity as Christ taught it? In those countless falsities—*e.g.* those many conventional tricks of trade, those only too common professional and social lies, even in those petty hypocrisies of the drawing-room—there is a want of Christian manliness which makes some men sigh for the departed spirit of sturdy English Puritanism. Take again the great social question. Is it not truly piteous that in Christian England a very large and increasing section of our countrymen should be living lives of physical and moral misery, cut off from almost everything that gives life pleasure; and, worse still, that so large a number of Christian gentlemen and women should practically acquiesce in such a state of things? Christian England has yet to learn that to raise the condition of the poor,—I do not say to support them,—is an infinitely more important duty than joining in family prayer or hearing a weekly sermon. Need I point out, also, how very far in purity of life we fall short of the standard of Christ and His apostles?

We are bound, then, sadly to confess that no single period of Church history, no one division of those who call themselves Christians, has yet realised the ideal of Christianity. But it is this ideal which stands in direct relation to Jewish prophecy. It is of it that Christ said, 'I came not to destroy, but to fulfil.' But is not to say this to reduce to a vanishing point the argument from prophecy? Is it not equivalent to saying that Christ Himself is but a Prophet, and that Christianity is all the more utopian than the earlier prophecies, in so far as its ideals are loftier, and for that very reason impose a greater strain on human nature? How can these earlier prophecies claim a fulfilment in a number of religious and social theories which have never been worked out consistently and thoroughly into a practical living system?

But to say this is to exaggerate the true state of the case. For there is hardly a single element of the religious and spiritual side of Jewish prophecy which has not been *partially* fulfilled in Christian history. The great Christian doctrines of the Fatherhood of God, the presence of Christ through sacramental grace, the influence of the Holy Spirit, were, as we have already pointed out, fulfilments of the prophet's teaching. But they are not merely so many theological propositions; they have exercised a force which has been more and more making itself felt, and leavening society. There has been growing through the ages a kindlier spirit between nation and nation, class and class, sex and sex. 'There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus' (Gal. iii. 28). With St. Paul these words were a prophecy, with us they have in part at least become history. Slavery already stands in direct opposition to our ideas of modern civilisation. To a largely increasing number of people, war, at anyrate with a Christian people, is becoming more and more repulsive. Women are less and less excluded from opportunities of culture and positions of healthy independence. Above all,

[1] Micah iv. 2–5.

every year sees fresh, and, in a measure, successful efforts to promote the welfare of those whom we are beginning to call no longer the lower classes. After all, the seeming apathy of the better-to-do arises, in a very great measure, from the difficulties which beset the social question. It is quite possible to feel a glow of enthusiasm for that noble effort of the primitive Church of Jerusalem to organise the social life in the loving spirit of their great Master, and yet feel bound to confess that even then the experiment proved a failure.

But if they did these things in the green tree, what has been done in the dry? What can we think of the modern substitutes of that first outburst of Christian socialism? An enforced poor-rate, a fraction of which only is spent on the poor, and that too often in a way which tends to pauperise and degrade them: a weekly church collection of petty sums, which mean the sacrifice of not a single luxury or pleasure on the part of those who give them: the distribution of promiscuous alms, that bane of charity organisations. How difficult it is, without doing positive harm, to bring our dealings with the poor into any sort of relation with the spirit of Christ? And how easy it is to allow the possible harm, or the probable harm, of misspent charity to harden us against what we know or feel to be a Christian duty? It is so easy to give our weekly sixpence or our weekly half-crown, and flatter ourselves that we are not tainted with the old socialistic heresy of the anabaptists. But the spirit of the age is, after all, too honest to deceive itself by such a miserable compromise. Amid all its perplexity, it is, at anyrate, feeling after Christianity.

And yet again there is a further difficulty. The great poor questions of the day are becoming so mixed up with the miserable contentions of party politics. There is an increasing tendency to make political capital out of a compulsion which may to many seem unjust, but to none can be inspiring. It may seem a thing too bold to say, but I believe it to be true, that if our poor laws could be swept away entirely, and the relief of the poor left to voluntary effort, there would be, before very long, an immense improvement in their condition. The Church of England, and not the Church of England alone, but other religious bodies, would feel bound to throw themselves into the work of poor relief heart and soul. They would feel that it really was their work, and that they were not patching up what was already done very inadequately by the State. The love of Christ would inspire energy and enthusiasm. They would take up the work in the same spirit as the early Church and the monasteries, but with the wisdom of a ripe experience. Is it not also true that the new opportunities for work and self-denial would strengthen Christian faith among us? Men would surely realise more and more what is now too often half forgotten, that Christianity is not so much a thing to be learnt as a life to be lived.

We have aimed at showing, by a few examples, that the Church of Christ has in the past already begun at least to fulfil in a measure the splendid prophecies of the Jewish prophets as confirmed and developed by Christ. But we may go a step further than this, and say that Christianity contains within itself forces which seem surely tending to a much more perfect fulfilment in the future. We see this tendency, *e.g.*, in foreign missions. It cannot be denied that this work is steadily increasing in extent, in earnestness, and in power. It used to be a common thing among men of culture to speak contemptuously of missionary labours. To do so now would be to show not only bad taste, but serious ignorance. A spiritual kingdom of the world is already to us something more than a religious theory; it is becoming a historical fact. Christianity already exercises an incomparably greater civilising force than any other religion.

We see the same tendency even in the Christian attitude towards war. If a world-wide peace seems as yet very far from coming into the sphere of practical politics, there is at least a perceptible movement in this direction. Men are beginning more and more to feel that war, though often perhaps at present necessary, is at best a necessary evil. Again, wars are becoming far less sanguinary. Some of the worst evils of war are mitigated by the humanity and even tenderness shown to the wounded. There is a tendency, if a slowly increasing tendency, to settle international disputes by arbitration. It is also more than probable that the maintenance of a balance of power by means of defensive alliances has in itself, for many years, proved a safeguard against a European war.

Again, to speak of our social relations, it may be true that class barriers are still too artificial and classes too exclusive; but with the wider diffusion of culture and education this is becoming

less and less the case. There is every probability that as differences between classes are obliterated, distinctions will gradually disappear also. As it is, men and women of different social grades are more and more inclined to work together in harmony for some common cause.

Above all, we see the same tendency in religious parties. Efforts are increasingly being made to bring together those separated by religious differences. Even though such efforts may not at present have succeeded to the extent, or in the exact way, that their promoters wished, they have at least shown that there is a movement towards religious concord. More than this, they have actually done much to promote mutual understanding and sympathy.

If, then, the prophetic and Christian ideals have been, and are being, more and more perfectly fulfilled in Christian history, is it unreasonable to believe that the time will come when, in the highest and truest sense, the kingdoms of the world will become the kingdom of our Lord and of His Christ?

It is a common temptation to take a pessimistic view of the age in which we live. We may be inclined to sigh over its open infidelity, its selfish anarchy, its dissoluteness. But these are not the distinctive evils of our age exclusively. In part, they are always with us; in part, they have repeated themselves many times in human history. It is our duty to struggle against them and try to overcome them. But we can only hope to do so effectually if we listen to that voice of God which called almost in vain to the ancient Israelites through the prophets, and still calls to us through the Son of God: 'All things whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.'

Recent Literature on the Hebrew Language.

Let the Grammars come first. It is their natural place, and they are most numerous. It is surprising how numerous they are. The late Professor Dillmann, as Principal Davies has just been telling us in these pages, advised all students of Hebrew to make their own Lexicon as they went along. Did he advise them to make their own grammar also? And did he advise every man to publish it after it was made? Gathering them together for this brief literary survey, one is surprised to find no fewer than ten, all published within recent years, and all but one in our own country.

And not only are the Grammars numerous, but some of them have passed into numerous editions. Not to mention *Gesenius*, of whose editions no record has been kept, and not to mention those very recent books, like *Bissell* and *Maggs*, which have not yet had time, there are *Strack* and *Leathes*, which have both appeared in second editions; *Prendergast*, a curious little book, has reached a fifth; and *Davidson* has actually run into a twelfth already. Surely the number of Hebrew scholars in our midst is greater than we thought. Or if not that, then many are they who begin to learn Hebrew grammar and never attain to a knowledge of Hebrew.

The latest and best edition of *Gesenius* in English has passed through three editors' hands, and you will find them all on the title-page. This is the order:—Gesenius—Rœdiger—Davies — Mitchell. And the last editor made use of Kautzsch's German edition also; so that five men have had it in hand, and done their best with it. Now it goes by the title of *The Student's Hebrew Grammar*. (Asher & Co. Large crown 8vo, pp. xxxiii, 423. 7s. 6d.)

Mitchell's *Gesenius*, or *The Student's Hebrew Grammar*, has most in it of all the Hebrew Grammars we possess. Indeed it has everything in it that we have any right to expect a Grammar to have. For not only are its pages many, but every page is well filled and orderly. It is not a beginner's book. Its lack of exercises makes it unfit for that. But when the beginning is well over, this is the book in English to go to. At present there is no other to take its place.

Professor A. S. Geden of the Richmond Wesleyan College published a little book last year which supplies one-half at least of what is lacking in Mitchell's *Gesenius*. It contains *Exercises for Translation into Hebrew*; and as it contains

nothing more, that is its title. (Charles H. Kelly. Fcap 8vo, pp. 83. 2s. 6d.) Wesleyans expect every professor to do his duty, and a little over, so Mr. Geden has to teach both the Hebrew and Greek, and has made himself master enough of both to write with authority. This little book is as workmanlike and accurate as one could wish; and though it is intended to accompany *Gesenius-Kautzsch*, it will go profitably with any Grammar, and serve as an excellent progressive drill.

Another Wesleyan book which appeared last year is Mr. J. T. L. Maggs' *Introduction to the Study of Hebrew.* (Charles H. Kelly. Fcap. 8vo, pp. 190, with Paradigms A to S. 5s.) It contains much independent and accurate work, but it is not altogether a success. The exercises are too few for a beginner's work; and, more serious fault than that, the rules are both clumsily expressed and badly arranged. It is an attractive book to take in the hand, and many a one will buy it and be disappointed.

Nearer the mark, for it has all Mr. Maggs' merits, and scarce any of his defects, is Professor Kennedy's translation of *Strack's Hebrew Grammar.* (Williams & Norgate. Fcap. 8vo, pp. xvi, 115. 4s. 6d.) It belongs to the well-known and much-esteemed 'Porta Linguarum Orientalium' series. It is perhaps too short for a complete Hebrew Grammar, and too systematic for a mere introduction. Indeed the criticism that one would make upon it is that it prefers system to success. Some things need more emphasis than others, not because they are more important, but because they are more difficult. But that is the student's affair. Professor Strack's business is to produce a scientific Hebrew Grammar.

Dr. Stanley Leathes' Grammar ought to have been called 'The Student's Hebrew Grammar,' for it is issued by Mr. Murray as one of his famous 'Students' Manuals.' And no doubt it would have been so called, if that title had not been appropriated. The title that it has, however,—*A Short Practical Hebrew Grammar.* (Murray. Fcap. 8vo, pp. viii, 250. 7s. 6d.),—admirably expresses its character. Only, being *practical*, it ought to have had exercises for practice. It does give us the first six chapters of Genesis and the first six Psalms for reading and translation, and adds many very elementary notes upon them. But Professor Geden is right in saying that to learn Hebrew we must practise translation *into* Hebrew, and Dr. Leathes gives no opportunity for that. Perhaps that will be remedied in a new edition. Then the book should serve the beginner's purpose very well indeed.

Another *Practical Hebrew Grammar* is that by the late Professor Bissell, which was issued from the Press of the Hartford Theological Seminary in 1891 (8vo, pp. ix, 134. $1.75). Bissell is strong just where Stanley Leathes is weak, for his best feature is a very full and carefully graduated series of exercises for translation into Hebrew. But the method of stating the rules is most peculiar. Suppose that he wishes to explain the use of the four weak consonants, as he calls them. First he gives four Hebrew words, each having a small numeral clinging to its upper left-hand corner. Then follow the rules in a somewhat miscellaneous order, and each ends with a small numeral, which refers us to one of the Hebrew words already given. Now, there is no reason why the thing to be explained should not precede the explanation, and it is possible that in his class Professor Bissell obtained good results from this method. In a book, however, it is most bewildering. And the confusion is worse confounded by the lavish use of the same small numerals throughout the vocabularies, the exercises, and the notes.

Mr. Prendergast's little work has been mentioned as one of the Hebrew Grammars to be noticed. But that was a mistake. Unless the alphabet is grammar, there is not a word of grammar in it. Mr. Prendergast is, indeed, the sworn enemy of all grammars and grammarians. He believes that the best way to learn a dead language is the way you learn your own living one. Speak it, hear others speak it, if you can, and speak it to them. If you cannot hear others, then hear yourself. Speak it aloud in phrases and sentences which Mr. Prendergast provides for you; repeat these sentences, phrase by phrase, till they are familiar in your mouth as household words; and when you have done that long enough, you know the language. Mr. Prendergast does not forbid you to go to a grammar after you know the language. There are many interesting things to be found in grammars. But you must know the language first.

And there is no question that Mr. Prendergast's method is sound, for it has proved itself successful. The little book belongs to 'The Mastery Series.' (Longmans. Fcap. 8vo, pp. xxii, 104. 3s. 6d.) Now the 'Mastery' books have won their way in public estimation solely by the results they have achieved, and there is no reason why Hebrew should not be learned by repetition as other languages have been.

The one outstanding weakness of nearly all the Grammars that have been noticed is the want of fulness and gradation in the exercises for translation. This weakness is entirely removed from the three books that remain.

The exercises are the very strength of Mr. Ball's *Elementary Hebrew Grammar*. (Bagster. 8vo, pp. x, 163–260.) Originally the book was published in two parts, the one being called *The Merchant Taylors' Hebrew Grammar* and the other *A Hebrew Primer*. Now the two parts are bound in one, and issued with a recommendation by Professor Weidner of Chicago. Well, it is in the Primer as it was, or the second part of the book as it now is, that the strength lies. The Grammar is scarcely full enough, though it is clearly expressed, and most attractively printed. But the exercises are very carefully chosen. It may be that their gradation is somewhat rapid, but if a student takes pains truly to master each exercise before leaving it, he ought to be able to move as rapidly as this. After the elementary exercises are over, readings from the Old Testament are given,—again well selected, and worth mastering. The last part is the most original. It consists of certain pieces of English literature for translation into Hebrew. They have mostly an Oriental tinge, and they are graduated as before; but the student who masters them may claim to know a little Hebrew.

In Mr. James Kennedy's *Introduction to Biblical Hebrew* (Williams & Norgate. 8vo, pp. x, 234, xxx, 58. 12s.) the grammar is full and satisfactory. A difference of type being skilfully employed, the leading rules are easily learned, and easily separated from their exceptions. The exercises immediately follow the rules, and are directly illustrative of them, and they are both very full and very memorable. It is a surprising thing that Mr. Kennedy's *Introduction* has not yet reached a wider circulation. Perhaps its price is prohibitive. Certainly it is unsurpassed as a direct drill in the Hebrew tongue. And the man who goes through it conscientiously will find when he is done that he can read the Hebrew Bible with comparative ease. So rich and pertinent are its exercises, that the Hebrew teacher will find it the most convenient of all existing Grammars to have at hand.

Professor A. B. Davidson's *Introductory Hebrew Grammar* (T. & T. Clark. 8vo, pp. 200. 7s. 6d.) has passed all its English rivals in public acceptance, and that is the final verdict to which every book must bow. Nor is it difficult to account for its success. Dr. Davidson is at once a teacher of unsurpassed accomplishment and a writer of unapproachable lucidity and charm. And then he has the gift of most uncommon common sense. He is not a slave to science. He knows from experience where science must wait on human infirmity; and it is interesting to see that in the latest revision of his work (for the tenth edition) this is the necessity he has had most in mind. 'Parts that appeared too brief and obscure have been made fuller and simplified.' He is not even afraid to shock science by introducing subjects earlier than the science of grammar permits them, simply because he has found that the necessities of the learner demanded them. Many men, and among them some of our finest Hebrew scholars, have begun their studies with this book.

THE HEBREW ACCENTS.

Two volumes have lately been published on the Hebrew accents, and they may be taken next.

It is customary to touch upon the accents in even the most elementary Grammars; it is not possible to exhaust the subject in the most advanced. There are two systems,—one for the three so-called poetical books (Psalms, Proverbs, and Job), the other for the remaining twenty-one prose books (again *so-called*, and less reasonably). But why there should be two systems no man can tell. Psalms, Proverbs, and Job are not the only poetical books, so that it cannot be because they are poetry. Besides, when the psalms occur elsewhere than in the Book of Psalms they have not the peculiar system of the Psalter. Compare Ps. xviii. with 2 Sam. xxii. and Ps. cv. with 1 Chron. xvi. 8–22. It may be, as Dr. Wickes, our greatest

English authority, thinks, that it is a Palestinian refinement of a purely *musical* character, and that it was confined to these books in order to make up for the shortness of their verses by a fuller and more impressive melody.

Well, Dr. Wickes has examined the accentuation of the three so-called poetical books, and has published *A Treatise on their Accentuation.* (Clarendon Press. 8vo, pp. xii, 120. 5s.) It is a very able and attractive volume. Not only is there an original investigation into the subject of their special accentuation as it stands in our Hebrew Bibles, but Dr. Wickes has collated the best Hebrew MSS. in various European libraries, for the purpose of securing first of all a correct text. And now the volume is not merely an acceptable scholar's gift, it is an unexpected but very helpful aid in the interpretation of the Word of God. Take the index of texts which Dr. Wickes has so carefully provided, and refer to any passage at random. It will be strange if new light is not thrown upon it, to your own great satisfaction.

Mr. Arthur Davis has given an account of the accentuation of the twenty-one (prose) books. It is a lighter task; it is also of more general interest and utility. We may know something of the poetical accents; we must know something of the prose. Mr. Davis, who calls his book simply *The Hebrew Accents* (D. Nutt. Crown 8vo, pp. 70. 3s. 6d.), has the gift of clear exposition, and he has carefully avoided matters of trifling account. Moreover, he has prefixed to his book an accurate statement of the rules for simple sheva, not elsewhere, perhaps, to be found so conveniently.

HEBREW SYNTAX.

Four volumes on Hebrew Syntax have to be mentioned.

Dr. Driver's *Treatise on the Use of the Tenses in Hebrew* stands by itself, for it is confined almost entirely to that single subject. But what a subject it is! This volume is about as large as any of the three which handle the whole of Hebrew Syntax. But it is because it is so full and so satisfactory that other men can afford to pass this special subject lightly by. They know that every student who would understand the syntax of the Hebrew verb must finally go to Driver for it. So satisfactory is the book in all respects, and so pleasant to work upon, that it is quite needless to do more than mention its new and much enlarged edition.

Ewald's *Syntax of the Hebrew Language of the Old Testament* is certainly not yet out of date. And the translation which was made by Mr. Kennedy in 1879 is so satisfactory that it deserves a place in this survey. (T. & T. Clark. 8vo, pp. viii, 323.) But it is not a beginner's book. Perhaps it is even needlessly difficult. Yet the student who will work his way through it will be well rewarded, not in the acquisition of patience only, but of knowledge also. Indeed one *must* go to it at last. There is nothing else to go to.

There was a time when Müller's *Outlines of Hebrew Syntax*, so admirably edited by Professor Robertson (Maclehose. 8vo, pp. xiv, 143. 6s.), was the only separate introduction to Hebrew Syntax worth looking at. Then Dr. Driver said of it that 'Professor Müller's Syntax will form the natural sequel to Professor A. B. Davidson's *Introductory Hebrew Grammar*, and the two works together cannot be too highly recommended as a sound and practical introduction to the language with which they deal.' But now Professor Davidson has published his own Syntax (T. & T. Clark. 8vo, pp. x, 233. 7s. 6d.), and henceforth it and not Müller will go with his Hebrew Grammar Nevertheless, Professor Müller's Syntax can never be superseded. It certainly lacks that abundance of examples which a teacher who has taught long and successfully knows the need of. But the poverty of the examples is made up in the richness of other elements, especially what Professor Davidson calls the fine sensibility of the author for Shemitic idiom and expression.

Now, not to be too wearisomely consistent, let this short survey of Hebrew Grammars and Syntaxes end with the mention of two books that are neither the one nor the other. Besides a good Grammar and a good Syntax, the student of Hebrew needs a good Lexicon and a good Concordance.

The best Lexicon is at present under issue from the Clarendon Press, and there is no occasion to speak of it here. Till it is ready, we may continue to use Tregelles' *Gesenius* in the quarto edition which Messrs. Bagster publish, or we may have at our hand the extremely convenient *Student's Hebrew*

Lexicon, published by Messrs. Asher at 12s. It has gone through many editors' hands like the *Student's Hebrew Grammar*, and its last editor is again Dr. Edward Mitchell. To be an abridgment at all it is most satisfactory. Indeed, as you look at its bold type and read its easy explanations, you wonder what more the large Lexicons can get to say.

Messrs. Bagster are the publishers of the *Handy Hebrew Concordance*. It costs 15s., but that is little money for so much matter and worth. We must have two Concordances if possible, one to touch our elbow, the other to seek and search for special words in. This is the book for constant reference. And it is so arranged that one can use it and scarce know a word of Hebrew. For all the parts of the verbs are arranged in a definite order, and there is no demand made on the reader that he should be able to parse. Many men will use this book to honest advantage who never will attain to a knowledge of the Bible in Hebrew. It used to be called *The Hebraist's Vade Mecum*, and by that title many a Hebrew scholar knows it well. But the new title is better. If the value of a good concordance is recognised at all,—and you may ask Canon Driver or the Bishop of Durham what they think of that,—then it will be recognised that for the more advanced study of Hebrew there is nothing so valuable in our language as this book.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Heroism contrasted with Cowardice.

'The Lord is with us: fear them not.'—Num. xiv. 9.

It is impossible to avoid contrasting the speaker of these words with the hearers of them. Twelve leaders have been picked, one from each tribe, to inspect the land to be conquered. Naturally there was much variety in the reports with which they returned. Six men in a railway carriage will see six different aspects of the country through which they travel. The reports may be classified. One party inconsistently affirmed that the land was so barren as to eat up its inhabitants, while, nevertheless, it produced a race of giants. Another, that it was a fruitful land, but too strong for them to conquer. Two only said, both that it was fruitful, and that they could well conquer it. The two, Caleb and Joshua, stood opposed to the ten, and to the whole of the Israelites.

I. Cowardice sees Obstacles where Heroism sees Opportunities.—Usually carpet knights and dry-land sailors are the bravest. Here the stay-at-homes were more terrified than those who had faced the dangers. True, the spies brought back three glorious specimens of the fruit of the land, but they were most impressed by the enemies and obstacles they had encountered. Everywhere there was a lion in the way. Enemies were in the south, by the sea coast, by the Jordan, and in the mountains. Joshua and Caleb had much to say of the exceeding good land, but not a word of the giants, or of the cities walled up to heaven. Each saw what he was prepared to see, and each heard as he had expected to hear.

II. The Coward's Obstacles become the Hero's Opportunities. — Joshua's and Caleb's words about the people are brief and significant. 'They are bread for us.' Their resources will be our prey, their terror our stimulus. At the battle of Newport the Prince of Orange told his soldiers, who were between the Spaniards and the sea, 'Unless you eat the Spaniards, you will have to drink the sea.' Cortes will burn his ships, thus apparently increasing his difficulties, that his men may be strengthened in their determination to win the victory. Met with a brave heart, difficulties may be scorned. Joshua's only thought is, 'Let us go up and possess the land.' To go and to see is to conquer. If we think an achievement impossible, we are right; it is impossible while we so think. What we believe impossible we do not seriously attempt. Such difficulties are opportunities for which the hero eagerly waits. While others in their cowardice would have stoned these two, the event revealed that one of them was fit to become the successor of Moses.

III. Cowardice is Blind, while Heroism is

Clear-sighted.—Fear paralyses hands and feet and sight. Emerson says that two young ladies behind a runaway horse could not see the horse for fear. During the panic in a crowded building, fear leads men to cut off all possibility of escape. The giants and cities walled to heaven were the magnified shadows of ordinary objects on the mists of their ignorance. When they viewed their own resources in their panic, they placed the object-glass of the telescope next their eyes. A brave man becomes calm and calculating in the presence of danger. Bravery was the clearest sighted, for bravery saw God, and hope could not magnify Him too much, as fear magnified their enemies.

IV. Courage ultimately Rests on Faith.—Faith is an inner conviction that God is victoriously present in every war. Faith would not have sent out this search expedition, for God had already viewed the land for them. But God permits many things to a weak faith. They thought seeing would be believing, though, of course, it was the very opposite. The expedition was sent with the hope of discovering difficulties which may furnish an excuse for not undertaking the conquest. Faith evidently is not a simple matter of evidence, for the ten saw as much as the two. With the heart man believes. Those who were prepared to trust God found abundant confirmation of their trust. According to their faith it was unto them, for only these two entered upon possession of these blessings. Cowards and murmurers perished by the way.

The Exaltation of the Son of Man.

'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.'—John iii. 14.

The Son of Man is indeed lifted up in the view of all the ages. One is continually being surprised to see how many events prefigured Him and prepared His way, and how many subsequent events trace their origin to Him. He is as conspicuous as the pyramid in the desert. Yet that exaltation was in many ways a surprise.

I. Its Unexpected and Humiliating Method.—These words were spoken to Nicodemus, who could not understand the humiliation of the Messiah. Like others, he entertained worldly notions of the exaltation which was to be looked for. Christ corrects him. The exaltation will not be of dazzling effect as men imagine, but will be as humiliating as that of the serpent which Moses raised on a pole in the sight of all Israel. Expecting to see Him raised to the throne of the world, they will but see Him raised on a cross. Yet that cross has become the throne from which He rules the world.

II. Its Absolute Necessity.—There is a 'must' for Nicodemus and every man, 'Ye must be born again'; and a 'must' for Christ, 'The Son of Man must be lifted up.' Christ did not resign Himself to death as an acknowledgment of defeat. He knew of its necessity from the first. Instead of trying to avoid it, that was His goal; the purpose for which He came. It was needful in order 'that the Scriptures might be fulfilled.' But this again, if one may reverently say so, was the only possible way of saving man. To save others it was of necessity that He be lifted up. And love made it necessary for Christ to bring salvation.

III. Its Meaning prefigured in Symbols.—Christ often teaches by pictures and parables. The compared events have a similar meaning.

The malady is similar. The serpent, though loathsome, is fascinating. His poison brings delirium and stupor and death. Sin is fascinating, yet brings anguish, followed by insensibility and spiritual death. Christ has destroyed the power of sin. The serpent was gibbeted in token of its defeat. So Christ 'spoiled principalities and powers, and made a show of them openly triumphing over them.' And such a show has He made of sin defeated, that all mankind has seen it slain in His body on the tree. But just as it was not one individual serpent that was thus slain, so sin was not slain in one individual man. This would have only revealed the victory in an individual case. The brazen serpent was made in the likeness of the enemy, as representing all serpents, yet there was no venom in it. Christ was crucified not as an individual sinner, for in Him was no sin, but as one 'made in the likeness of sin.' Thus in this connexion He calls Himself the Son of Man. 'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.'

The benefits of such triumph are appropriated by faith and obedience. By obediently gazing upon the symbol the cure came. By looking in faith to Christ, and trusting in the victory which

He has won, we are made sharers in the benefit of that victory.

Possession and Praise.

'Thou shalt bless the Lord thy God for the good land which He hath given thee.'—Deut. viii. 10.

The lesson has brought us to that period which immediately preceded the crossing of Jordan and the entry on the Promised Land. The desert wanderings are all but ended. Moses avails himself of the opportunity of this pause to rehearse to them the story of God's dealings with them, and to draw from it lessons for their future guidance after his death. Now there is no longer need for strenuous effort. He fears that, like other conquerors, they will become lax in their morality and luxurious in their habits. He fears they will forget the help they have received from God, and act as though their own strength or cleverness had secured these blessings. We may be sure that the injunction was only given because it was needed.

I. The Novelty of New Possessions quickly Passes Away.—The wonder and delight with which we view new blessings is always transitory. Persons who suffer misfortune often think they must be happy who escape it. They rejoice at the first removal of such misfortune, but soon become so accustomed to their new freedom as to scarcely give it a thought. The pleasure we derive from new joys seldom lasts longer than the novelty. On the other hand, troubles are ever new. Constant blessings do not seem to call for constant comment; they are accepted like the sunshine as a matter of course. But griefs of however long duration never become too old for us to cease murmuring because of them. Moses feared that when the Israelites possessed vineyards and oliveyards of their own, they would soon exhibit no more joy than others who had been born into such possessions.

II. Possessions that cost little Personal Effort are but lightly Valued.—The good land was given them. They received full houses which they had not filled. It is proverbial that receivers of gifts seldom estimate them at sufficient value. Also, that those who have not experienced the toil and self-denial needful in acquiring wealth squander that for which their fathers laboured long years. There is danger that the greatness of God's gifts shall be a cause of their ingratitude.

III. Prosperity is a Severer Test of Faithfulness than Poverty.—Then will be the time to see if they can cling to the Lord. Many a man serves God well so long as he is afflicted, but forgets Him when the affliction is removed. There was a saying of the heathen that altars rarely smoke on account of new joys. Solomon found the possession of wealth his greatest trial. Temptations could be resisted in days of strenuous effort and toil which were yielded to in days of ease and prosperity. The Israelites may find ease to be more dangerous than toil and warfare, because it is more seductive.

IV. God appreciates Man's Gratitude.—To bless is really to praise in worship. Yet the thought underlying the conception is that man can render to God that which will add to His joy. Though He is the ever-blessed God, He cares for the love of His children. His nature is love, and therefore He both gives us blessings and craves our hearts in return. He condescends to put some part of His joy within our keeping, so that we may either grieve Him or bless Him.

God's Presence in Crisis Moments.

'When thou passest through the waters, I will be with thee.'—Isa. xliii. 2.

It is surprising to note how the facts of this people's history have impressed themselves upon the language and thought of Christendom. Spiritual experience ever since has been expressed in terms of these facts. Christian speech is full of hidden and only half-conscious allusions to them. Note especially our hymns. These outer similarities are the expression of hidden identities. In the consideration of such words as these, we are reminded that—

I. Spiritual Experience is the same in all Ages.—These words were written by the prophet of the exile, who could speak of himself and his comrades as passing through the waters. He shows in this way that he realises that the exiles are one in experience with their ancestors who passed through the waters of the Red Sea and the Jordan. Though their circumstances were different, the variation in outward detail was insignificant. The same parts of their nature were tested, and the same virtues were disciplined. They could thus join hands across the ages. St. Paul says that all these

temptations befell them to convince us that no trial can come to us but such as man can bear, and that with all such temptations God also makes the way of escape. Thus this prophet becomes the link between us, who are the disciples of Christ, and the Israelites who crossed the Jordan.

II. That in every Life there are a Few Brief but Intense Trials.—There was the long and weary strain of desert life to be constantly borne. The passage of the sea and the river came but twice, and then lasted but a few hours, though the agony for the time was intense. They entered the sea in a night of awful storm because the terror of their enemies was upon them. They entered the river in broad daylight in utter trust in God, knowing that only thus could the enjoyment of Canaan's goodly land be theirs. One was a struggle of fear, the other the yielding of all to God in simple faith. In the Christian life, peace only comes after this second struggle.

III. That Life before and after such a Crisis is wholly Diferent.—The Red Sea was the boundary line between bondage and freedom; the Jordan between wandering and rest, between hope and possession—

> Sorrow vanquished, labour ended, Jordan passed.

It seems as though such struggles were the birth-throes of a new life. To pass on to a higher plane such struggle must be encountered. It was such a trial, *e.g.*, as God called upon Job to pass through.

IV. That one such Crisis is Death.—In the life of Christ it would appear that the temptation connected with His baptism was His Red Sea, just as St. Paul tells us that the sea was Israel's baptism: 'They were all baptized into Moses in the cloud and in the sea.' We know that this temptation was one of the crises of our Saviour's life. Then the devil leaveth Him for a season, not to return with like power until he meets Him again at Gethsemane. This was Christ's Jordan. Not until this was passed was His sorrow vanquished or His labour 'finished.' When Christian reached this river he was dazed and despondent, and began to look this way and that to see if he could not escape the river. Truly Death is the last and not the least enemy.

V. That Human Friendship can avail but little Here.—At this point Bunyan's allegory is untrue. Christian had the friendship of Hopeful to cheer him. Death must be met alone, and the river crossed in silence, as far as human lips are concerned. Friends may say, 'I am with you' in sympathy; but they can render no help. Viewing the struggle they may long to share it, but here they must leave their friends in the hands of God.

VI. That God is with us in all such Crisis Moments.—Hopeful's comforting words did Christian little good. But he heard a voice say, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' Indeed, that is His name, Immanuel, God with us. And Christ has said, 'Lo, I am with you alway, even unto the end.' If God has brought us through the sea, if He has commenced the good work within us, He will bring us through the Jordan, and thus complete what He has begun. In virtue of such a precious promise, we need have no fear.

Requests and Replies.

Has any account been published yet by a competent authority of the way in which the Higher Critics would date and arrange the Books of the Bible and their various sources? If such a statement were published in *The Expository Times* up to date, I believe it would be received with pleasure by readers of all schools and parties. D. D.

Cornill, in his *Einleitung*, arranges the sources of the Old Testament in chronological order. But the most recent attempt will be found in Kautzsch's new Translation of the Old Testament; and it is the more authoritative, as it has the sanction of all the eleven scholars engaged on that work. The following is a translation of Kautzsch's Table, which was contributed to a recent issue of *The Biblical World*:—

About 1250 B.C.	Judg. v., the so-called Song of Deborah.
	The Fable of Jotham, Judg. ix. 7 *sq.*
About 1005 B.C.	David's lament at the death of Jonathan, 2 Sam. i. 17 *sq.*
About 1000 B.C.	David's lament at the death of Abner, 2 Sam. iii. 33 *sq.*
	The Parable of Nathan, 2 Sam. xii. 1–4.

About 970 B.C.	Solomon's dedication of the temple, 1 Kings viii. 12 *sq.*
	The blessing of Jacob, Gen. xlix. 1–27; the Book of the Wars of Jehovah (Num. xxi. 14); the Book of the Just (Josh. x. 12 *sq.*; 2 Sam. i. 18); the speeches of Balaam, Num. xxiii. *sq.*
B.C. 933–912.	The (Ephraimitic) hero narratives (H^1 and H) in the Book of Judges, remnants of old heroic narratives, in two strata, an older and a younger.
B.C. 912–911.	The Jerusalem narratives of David's life (Je), 2 Sam. v.–vii., ix.–xx., an old history of David, written probably in Jerusalem, at anyrate in Judah.
	The narratives of David (Da) in 1 Sam. xvi. 14 *sq.* to 1 Kings ii., also a Judaic history of David.
	The narratives of Saul (S) in 1 Sam. ix. *sq.*, an old Judaic or Benjaminitic history of Saul.
B.C. 883–877.	The Book of the Covenant, Ex. xxi.–xxiii. (cf. xxiv. 7); possibly a remnant also in 2 Chron. xvii. 9, in that case, B.C. 873–849.
B.C. 853–842.	The Jahwistic document in the Pentateuch and Joshua (J); the Ephraimitic narratives (E) in 1 Sam. iv.–vi.
B.C. 814–798.	The (Ephraimitic) blessing of Moses, Deut. xxxiii.
B.C. 798–743	Ephraimitic history of Elijah (P) in 1 Kings xvii.–xix., xxi.; Ephraimitic narratives (E) in 1 Kings xx., xxii.; 2 Kings iii. (?), vi.–x.; Ephraimitic prophetic narratives concerning Elisha (P^2) in 2 Kings ii. 4–6, viii., xiii.
B.C. 779–740.	Isa. xv. xvi.
	Amos.
	The Elohistic document (E) in the Hexateuch.
	The Ephraimitic histories of Samuel and Saul (S.S.) in 1 Sam. viii. *sq.*
B.C. 743.	Hosea, son of Beeri (chs. i.–iii. according to i. 4, in the time of Jeroboam II., chs. iv.–xiv., in the time of Menahem).
B.C. 743–737.	Beginning of Isaiah's activity, Isa. ii.–v., vi., xvii. 1–11.
	(?) Union of the heroic narratives and the histories of the so-called lesser judges (Ri) into a pre-Deuteronomic Book of the Judges.
B.C. 735.	Isa. i. (?), vii.–ix. 6, xi. 1–9.
B.C. 734.	Isa. ix. 7 *sq.*
B.C. 725 (?).	Mic. i.–iii.
B.C. 722.	Isa. xiv. 24 *sq.*, xvii. 12 *sq.*, xxviii. 1–6.
	Isa. xix. (?).
B.C. 714 ? (704 ?)	Isa. x. 28 *sq.*, xx.
B.C. 705.	Isa. xiv. 29 *sq.*, xviii. (?), xxviii.–xxx.
B.C. 701.	Isa. xxxi., xxxvii. 22 *sq.*, i. (?), xxii. (?).
B.C. 689–643.	Mic. vi. 1–vii. 6.
	Nahum (?).
	Union of J and E in the Hexateuch to JE.
B.C. 640.	Zeph. i.
B.C. 628.	Call of the Prophet Jeremiah (Jer. i.).
	Sermons from the time of Josiah (ii.–vi.).
	The primitive Deuteronomy.
B.C. 623–610.	Habakkuk.
	Zeph. ii.–iii. 13.
B.C. 608–597.	Jeremiah's sermons in vii.–xx. (nearly all), xxi. 11 *sq.*, xxiii. 9 *sq.* (?), xxv. [xxvi.], xlv.–xlix (?).
B.C. 605.	Jer. xi.–xiii. 27.
	First edition of the prophecies of Jeremiah written by Baruch, afterwards burned by Jehoiakim, and then restored and enlarged by Jeremiah (Jer. xxxvi.).
B.C. 602.	First redaction of the Books of the Kings (by Dt) Jer. xiv. 1–xvii. 18; xxxv.
B.C. 597.	Jer. xxii. 20 *sq.*
B.C. 597–586.	Jer. xxiii. 1–8, xxiv., [xxviii., xxix.], xxvii., xxx., and xxxi. (?).
B.C. 593.	Consecration of Ezekiel.
B.C. 588.	[Jer. xxi. 1–10, xxxiv. 8 *sq.*]
	[Jer. xxxii. 1–xxxiv. 7.]
B.C. 586.	[Jer. xxxvii.–xliii. 7.]
	[Jer. xliii. 8–44, 30.]
B.C. 573.	Completion of the Book of Ezekiel (with the exception of xxix. 17 *sq.*, appended in 571).
	The Lamentations.
	Union of the prophecies of Jeremiah with the history of the prophet (passages given in [ ] above) into the Book of Jeremiah (by Baruch ?).
B.C. 561.	Origin of the present Book of Deuteronomy, by the Deuteronomistic redaction (Dt) probably contemporaneous with the union of JE (in the Hexateuch) with D, as also the Deuteronomistic editing of the Book of Judges (Ri) and of the Books of Samuel (Dt) and of Kings (Dt^2) into one large historical work.
	Kernel of the 'Law of Holiness' in Lev. xvii.–xxvi.
B.C. 550 (?).	Isa. xl.–lxii.
	Isa. xxi. 1–10 (?), xiii. 1–xiv. 23, xxxiv., xxxv.
B.C. 538–521.	Isa. lxiii.–lxvi.
	Zeph. iii. 14 *sq.*
B.C. 520.	Haggai (Sept. to Dec. 520).
	Zech. i. 1 *sq.* (520), i. 7–vi. 15 (519), vii.–viii. (518).
B.C. 500.	Composition of the proper Priest Codex (P) in Babylonia.
B.C. 500–459.	Malachi.
	Partial union of the Priest Codex with the Law of Holiness.
B.C. 458–446.	The Aramaic source of Ezra (Q^a), Ezra iv.–vi.
	Ruth.

B.C. 444–431.	Oldest collection of hymns for temple services, Ps. iii.–xli. Ezra's memoirs (E) in Ezra and Nehemiah.
B.C. 432–333.	Obadiah (?) on the basis of an older oracle [vers. 1–9]. Memoirs of Nehemiah (N) in the Book of Nehemiah.
About 400 B.C.	Completion of the Pentateuch by a union of JE, D, P. Final edition of the Book of Proverbs. Joel (?). Jonah (?). At the end of the Persian period, the collection of second and third Books of the Psalms.
B.C. 332–321.	Job (?). Song of Songs (?). Isa. xxiv.–xxvii. (?). Various additions to the older prophets.
B.C. 311.	Psalms of the Grecian period.
B.C. 301.	The historical work of the Chronicler (Ezra, Nehemiah, Chronicles). Zech. ix.–xiv. (?).
B.C. 264–248.	Ecclesiastes (?).
B.C. 248.	Translation of the Pentateuch into Greek; about the middle of this century the conclusion of the second or prophetic part of the Canon (nebiim).
B.C. 180.	Composition of Jesus Sirach in Hebrew.
B.C. 164.	The Book of Daniel (probably Jan. 164, or late in 165).
B.C. 153–146.	Esther (?).
B.C. 141.	Compilation of the fourth and fifth Books of the Psalms and completion of the Psalter.
B.C. 135–105.	(?) The Book of Judith; about 130, translation of Sirach and Greek.
B.C. 90.	First Book of the Maccabees; and the 'Wisdom of Solomon' toward the end of the century.

EDITOR.

Are there any recent books which could be recommended for the study of Prophecy? It is not Commentaries I mean, but books which would give one some conception of what Prophecy is as a historical study, and tell what part the Hebrew prophets played in the progress of Revelation. T. R.

Such a book on Hebrew Prophecy is a great desideratum. Professor Kirkpatrick's *Doctrine of the Prophets* is a sober, strong, well-weighed book,—the best introduction at present for an English reader fairly acquainted with theology and current discussion. But I hope Dr. Davidson, in his new work on the *Theology of the Old Testament*, will supply what is needed, so far as it gives him room to do so. I have learnt more on the subject, *in point of method and general principles*, from Riehm's *Messianic Prophecy* than from any one book besides. The merits of Schultz's *Old Testament Theology* are well known; and the chapters bearing on Prophecy (in its historical relations and development) appear to me the best in the book. Kayser's *Theologie d. Alt. Test.* has newly been rewritten by a certain Marti in Germany; it is much briefer than Schultz's, and purely historical; it is clear and telling and well proportioned, as well as terse on the Prophets (the only part I have read). Duhm's *Theologie d. Propheten* is twenty years old, but it is very helpful still for tracing the internal development of prophetical thought. One finds him too often 'viewy' and over-abstract, which Marti-Kayser is not. But no one yet has appeared to rival Ewald in masculine grasp and sympathetic insight. He is a *giant* who will show far above the heads of most Old Testament critics of our time in the view of posterity. Kuenen is amply appreciated, and deserves his fame. But though profoundly religious, he holds a brief against the supernatural. G. G. FINDLAY.

Headingley, Leeds.

Index to Modern Sermons.

(*When the page is not given, the volume has an Index of Texts.*)

MATTHEW.

ix. 36–38.—Davies (J. O.), Sunrise on the Soul, 119.
Parker (J.), Inner Life of Christ, ii. 116.
Stier (R.), Words of the Lord Jesus, i. 416.
Homiletic Magazine, ix. 141.
Record, vii. 619.

ix. 37.—Hodge (C.), Princeton Sermons, 328.
National Preacher, i.
New Manual of Sunday-School Addresses, 112.

MATTHEW.

ix. 37.—Preacher's Treasury: One Hundred Outlines of Sermons, iii. 94.
Pulpit, lxvi.

ix. 37, 38.—Arnot (W.), The Lesser Parables and Lessons of Grace, 33, 43.
Murray (A.), With Christ in the School of Prayer, 63.
Spurgeon (C. H.), Sermons, vol. xix. No. 1127.
Church of England Magazine, xxxii. 153.

MATTHEW.

ix. 37, 38.—Quiver, 1893, 301.
ix. 38.—Girdlestone (C.), Twenty Parochial Sermons, iii. 1.
Heber (R.), Sermons preached in England, 232.
Wilson (J. M.), Sermons preached in Clifton College Chapel, 88.
Christian World Pulpit, xlv. 316.
Homiletic Review, xix.
Methodist Times, viii. 136 (Pearse).
National Preacher, i.
x. 38.—Preacher's Treasury, iii. 94.
x. 1.—Bruce (A. B.), Training of the Twelve, 30.
Spurgeon (C. H.), Sermons, vol. xix. No. 1127.
Christian World Pulpit, vi. 420 (Gasquoine).
Homilist, xxx.
Record, ix. 675.
x. 1, 2.—Spurgeon (C. H.), Sermons, vol. xii. No. 702.
x. 1–4.—Bruce (A. B.), Training of the Twelve, 30.
Parker (J.), Inner Life of Christ, ii. 125.
Christian World Pulpit, xviii. 177 (Parker).
x. 1–5.—Homilist, vii.
x. 1–8.—Christian Age, xxxii.
x. 1–20.—Davies (J. O.), Sunrise on the Soul, 137.
x. 2.—Brooks (P.), Twenty Sermons, 76.
Christian World Pulpit, xi. 366 (Foster).
,, ,, ,, xx. 356 (Mursell).
Expositor, 3rd Series, ix. 103 (Chadwick).
x. 7, 8.—Christian World Pulpit, xxvi. 152 (Spurgeon).
,, ,, ,, xlv. 389.
Scotch Sermons, 1880, 244.
x. 2–4.—Christian World Pulpit, ii. 8 (Binney).
,, ,, ,, xxii. 312 (Farrar).
x. 3.—Cook (F. C.), Sermons preached in Lincoln's Inn Chapel, 62.
Godet (F.), Biblical Studies, New Test., 18, 19.
Christian World Pulpit, xi. 403 (Foster).
,, ,, ,, xii. 10 (Foster).
Expositor, 3rd Series, i. 79.
,, ,, ix. 438, 439, 443 (Chadwick).
Penny Pulpit, No. 1964 (Melvill).
Preacher's Monthly, iv. 171.
Pulpit, lxii.
x. 4.—Carpenter (W. B.), The Son of Man among the Sons of Men, 63.
Cuyler (T. C.), Stirring the Eagle's Nest, 157.
Fairbairn (A. M.), Studies in the Life of Christ, 268.
Trench (R. C.), Studies in the Authorised Version, 170.
Baptist Magazine, 1890, 348.
Christian Age, 1889, 18 (Taft).
Expositor, 3rd Series, ix. 435 (Chadwick).
Homiletic Quarterly, iv. 105.
x. 5.—Ellicott (C. J.), Historical Lectures on the Life of Christ, 193.

MATTHEW.

x. 5.—Fairbairn (A. M.), Studies in the Life of Christ, 194.
Maclaren (A.), Secret of Power, 265.
Parker (J.), Inner Life of Christ, ii. 135.
Christian Herald, 1890, 270.
Expositor, 3rd Series, ix. 105 (Chadwick).
Homilist, vii.
Sunday Magazine, 1881, 706.
x. 5–16.—Pentecost (G. F.), Bible Studies, 399.
Preacher's Magazine, v. 517.
x. 5–42.—Bruce (A. B.), Training of the Twelve, 99.
Stier (R.), Words of the Lord Jesus, ii. 28.
x. 6.—Beecher (H. W.), Sermons, ii. 179.
Christian World Pulpit, xx. 356 (Mursell).
Thursday Penny Pulpit, iii. 133 (Wilkinson).
x. 7.—Preacher's Magazine, v. 567.
x. 7, 8.—Christian World Pulpit, xxvi. 152 (Spurgeon).
,, ,, ,, xlv. 389.
Scotch Sermons, 1880, 244.
x. 8.—Brown (J. B.), The Divine Life in Man, 335.
Cunningham (W.), Sermons from 1828–1860, 379.
Gatty (Margaret), Parables from Nature, 1st and 2nd Series, 86.
Moule (H. C. G.), Thoughts on the Spiritual Life, 186.
Paget (F.), Spirit of Discipline, 234.
Smith (W. C.), Thoughts and Fancies for Sunday Evenings, 92.
Christian Advocate, 1895, 14 (Laird).
Church of England Magazine, xxxix. 272.
,, ,, ,, xli. 400.
Clerical Library: Outlines of Sermons for Special Occasions, 127.
Homilist, lv.
Methodist Times, 1892, 684 (Pearse).
Pulpit, lv.
Quiver, 1893, 883.
Sermon Year-Book, ii. 261.
x. 9.—Trench (R. C.), Studies in the Authorised Version, 144.
Homilist, xxxix.
x. 10.—Wills (J. O.), The Dundee Pulpit, 185.
Expository Times, i. 244.
x. 11.—Church of England Magazine, xxx. 24.
x. 12.—Symington (A. M.), The Apostles of our Lord, 187.
x. 12, 13.—Vaughan (J.), Fifty Sermons, vi. 276.
x. 12–15.—Liddon (H. P.), Bampton Lectures, 175.
x. 13.—National Preacher, i.
x. 15.—Thorne (H), Notable Sayings of the Great Teacher, 20.
British Weekly, iii. 53.
x. 16.—Bennet (W.), Sermons for Festivals and Fasts, 569.
Hannam (W.), Pulpit Assistant, i.
Macduff (J. R.), The Shepherd and His Flock, 167.
Newman (J. H.), Sermons on Subjects of the Day, 367.

Contributions and Comments.

The Building of the Second Temple.

In the present (July) number of The Expository Times there is a criticism upon Canon Cheyne's hypothetical solution of what i there called 'the well-known difficulty about the building of the second temple.' Recent study of the era and work of Zechariah proposed for members of 'The Expository Times Guild' now emboldens me to offer yet another suggestion, and one which, I confess, seems to me reasonably to solve the difficulty.

Professor Sayce, in his recent work, *The Higher Criticism and the Monuments*, has reminded us that, in the first place, 'the question as to the date to which the rebuilding of the temple must be assigned

depends upon a previous question, Was Zerubbabel identical with Sheshbazzar, "the prince of Judah," to whom Cyrus entrusted the office of leading back the Jewish exiles to their old homes?' (p. 539).

After a careful discussion of the whole evidence in the light of modern research, the Professor comes to the conclusion that the common assumption as to the identity of Sheshbazzar and Zerubbabel is not warranted by Scripture, but is probably due to Josephus. Even the late Bishop of Bath and Wells admitted that the compiler of 1 Esdras 'apparently did not perceive that Sanabasar (Sheshbazzar) was the same person as Zerubbabel,' and mentions a Jewish tradition that Sheshbazzar is Daniel. We have these two facts which are unquestionable: (α) Sheshbazzar, who may or may not have been a Jew, though he is called 'the prince of Judah' [הַנָּשִׂיא לִיהוּדָה], arrived from Babylon with a band of exiles in accordance with the politic decree of Cyrus in the year 537 (Ezra i. 8, 11); and (β) Zerubbabel, of the royal Davidic family, brought back, as 1 Esdras v. expressly declares and the canonical books imply, a fresh contingent of exiles in 520, under the sanction of Darius Hystaspes. If, as we may reasonably imagine, the prophets Haggai and Zechariah accompanied this second expedition, the stern rebuke by the former of the indolent and worldly spirit exhibited by those who had been already fifteen years in the land is at once explained and indisputably justified (comp. Hag. i. 6, ii. 15–18).

It should, however, be noted in passing, that 1 Esdras vi. 18 mentions both names together, as though Zerubbabel had accompanied Sheshbazzar in 537; but, as Professor Sayce has pointed out, the use of the singular in the following verse (ἐπετάγη αὐτῷ) shows that the name 'Zerubbabel' here is an accidental interpolation. When, therefore, we find it recorded in Ezra iii. 8 (as your correspondent justly remarks) that Zerubbabel and Jeshua and the rest 'laid the foundation of the temple of the Lord' in the second year of *their* coming to Jerusalem, may we not consider this as B.C. 518 instead of B.C. 535? In this way that ceremony which, according to Canon Driver, was 'of a purely *formal* character, such as Haggai could afford to disregard altogether,' narrated in Ezra iii. 8–13, appears to be in fact the identical ceremony referred to by that prophet and his contemporary (Zech. iv. 9).

The only references which offer a *primâ facie* opposition to this view of the two leaders and their respective eras lie in Ezra iv., which relates the three distinct attempts made at different times to impede, by means of royal edicts, the efforts of the Jews to restore their temple and city. The first of these attacks (vers. 4, 5) was clearly made in the reign of Cyrus, and by it 'the people of the land' *frustrated the purpose* of 'the people of Judah' during the fifteen years until 'the reign of Darius, king of Persia.' If we are content to read vers. 6–23 literally, we can only regard them as an interpolated account of two subsequent obstructions (*circa* 484 and 460) directed against the rebuilding of the city walls rather than the temple. The difficulties which Xerxes apparently met with in repressing that intense national feeling which centered in the great temple E-saggil at Babylon would probably prejudice both himself and his son Artaxerxes against the analogous condition of Jerusalem, so that it was only under the wise administration of Nehemiah sixty years later that the city walls were allowed to be completed. Omitting, therefore, these interpolated verses, the narrative of Zerubbabel's work passes on naturally by ver. 24 to the events of the next two chapters. The mention of Artaxerxes in Ezra vi. 14 simply shows—either that the verse was written in (or after) the time of Ezra, which few would deny, and that Ezra completed some minor additions to the fabric concerning which no details have come down to us, or else that we have another interpolation by a scribe who confused the rebuilding of the temple with that of the city.

The greatest difficulty lies in the solitary mention, in Ezra iv. 2, 3, of Zerubbabel and Jeshua as the two leaders in the time of Cyrus, which implies the identity of the former with Sheshbazzar. 'Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said . . . . We will build unto the Lord, God of Israel, as King Cyrus the king of Persia hath commanded us.' Professor Sayce says these first four verses 'are not found in the First Book of Esdras, and those scholars, therefore, who consider the latter a more trustworthy version of the original work than the Masoretic Ezra, regard them as a late and unauthorised interpolation.' I confess, however, that I have failed to discover any evidence against the genuineness of 1 Esdras v. 66–71, which is admittedly the counterpart of the passage in question,

and is referred to by Josephus in his *Antiq. Jud.* xi. 4. 3, though he there evades the anachronism by making Zerubbabel reply that 'they had been appointed to build that temple *at first by Cyrus, and now by Darius.*'

If, on the other hand, these proper names, 'Zerubbabel' and 'Jeshua,' be regarded as the only words interpolated, we have the alternative hypotheses that the subject to the verb in both verses is simply the רָאשֵׁי הָאָבוֹת, 'chiefs of the fathers,' or that the original reading was וַיִּנָּשׂוּ אֶל־שֵׁשְׁבַּצַּר וְאֶל־רָאשֵׁי הָאָבוֹת the subsequent alteration being regarded by the scribe as immaterial, though in the result it has entailed infinite confusion. In either case we get a perfectly precise and concordant narration of events in Jerusalem prior to the arrival of Zerubbabel and his companions as our result, and one which likewise agrees with all other biblical references to the state of things at this period.

WALTER W. CRUMP.

Cambridge.

The Agony in Gethsemane.

DR. SCHAUFFLER'S note quoted last month, even though endorsed and amplified by Dr. Trumbull, does not wholly satisfy all the conditions of the passage. A note by another able American Sunday-school writer, Dr. M. C. Hazard of Boston, may be compared with the interpretation set forth by Drs. Schauffler and Trumbull. In the *Pilgrim Teacher* for May, Dr. Hazard writes: 'This submission to the Father's will disposes of the interpretation offered by some, that Jesus' prayer for the removal of the cup referred solely to the agony He then was suffering, and that it was prompted by a fear lest He should die then and there before His atoning work had been accomplished. *It was evidently not the Father's will that the Son should die in the garden.*' To this, two things may be added. First, Does not the renewals of our Lord's prayer indicate progress towards the complete acceptance of the Father's will? Second, Is it not most natural to regard the 'cup' of John xviii. 11 as referring to the prayer in the garden, and thus indicating (by the way) a point of contact between the Synoptists and St. John, as Paley urges?

W. H. GRIFFITH THOMAS.

Oxford.

The Meaning of Christ's Prayer in Gethsemane.

IN the July number of THE EXPOSITORY TIMES, the interpretation of Dr. Schauffler is quoted to the effect that 'the "cup" from which Christ prayed to be delivered was not death on the Cross, but death in Gethsemane. He was praying for strength to reach the Cross, not for grace to escape it.' In the reasoning that leads to this conclusion, there seems to me to be considerable confusion of thought. Jesus had said, 'Father, I know that Thou hearest Me always.' 'But if in the Garden of Gethsemane He prayed that He might escape the death upon the Cross, then He was not always heard; this was one prayer—and a most agonising one—which the Father refused to answer.' Here, then, is confusion between hearing a prayer and granting a request. Again, 'If Jesus prayed for one thing, and the Father granted another, then our Lord knew not, any more than we do, what He should pray for as He ought.' This assumes that the only things we ought to pray for are things which we know it is God's will to grant, which strikes at the root of the idea of prayer.

Dr. Schauffler claims that his interpretation thus delivers the prayer in the garden at once from weakness and from ignorance; that it lifts it into a place in which even we can recognise the noblest expression of moral heroism. It certainly does not deliver the prayer from ignorance, but introduces the element of ignorance into it; for it requires us to suppose that Christ imagined that it was the will of His Father that He should die in Gethsemane, while it was His will that He should die on the Cross. The great moral heroism and strength of the prayer is that Christ consented to do the will of His Father, however much it might be contrary to His own; and this would apply to death in Gethsemane and death on the Cross equally. Dr. Schauffler adds that, above all, it meets the only possible meaning of the passage in the Hebrews: 'Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared' (Heb. v. 7). Why stop short at this point? The next verse goes on to say: 'Though He were a Son, yet learned He

obedience by the things which He suffered' (Heb. v. 8). If the former verse refers to His prayer in the garden, the latter refers as evidently to the answer to the prayer, not in having His will yielded to, but in His learning obedience.

The further explanations given by the editor of the *Sunday School Times* of difficulties suggested to him seem to me to fritter away the whole force of the passages.

'Nevertheless, not what I will, but what Thou wilt,' becomes merely a general resignation of Himself into the Father's hands for this, as for all things else, instead of the particular recognition—which gives all its force to the general one—that in this case the Father's will was opposed to His own, and He must sacrifice His own. The 'cup' spoken of at the garden gate becomes another cup altogether from the 'cup' of the prayer—the cup of His trial and crucifixion, which He was always ready to accept, and which He did accept without flinching. As if the Father had a number of cups to present to the Son, some of which He could accept, from others of which He flinched. This would show a shiftiness in the purpose of the Father, if not in the character of the Son, which robs the incident of its most solemn grandeur and significance.

I cannot recognise that Christ has more than one 'hour' or one 'cup' before His mind when He uses these words. When He says, 'What shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name' (John xii. 27, 28), can we suppose that He refers only to the sixty minutes in which He was speaking, and the trouble that was then filling His soul. To have any worthy meaning, we must consider the 'hour' to be the whole time of suffering that was approaching. So, too, the cup that the Father gave Him has one meaning throughout—the whole of His suffering for sin. Jesus' whole nature shrunk from it with an intensity which we cannot fathom, and which we might not even have suspected, had it not been for this agonising prayer to escape from it. Without this revelation of His human will we could never have realised the terrible meaning of His words, 'I came not to do Mine own will, but the will of Him that sent Me.' In dying on the Cross there was a true submission of will, and of the intensest will possible.

And the great lesson for us is not only that we should in every case submit our will to that of God, but that in every prayer we should with all boldness express our own will in submission to His. Some persons are timorous in doing this, are afraid boldly to say all they desire, lest they should be praying for things they ought not. But let us take example from Christ, who, in the supreme crisis of His life, three times prayed agonisingly for what it was not the Father's will to give. Let us express our desires with like truth and earnestness, and with equally sincere submission to the Father's will. And if it be not His will to grant our petitions, we shall learn obedience by the same path by which our Lord learned it.

JOHN ROBSON.

Aberdeen.

Hebrew Prophecy and Modern Criticism.

IN reply to Dr. Grosart's courteous criticism of my June paper, I need at present, I think, only say this: That to myself, as to Dr. Grosart and to the great majority of Christians, the 53rd chapter of Isaiah speaks of Christ and His innocent sufferings for man. But when I come to analyse my feelings, even though I know them to be so general, I cannot, in the face of the whole context of that chapter, honestly use them as a proof that its writer had any definite foreknowledge of the sufferings of Christ. I hope that I may be able before very long, if I have the health and strength, to fulfil Dr. Grosart's kind wishes, and publish my papers in book form; and if so, shall, I hope, not shrink from looking fairly at any criticisms which he or others may think fit to make.

F. H. WOODS.

Oxford.

The First Trial of Jesus.

EVERY serious student of the Gospels will sympathise with Mr. Farquhar's efforts, and admire the tone in which he writes. Yet his admission that his proposed transposition of John xviii. 24 is a desperate remedy, only to be tolerated if all other

explanations fail, will probably commend itself to the majority of readers.

We may take exception to the expression 'The First Trial of Jesus.' If I am not mistaken, our Lord had but one trial, and that was at 6 A.M. (not earlier, πρωΐας γενομένης, Matt. xxvii. 1) in the Sanhedrin court inside the temple before a quorum of judges. At that trial He was formally accused of the alleged blasphemy which He had committed the night before. By Mosaic law blasphemy was punished with death. The death sentence therefore was passed and—after many negotiations with Pilate—executed.

What, then, is the exact nature of the proceedings before Annas, Caiaphas, Pilate, and Herod?

By ancient law every trial was preceded by a preliminary examination (ἀνάκρισις) held by the presiding judge, probably assisted by a few assessors, but not before the whole jury or body of judges. At this *anacrisis* witnesses were interrogated, slaves examined under torture, documents produced, oaths administered, and all those tedious routine processes gone through, which now take place in open court.

Our Lord therefore, I infer, was brought before Annas first, and interrogated by Caiaphas. Annas took the chair, but Caiaphas sat by his side and did the questioning. Our Lord probably stood in chains all the time, and the court was open. St. John was present, and has recorded briefly what he heard. No practical result was gained, but time was given for the assessors to arrive. I can hardly suppose that there were more than a dozen of them. The Gospels have so mixed up the various incidents that their statements are often confused. St. Luke, for example, has transferred the whole scene to the next day, at which, if I am right, a kind of rehearsal took place, but not the original conversations. St. Mark has given us a brief outline of the *anacrisis*, perhaps deriving his information from common rumour; perhaps one of the assessors afterwards became a Christian.

Now to my thinking the real difficulty about St. John's narrative is that it omits entirely the important part of the proceedings. St. John says nothing of the *anacrisis*, nothing of the witnesses, nothing of the 'blasphemy,' nothing of the next morning's trial before the Sanhedrin, nothing of the sentence of death. No transposition of a verse will supply these gaps. What is historically important has been passed over to make place for some interesting interludes.

Whether this has been done from reluctance to record facts which had not come under his own observation, from the forgetfulness of old age, from reliance on the other Gospels and on oral teaching, or from some occult mystical reason, I do not presume to decide.

Pilate had the right of signing the death-warrant, and ordering his soldiers to execute it. But he was constitutionally bound to sign it, and could only properly refuse upon giving a reason. There is, I believe, no doubt on this point. The Sanhedrin possessed *judicium* by special concession from the Romans. And the members of the Sanhedrin were right in their indignation that their verdict was not at once accepted.

They put pressure on Pilate, and eventually win their way. Such pressure, however, ought to have been unnecessary, and would have been unnecessary if Roman procurators had been as scrupulous in the discharge of their duties as an English judge is in India, where similar conditions often obtain. The charge of sedition was glibly made, but no attempt to prove it followed. The chief priests stood on their rights.

It is claimed that the proposed transposition sets right the difficulty about the locality of St. Peter's denials. If I felt that difficulty, as Professor Findlay does, I should be thankful for any help towards removing it. But I do not feel it. I see no improbability in the supposition that Annas occupied apartments in the official residence of the high priest. Not only were the two men closely related, but Annas had once been high priest himself, and in the years which followed, while his sons or son-in-law held the office, he retained so much power for himself that St. Luke, the historian, hesitates whether to call him or Caiaphas high priest. If he had always lived in the palace and taken an active part in business, we shall understand St. Luke's hesitation, which may partly be accounted for by scruples respecting legitimacy. The law of Moses made the high priest a life officer, though the Romans, with their usual objection to life tenure, seldom allowed one man to preside more than five years.

ARTHUR WRIGHT.

Queens' College, Cambridge.

Fellow-Workers with God.

I SEE that in the exposition of 2 Cor. vi. 1, in the April number of THE EXPOSITORY TIMES, the ordinary interpretation of *co-workers with God* in the sense of *being partakers of His work* is adopted.

Allow me to show that this view is probably erroneous, and that the real meaning is, that *we apostles are fellow-labourers together under Him, that is, in His service.* It is undoubtedly true that God works with His saints; but that is not what the text here teaches. The point emphatic is, that while the apostles were united in labour, they were working for and under a divine Master.

Mark first, that in the Greek it is 'we then as workers together,' the words 'with God' being supplied by our translators. Then, secondly, in 1 Cor. iii. 9 we have Θεοῦ ἐσμεν συνεργοί, which, though it would admit the usually accepted rendering of *fellow-workers with God*, is more naturally and literally rendered '*of God*,' namely, *belonging to Him.* Had the common view been intended, it seems to me that the *dative* case, Θεῷ, would have been employed, not the *genitive.* Thirdly, on referring to Bloomfield's *Greek Testament*, I find the following note on the earlier text,—συνεργοί,—fellow-labourers of (under the employ of) God.

Many eloquent discourses have been delivered, no doubt, inspired by the idea of God as man's fellow-worker; but let each text bear its own weight and tell only its own story. Nobody will deny that the consciousness of working under the divine Majesty enhancing the dignity and delight of a Christian's life, supplies not less ample material for pulpit ability and improvement.

O. F. ROUTH.

Battle.

The Parable of the Ephah.

IN the February number of THE EXPOSITORY TIMES, Dr. Stalker treated Zech. v. as a message from the prophet to the covetous and sensual of his own age; and then made a practical application to the present age.

Mr. W. H. Lowe, *in loco*, notices that the 'dimensions of the scroll are those of the Tabernacle in the Wilderness and of the porch of Solomon's Temple,' but does not show how anything follows from this.

Dr. Lindsay Alexander says: 'The main design is to show the utter incompatibility of iniquity with the kingdom of God. All ungodliness, profanity, falsehood, and covetousness are put under a ban, and wickedness of every kind is to be for ever banished from it. The people of the Lord are to be all righteous, and only such shall inherit the land (Isa. x. 21). Wickedness is to be shut up and banished to its own proper place; compare the representation in Rev. xx. 1–3.'

May I point out that no one of these writers, and no other writer with whom I am acquainted except Professor Schultz (*Old Testament Theology*), draws attention to the similarity which Zechariah's parabolic teaching bears to that of the Day of Atonement? He says (i. 405, 406): 'After the great propitiation for the people and the sanctuary, one of the dedicated victims is sent away laden with the sins of the people to the powerful being which has its abode outside "in the world" beyond the holy land of mercy, not as a sacrifice, but as a proof that in the holy land there is no longer any unexpiated guilt. It is a picture similar to that which the prophet Zechariah sees, when after the acquittal of the high priest, and therefore of Israel itself, before the angel of Jehovah, sin is carried away out of the pardoned land into Babylon, the land of sin.'

The correspondence of the two parables—the written parable in Zechariah and the acted parable on the Day of Atonement—is obvious. In each case there is the idea of the presence of sin, and of the need of its removal; in Zechariah it is symbolically removed by being placed in the ephah, which then is borne away; on the Day of Atonement it is figuratively placed on the head of the condemned goat, which is also led away. And as in Zechariah sin is carried 'to the land of Shinar,' *i.e.* to Babylon, the typical home of all sin and wickedness; so on the Day of Atonement the banished goat was sent away for Azazel (לַעֲזָאזֵל) into the wilderness. עֲזָאזֵל is, and has been to many, an enigma. But as Professor Schultz says (i. 405): "If [this] law dates from the time of the Exile, there is no reason why the word should not be put into the series of forms with which the later language was wont to name angels and

demons. In Enoch, Azazel . . . occurs as one of the sons of God who defiled themselves with women, and he is represented as bound in the wilderness with iron chains of darkness.' The passage in Enoch to which Professor Schultz refers is thus given in Mr. Charles' edition: 'And again the Lord spake to Rafael, Bind Azazel hand and foot, and place him in the darkness: make an opening in the desert which is in Dudael, and place him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever; and cover his face, that he may not see the light. And on the great day of judgment he shall be cast into the fire.' Mr. Charles' note is: 'Azazel was conceived as chained in the wilderness into which the scapegoat was led. The Jerusalem Targum on Leviticus says the goat was sent to die in a hard and rough place in the wilderness of jagged rocks, *i.e.* Beth Chaduda.'

The bearing of this correspondence between the prophet's parable and the ritual of the Day of Atonement, on the date of the latter is also obvious.

GEORGE BLADON.

Higher Walton Vicarage, Preston.

'Jehovah' and 'Adonai.'

IN one of the 'Sermonettes on the Golden Texts' with which Mr. R. C. Ford is enriching THE EXPOSITORY TIMES, he says, that after His resurrection 'the disciples transferred to Jesus the familiar equivalent of the sacred name of "Jehovah." They called him Lord.' Is not this a mistake? There were two Hebrew words which the Septuagint translators rendered by Κύριος. The one, Jehovah (Jahveh), was the personal name of the God of Israel; the other, Adonai, corresponds to the Latin *dominus*, and means one who has authority. (It is the latter only which is properly translated 'lord'; the former was so rendered by a shrinking from transliterating a Name which had come to be regarded as too sacred for utterance.) So far, then, as the Septuagint affected usage, 'Lord' in the lips of the disciples *might* have meant 'Jehovah.' But it might also have meant 'Adonai'; and the sense and object of its employment must determine as to which of the two words should be conceived of as being in their thoughts. Take, then, any of the utterances of their lips towards their Master after His resurrection—the 'my Lord' of Thomas in the upper room; the 'Lord' of Peter by the lake of Tiberias; the 'Lord Jesus' of Stephen in his dying hour; the 'Lord' of Saul at his conversion. Is it not plain that they were thinking of Him as having lordship? that 'Adonai,' not 'Jehovah,' would have been the word employed had they spoken Hebrew? So also in what they said and wrote of Him. 'God hath made that same Jesus, whom ye have crucified, both Lord and Christ'; 'that every tongue should confess that Jesus Christ is Lord'; 'the faith of our Lord Jesus Christ'—Peter, Paul, and James surely meant 'Adonai' here, and it would rob their phrases of point to substitute 'Jehovah.' In the passages Mr. Ford himself quotes, he recognises that 'dominion,' 'lordship,' is ascribed to Jesus; but if so, He is not called 'Lord' as by the 'familiar equivalent of the sacred name "Jehovah."'

RICHARD HUGHES.

Brighton.

Harpagmos.

PHILIPPIANS II. 6: A REPLY.

IN *The Thinker* for April last, Professor Massie controverts an exposition of the above passage given in my commentary, and more recently in a paper by me in this magazine for April 1892; and defends against my strictures the exposition given by Ellicott and Lightfoot, and the rendering given in the Revised Version. This last renders, 'counted it not a prize to be on an equality with God,' explaining this in the margin, 'Gr. *a thing to be grasped.*' Ellicott renders 'a prize to be seized on.' Lightfoot paraphrases, 'a prize which must not slip from his grasp.' Both commentators mean that Christ did not hold fast, did not refuse to give up, His equality with God.

My chief objection to the bishop's exposition is that it gives to a derivative of ἁρπάζω a meaning which neither verb nor substantive ever has, viz. to hold fast something already in hand, whereas this family of words always means to take hold of something not yet in one's hand. That this latter is the ordinary meaning of this common Greek verb, no one can deny. It is the only meaning given by Rost and Palm, by Liddell and Scott, or in

Thayer's *Lexicon of New Testament Greek*. Neither Ellicott nor Lightfoot quotes a single other passage in which this common family of Greek words is used in the sense which they attach to the word used by St. Paul to the passage before us.

To this serious objection Professor Massie replies, that 'verbs do not keep a tight hold upon their derivatives,' and quotes examples. But the examples quoted are easily traced to the verbs from which they are derived. Moreover, a general remark like this avails nothing for the case in point, unless proof can be brought that the derivatives of ἁρπάζω have actually wandered from the parent stem and have taken up the meaning attributed to the word before us. But Professor Massie does not quote a single instance of this transition of meaning. His only further reply to my objection is that 'the Greek Fathers seem to have had no scruple in ignoring' the ordinary connotation of the word. But he does not seem to have noticed that Chrysostom, the greatest of the Greek expositors, in his exposition of the passage, appeals to this connotation as the only one the word can have. He writes: 'For who would say that such a one, being man, *seized* (or *grasped*, *i.e.* took with a strong hand) to be a man? For how should one *seize* that which he is.' The whole passage proves that Chrysostom gave to the word in this passage its ordinary meaning of seizing that which is not yet in one's hand. Of the word, or the family of words to which it belongs, used in the sense, given to it by Ellicott and Lightfoot, of a *cherished possession*, apart from the idea of forcible acquirement, neither they nor Professor Massie bring a single example. That the exposition which I reject gives to a member of a common family of words a meaning differing widely from that it has everywhere else, and for which not one example can be found, is a most serious objection to it. This objection Professor Massie has done nothing to remove or to mitigate.

My second, and less serious, objection to the Revisers' rendering is that it fails to explain St. Paul's choice of the active termination -μος, when wishing to convey a passive meaning, instead of the more common passive termination -μα. Professor Massie admits that the form used 'has naturally and usually an active signification,' but reminds us that it is often used in a passive sense. This I admit. But the usage is sufficient to suggest an active significance unless there is evidence to the contrary, and no such evidence is adduced.

My critic endeavours to overturn the illustration quoted from 1 Tim. vi. 5. Here Ellicott and the Revisers accept the ordinary active sense of the termination, 'godliness is a way (or means) of gain.' Professor Massie asks why the Revisers did not keep to the same rendering of the same word in the next verse. The answer probably is, that to have reproduced the exact Greek sense would have made rather clumsy English. But in each verse the Greek has the ordinary active meaning. We may look at an action in two ways, as a process now going on, or as a result. The former was represented by the Greek termination -μος, the latter by the termination -μα. St. Paul says that to the thought of the persons in question, godliness and making gain went together, that piety with them was making gain. St. Paul goes on to say that, properly understood, these views are correct, that in the highest sense piety and making gain do go together. Evidently in both verses piety is not itself the thing gained, but a means of further gain. This is the meaning given to these words by Ellicott and the Revisers. And it supports my exposition of Phil. ii. 6.

Another objection of mine is that ἁρπάζω and its derivatives imply a strong hand; that the only way in which, with the Revisers' rendering, we can bring in the idea of a strong hand is the strong hand of someone threatening to take away from Christ His equality with God; and that of such hostile strong hand there is no hint here. That the word ἁρπάζω denotes seizure with a strong hand, anyone can see from a lexicon; and it is confirmed by the use of the word in all sorts of Greek. In all other cases, the strong hand is that of one who takes hold of something not yet in his hand to make it his own. But if a man is said to snatch hold of something already in his hand, this can only describe an effort to prevent someone else tearing it from his hand. In any case, it is most incongruous to represent the Son of God as snatching hold of His equality with God. This difficulty Professor Massie does nothing to remove or lessen. And in the examples he quotes, the word has evidently its ordinary meaning of violent seizure. He quotes Chrysostom as saying, 'whatever a man has *seized*'; and Eusebius as saying, 'Peter counted his death on the cross a *prize*.' But in these passages the word refers evidently to something not yet in hand.

That Lightfoot's many proofs do not touch the

point they were designed to prove, I have endeavoured to show in my article in the *Expositor*. And Professor Massie, while quoting some of Lightfoot's proofs, does nothing to vindicate their conclusiveness. Evidently the early commentators were unable to understand these difficult words of St. Paul. They therefore, like others in similar circumstances, content themselves by quoting them. That Origen expounds, 'does not count it something of great value for Himself,' does not necessarily imply that he understood the word ἁρπαγμός to mean 'something of great value,' but simply that this was the meaning conveyed by the passage as a whole. It is worthy of note that Ellicott, whose exposition Lightfoot accepts, and who is ever ready to support his own expositions by quotations from the Fathers, does not quote any of them as supporting him in this case, except, indirectly, Theodoret. Yet he must have known of the passages quoted by Lightfoot.

A serious drawback to the Revisers' rendering is that it does not convey the meaning intended, and therefore needs to be explained, and to have a meaning put into it which the word used would of itself never suggest. In common English a *prize* is a reward of merit. It denotes always something obtained. How could the Son count His equality with God a prize? The bishops answer that he did not hold it fast as people hold fast a reward of merit, or something acquired by a strong hand. But this idea of holding fast is no part of the connotation of the word. A prize or a capture are truly such, even though they be afterwards given up.

In spite of Professor Massie's paper, my objections remain. He has not given one instance in which ἁρπάζω, or any of its derivatives, is used in the meaning given to it by the two bishops, nor has he been able to give any such meaning to the Revisers' rendering as their words naturally suggest. And he admits that the particular form of the word here found has 'naturally and usually' the meaning I attach to it. He admits that against the exposition I oppose 'stands a verbal difficulty'; although he thinks that I exaggerate it. His whole paper simply goes to show that the difficulty is not quite so great as I make it. His only objection to the exposition I advocate, which Professor Massie admits to be nearer to the natural and usual meaning of the words used, is that it 'forces a very strange illustration into St. Paul's thoughts.' Rather than accept this, he forces a very strange meaning into St. Paul's words.

This objection I can best meet by endeavouring to expound the Apostle's words. In Philippians ii. 4 he urges his readers to make not their own good but the good of others the goal and aim of their thought and activity. This exhortation he supports by the supreme example. He sets before us the pattern of Christ, in a point in which at first sight it seems impossible to imitate Him. But St. Paul bids that the mind which was in Christ be also in us. And, inasmuch as mind is known only by action, the Apostle narrates what Christ did. He existed in a mode equal to God: yet He did not count this a grasping, but emptied Himself by taking upon Him a servant's form in likeness of men. In other words, He did not use His divine powers, as so many others use their powers, for self-enrichment and self-enjoyment, but for self-emptying, that He might make others full. The word ἁρπάζω suggests the strong hand with which He might have laid hold of every kind of good. That strong hand was laid upon Himself in the self-emptying which preceded His entrance into human form.

Whatever difficulties surround this interpretation seem to me much less than those involved in giving to a derivative of ἁρπάζω a meaning quite different from the common and indisputable meaning which this family of words has elsewhere in Greek literature, in refusing to the word ἁρπαγμός what Professor Massie admits to be its natural and usual meaning, and in supposing that the Son of God surrendered at His incarnation His essential equality with God.

Professor Massie has brought no proof that Ellicott's translation was known in the early Church. Indeed, the bishop does not himself claim that it was. Under these circumstances, in the absence of any satisfactory patristic exposition, we are compelled to fall back on the grammatical meaning of St. Paul's own words. I have endeavoured to show that these yield a meaning suitable to the context and to the general thought of St. Paul.

J. Agar Beet.

Richmond.

Printed by Morrison & Gibb, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kinneff, Bervie, N.B.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Our Notes on Dr. Schauffler's interpretation of Christ's Agony in the Garden have called forth a large number of useful comments from contributors. We cannot touch the subject again this month, but we hope to be able to do so in our next issue.

Canon Cheyne contributes an article to the *Contemporary Review* for July on 'The Archæological Stage of Old Testament Criticism.' The subject is not to the average student of the Bible of so much interest as it used to be. A year or two ago it was firmly believed that the Higher Criticism would split upon the rock of the Monuments. But since the publication of Professor Sayce's *Higher Criticism and the Monuments*, it has been clearly seen by everyone, that to appeal from Criticism to Archæology is to escape Scylla and fall into Carybdis. Professor Sayce has little faith in the *methods* of the Higher Critic,—Canon Cheyne complains in this article that he has even changed his attitude into open antagonism,—but with the results which the Higher Criticism professes to reach, he is in most conspicuous agreement.

So the interest in Canon Cheyne's article is chiefly historical now. And it is historically that he writes. He traces the progress that the Higher Criticism has made in the recognition of Archæology. He admits that there was a time when even so reputable a critic as Alfred von Gutschmid could attack 'one fact after another stated by the Assyriologists.' He acknowledges that even Wellhausen and Robertson Smith at one time fell, 'quite excusably,' into 'a greatly exaggerated distrust of the science of Assyriology.' But he claims that from that distrust he himself was saved at the very beginning, frankly confessing that he owed his deliverance to Professor Sayce, and that now there is no critic of any standing who refuses to test his work by the findings of the pick and the spade.

In pointed illustration of Canon Cheyne's words comes the new *Commentary on Deuteronomy* by his colleague, Canon Driver. Never before, not even in Cheyne's own books, was Archæology in all its branches made use of as here. This indeed is one of the features of the series to which it belongs, and one of the ways in which that series marks a new departure in English exegesis.

Take an example at random. There is a reference in Deut. xi. 10 to some early custom in Egyptian agriculture which now has passed away, and is very hard to understand. The words are: 'The land of Egypt, whence ye came out, where thou sowedst thy seed, *and wateredst it with thy foot*.' Travellers in Egypt, travellers in Palestine, and those who never travelled anywhere, have all had their interpretation of these words, but no one

has seen the seed watered by the foot or discovered any account of it. Canon Driver goes over all the independent references from Shaw's *Travels in Barbary* in 1738 to Conder's *Tent Work in Palestine* of 1877. He just mentions Conder's suggestion that in Palestine vegetable gardens are irrigated by means of small ditches trodden by the foot. He describes the water-wheels of Egypt which Robinson imagined and Niebuhr actually saw, but they do not meet the meaning. And he ends by saying that possibly the reference may be to the mode of distributing water from the canals over a field by making or breaking down with the foot the small ridges which regulate its flow, or by using the foot for the purpose of opening and closing sluices.

The rapid sale of Dr. Driver's *Deuteronomy*, though it was issued at the beginning of the dull season, is a striking evidence of the reputation his *Introduction* has won for him. And there is no reason to doubt that the new book will add to that reputation. It is indeed a more popular book than the other. That is to say, it directly appeals to the immense body of men whose pleasure it is to read the Bible, whose business it is to preach it. And it appeals to them so as neither to waste their time nor weaken their conscience. Homiletic is excluded from the plan of the whole series. For practical and homiletical theology are of no value unless they are made at home, and the preacher who cannot produce his own 'application' is not a preacher. But the things which the preacher has neither the time nor the skill to produce for himself are here in clearness and fulness of detail. For the series does include questions of History, Archæology, and Biblical Theology. And to the last and most fruitful of studies, Dr. Driver has given particular attention.

But the feature that one finds most useful, after using the book for some time, is none of these. It is the scrupulous care with which Dr. Driver makes his translations, and the information he gives in making them. Thus he comes upon the expression in Deut. xxii. 21: 'Because she hath wrought folly in Israel,' as it is rendered in both our English versions. He translates it: 'Hath wrought senselessness in Israel,' and adds a note to account for the translation.

This is the Note: '*Nābāl* and *nebālāh* are very difficult to render in English. "Fool" and "folly" (besides being needed for the more common כסיל, אויל, כסילות, אולת) are inadequate, and suggest wrong associations. The fault of the *nābāl* is not weakness of reason, but moral and religious insensibility, a rooted incapacity to discern moral and religious relations, leading to an intolerant repudiation in practice of the claims which they impose. The ideas associated with the *nābāl* appear most clearly in Isa. xxxii. 6; he is painted there as at once irreligious and churlish (cf. "Nabal," 1 Sam. xxv. 25). The term is thus applied to Israel, unappreciative of Jehovah's benefits (Deut. xxxii. 6), to the heathen (Deut. xxxii. 21; Ps. lxxiv. 18, 22), to the man who cannot perceive that there is a God (Ps. xiv. 1, liii. 1); see also 2 Sam. iii. 33, xiii. 13; Isa. xxxii. 5; Jer. xvii. 11; Ezek. xiii. 3; Ps. xxxix. 8; Prov. xvii. 7, 21, xxx. 22; Job ii. 10. *Nebālāh*, besides the passages quoted, occurs only 1 Sam. xxv. 25; Isa. ix. 17 (*profanity*); Deut. xxxii. 6. The cognate *nablūth* occurs Hos. ii. 10, in the sense of *immodesty*. *Senseless* and *senselessness* may be suggested as fair English equivalents, it being understood that the defective "sense" which they predicate shows itself particularly in acts of impiety, profligacy, and churlishness, and that it is, in fact, the latter ideas which the two words in actual use really connote.'

Professor Lloyd of Oakland Theological Seminary, California, has a short article in *The Homiletic Review* for July on the meaning of the word (κλητὸς) which St. Paul uses in Rom. i. 6, and which is translated in our English versions 'called.' He believes that by translating it so we miss its

meaning, and that in any case we have no right to translate it so. For it has no proper parallel anywhere but in the Septuagint of 1 Kings i. 41, 49 and Zeph. i. 7. Now in all these passages the word means 'guests,' and is so rendered in both the Authorized and Revised English Versions. Professor Lloyd believes, therefore, that 'guests' is its meaning here. And then the apostle's word has peculiar force as well as beauty. For the Roman Christians would greatly rejoice to be called the guests of the Lord Jesus Christ, while St. Paul himself, who was 'the servant and apostle of Jesus Christ,' would intimate to them, in his pregnant way, that he was doing only that which it was his duty to do, when he gave himself to serve his Lord's guests wherever they were found.

The translation is interesting and by no means impossible. We might even say that all it does is to go a little farther along the road on which the common translation lies. To be the guest of Jesus Christ is more than to be called, more than to have obeyed the call; it is to rest in comfort in the Father's house already, welcomed there because the Elder Son has brought us in.

The new translation would have been still more welcome if it had relieved St. Paul's language of a difficulty in the use of this very word. In the Gospel according to St. Matthew (xxii. 14, it is also found in the Received Text in xx. 16), this word translated 'called' is distinguished from another (ἐκλεκτὸς) translated 'chosen.' And it is evident that the distinction is vital. 'For many are called, but few chosen,' clearly means that those who are 'called' have been invited to enter the kingdom of God, but have not accepted the invitation, while those who are 'chosen' have also accepted it. In St. Paul's language, however, the 'called' (or the 'guests' in Professor Lloyd's translation) are clearly those who have not only been invited, but have accepted the invitation. That is to say, he makes no distinction between the two words which the Gospel distinguishes so sharply. Professor Lloyd's translation does not remove that difficulty.

'What is it that saves?' The question is so old, and has been repeated so often, that it is a wonder we are not tired of it. But there are some questions we never tire of. 'What is it that saves?' The question has been often asked. But when we find Mrs. Humphry Ward asking it again, we discover that it is still interesting to us, and we somewhat eagerly scan her answer.

Mrs. Humphry Ward contributes a preface to the new translation of Hausrath's *Time of the Apostles* (Williams & Norgate, 8vo, 4 vols.), and it is in the course of that preface that she asks this question. She has scarcely entered on the preface when she asks it, and though it is a very long preface indeed, she takes it all to find the answer. We may be surprised that Mrs. Humphry Ward should ask such a question as this. But we need not be. She is just as conscious as any of us that she must be saved. She calls it 'the eternal problem,' and 'the perennial question on which Paul's life and preaching turned'; and she says that 'it confronts us as it confronted him on the agonized journey to Damascus'—'*What is it that saves?*'

If we are surprised that Mrs. Humphry Ward should ask this question, we are more surprised at the time she takes to answer it, and the long journey that she makes. But the reason is at hand. She seeks the answer in the life of St. Paul, for she sees and says most truly that this is the perennial question on which St. Paul's life and preaching turned. But she is wiser than St. Paul himself. He thought he found the answer on that 'agonized journey to Damascus.' She says he found it before that journey began. He thought he found the answer in the vision of the risen LORD. She says he never had such a vision. And so, being compelled to contradict the apostle at the beginning, and yet being resolved that he shall furnish the answer, she has to go a long way round

to find it—a long, weary, and really impossible way, almost losing herself and us as she goes. But there is no surprise like the surprise that meets us at the end, when we find that she has come upon the right answer after all.

'What is it that saves?' The early Israelites faced this question, just as we have to face it now, and the answer that they made was 'Sacrifice.' It was a reasonable, almost an inevitable answer. For they had been commanded by the God of Israel to offer sacrifice. They had been told that Jehovah 'smelled a sweet savour' as the smoke of the burnt-offering rose to Him, and that He 'had respect' unto the man who made his offering in due form according to the commandment. So they said, It is sacrifice that saves; give it often, and give it generously; then other things may go; it is sacrifice that saves.

And one day Saul the king of Israel was sent on a journey. The Lord said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Saul went. He smote the Amalekites from Havilah until thou comest to Shur, and destroyed all the people with the edge of the sword. But the word of the Lord came to Samuel: 'It repenteth Me that I have set up Saul to be king, for he is turned back from following Me, and hath not performed my commandments.' And it grieved Samuel, and he cried unto the Lord all night. What had Saul done? When Samuel went out to meet him in the morning, Saul said, Blessed be thou of the Lord; *I have performed the commandment of the Lord.* No doubt he honestly thought it. For there is no evidence that greed was one of the vices which rendered of none effect the gifts of this unhappy king of Israel. No doubt he thought for the moment that he had performed the commandment of the Lord, though he had spared the best of the sheep and of the oxen. For he did it to sacrifice unto the Lord. He had done even more than it was his duty to do. Would not the Lord be pleased with the destruction of the sinners the Amalekites? And would not the Lord be yet more pleased with the sweet savour of the burnt-offerings when he offered them there in Gilgal? But Samuel said, Hath the Lord as great delight in burnt-offerings and in sacrifice as in obeying the voice of the Lord? And from that day forth, no one could safely answer, 'It is sacrifice that saves.' Samuel found that out.

Then they said, It is descent from Abraham that saves. Take down your genealogical lists. Trace accurately your ancestry till it brings you back to the patriarch. Or at least let aristocratic custom call you Pharisee, separate you, on account of your supposed purity of descent, from the 'people of the land' whose blood got so mixed at the time of the Exile. Believe yourself a son of Abraham, and you need no repentance, for you are saved already. It is purity of descent from Abraham that saves.

But John the Baptist was making such a stir in the wilderness of Judea, that though he had no other gospel to preach than the baptism of repentance, the Pharisees and Sadducees followed the multitudes to his baptism. And when John saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned *you* to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And from that day forth no one could safely answer, It is descent from Abraham that saves. John the Baptist found that out.

Then they said, It is circumcision. Let us grant, they said, that the 'people of the land,' those mixed multitudes in our midst, may yet repent and be saved. Let us grant that salvation is offered to the Gentiles—ay, even to the hateful Samaritans. But there is one thing we must abide by. Salvation is of the Jews, and every one that would be saved must become a Jew, he must be circumcised, and keep the law of Moses.

It was a long way to go. How few of the 'children of Abraham' were able to go even so far as that. How wonderful that one of them could go still further. We follow the steps of the apostle to the Gentiles as he compasses sea and land to make one proselyte to the Lord Jesus Christ. But it is his mental progress that most amazes us. What is it that saves? It is circumcision, said even the Apostle Peter. But Saul, the Hebrew of the Hebrews, as touching the law (and descent from Abraham), a Pharisee, Saul says: 'Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God' is everything. Henceforth no one can safely say, It is circumcision that saves. Saul the Pharisee fought his life's battle against that, conquered, and made an end of it.

Then they said, It is good deeds that save. Be and do and suffer, especially suffer, abundantly, and God will be well pleased with you. It is good deeds that save.

But Luther found out that. You know the history—his 'terror at the sight of the Holy Sacrament'; his ceaseless agony, 'Oh, my sins, my sins'; his penance and his prayers; his unflinching effort to do good deeds till they find him on the floor of his cell in the early morning nearly dead; and then the sudden revelation of 'the just shall live by faith.' Good deeds, they said, will save you. But Luther found out that. And we dare not say good deeds will save us now.

Now we say that membership in the true Church will save us. And the man has not yet been sent who will find out that and end it. Yet we know that he will come with the hour. And this we know also, that he will come from within the true Church itself. For so it has been always. Samuel knew the efficacy of sacrifice, and felt the pressure of the law of God. Yet he said, 'Behold, to obey is better than sacrifice.' John the Baptist was of the family of the priesthood in Israel, the purest and the proudest of all who traced their descent from Abraham. Yet he said, 'God is able of these stones to raise up children unto Abraham.' Saul of Tarsus was a Hebrew of the Hebrews, even of the tribe of Benjamin, which never had revolted from the family of David. Yet Saul of Tarsus said, 'Circumcision availeth nothing.' And Luther found that good deeds will not save us, simply because he had given them so fair and full a trial. So the man to whom the world will listen in the burning days that are to come, and learn that membership in the true Church does not save, must have his own Gethsemane within it.

'What is it that saves?' St. Paul's answer is the most unmistakable: 'The keeping of the commandments of God' (1 Cor. vii. 19). For a moment we are surprised that of all men St. Paul should answer so. We should not have been surprised at St. James. For we call St. James the apostle of works, but St. Paul the apostle of faith. Yet this is not the only place in which he says that it is the keeping of the commandments of God that saves. And he is not the only one that says it.

His Master said so before him. One day a rich young ruler came running and kneeling in the way, and this was the very question that he asked. Jesus answered, If thou wilt enter into life, keep the commandments. And when the young man asked Him, Which? Jesus referred him to the Ten: Thou shalt do no murder; Thou shalt not steal; and all the rest he knew so well.

Yet when the young man answered, 'All these have I kept from my youth up,' Jesus answered and said, 'One thing thou lackest: sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and follow Me. Does Jesus take back the word He has spoken, then? After saying that the way to enter into life was to keep the commandments, does He now make some addition to that? Does He make so serious an addition that the young man who found the keeping of the commandments easy, finds this quite impossible to do? No, He makes no addition. He simply tells the young man most

courteously, that with all his honest pride in the keeping of them, he has not kept the Ten at all.

For this rich young ruler had looked upon the commandments as if each contained so many words which could be learned by heart and *kept*. So he learned the eighth commandment among the rest: 'Thou shalt not steal.' And, finding really little temptation to break it, for was he not a rich young ruler? had kept it from his youth up. But a commandment involves a commander; a law carries us back to a lawgiver. These ten commandments cannot be separated even from one another, but especially they cannot be separated from God. Does this rich young ruler think that he keeps the eighth commandment to God's satisfaction while he revels in his riches, and leaves the beggar to starve at his palace gates? No, says the Lawgiver Himself, 'One thing thou lackest: sell that thou hast, and give to the poor.'

It was not the imposition of a new commandment. It was simply the interpretation of one of the old. If thou wilt enter into life, keep the commandments. It is always so, and always sufficient. But then they must be kept, they must be kept to God. And God gave the eighth commandment about stealing, not to protect thy property, oh luxurious rich man, but to protect the property of the poor. Sell that thou hast, and give to the poor.

Thus this answer, 'The keeping of the commandments of God,' is a good one; but we must keep them as God understands the keeping. That is a most reasonable demand. It is so with commandments everywhere. Ignorance of the scope of a commandment is as useless a plea in law as ignorance of its existence. But when we consider the commandments of God, and what He means by keeping them, we are utterly confounded. Our rich young ruler, when he heard that the keeping of the eighth included selling all that he had, and giving to the poor, went away sorrowful. When we hear that the sixth likewise means that whosoever is angry with his brother without a cause is a murderer; and when we learn that the seventh means that he who looketh upon a woman to lust after her hath committed adultery already, we turn away in deepest sorrow also, for we have great passions and lusts.

But man's extremity is God's opportunity. If there is no way of entering into life but by keeping the commandments, and if I must keep the commandments in God's way, then nothing short of this will do—that God should keep them in me. And this is exactly Mrs. Humphry Ward's answer. She goes a very different road to find it than we have gone. But she finds it. 'St. Paul says, I live; yet not I, but Christ liveth in me. Go where you will, seek where you will, *this*, and nothing else than this—though it be told in a hundred diverse ways—is the ultimate secret of man's moral life; this is *what saves*.' These are her words. Surely they are surprising words from her.

From St. Paul, however, they are not surprising. He tells us how he reached them. There was a time when he could say as proudly as the young ruler, 'Touching the righteousness that is in the law blameless.' But that was before he knew the Lawgiver. When he came into touch with the Lawgiver, and learned that to look and lust was to be guilty of the whole law, he could do nothing but cry out, Who shall deliver me? And then deliverance was at hand. The Son of God came into that human flesh which was too weak to keep the law, and, dying in it, conquered sin and death. So that now it is not merely that I see One in human flesh able to keep the law for ever; but I see my flesh and His flesh so completely identified by the touch of faith that I can say, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.'

When the rich young ruler came running and kneeling, Jesus did not merely show him the impossibility of keeping the commandments in his own way. He also showed him the way to

keep them. He said, 'Come, and follow Me.' And when St. Paul would translate that 'Come, and follow Me' into his own language, this is how he puts it: 'For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; *but faith which worketh by love*' (Gal. v. 6). For the two things which go to the making of faith are these: First, 'O my God, I cannot keep Thy commandments'; and second, 'but Thou canst keep them in me.' And so faith works. It calls down God to keep His own commandments in my person, and He being in me, I keep them and live; nevertheless it is not I, but He that liveth and keepeth them in me. And faith works by love. For God keeps His own commandments in His own way; and the way of God is love.

What is it that saves? It is still, you see, the old and only answer—the keeping of the commandments of God. And it is still *my* keeping them. And if you ask how it is possible that I, whom you know, can so keep the commandments as to satisfy the Giver of them, the answer is at hand. I am *created in Christ Jesus unto good works.* You will not miss the words 'in Christ Jesus,' and you must not miss the '*I*.' But the emphasis lies on the word 'created.' For that is the word that brings Christ Jesus and me together. And so the same apostle is able to give his third and final answer: 'In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature' (Gal. vi. 15).

The Egyptian Heaven.

By W. St. Chad Boscawen, F.R.H.S.

The papyrus Ani supplies us with a new and most important chapter of the *Book of the Dead*, of which only a fragmentary copy was hitherto known. The chapter is entitled, 'The Chapter of not Dying a Second Time'; and the vignette represents 'Ani and his wife standing with hands upraised before the god Thoth, who has the symbol of *ankh* (life) on his knee.'

The chapter commences with an address to Thoth. 'Hail, Thoth! what is it that hath happened unto the holy children of Nat? They have done battle, they have upheld strife and have done evil, they have created the fiends, they have made slaughter, they have caused trouble; and, in truth, in all their doings the mighty have worked against the weak. Grant, O might of Thoth, that that which the god Tmu hath decreed may be done!' The decree of Tmu is described a little further on in the chapter. We learn the nature of the blessed state decreed by Tmu—the god of Annu, On, or Heliopolis. The mention of this god and the nature of his decree indicate that this chapter clxxv. formed part of the oldest or Heliopolitan version, and this is amply confirmed when we compare its contents with the Pyramid Texts.

'Hail, Tmu! What manner of place is this unto which I have come? It hath not water, it hath not air, it is deep, unfathomable; it is black as the blackest night, and men wander helplessly therein. In it a man may not live in quietness of heart, nor may the longings of love be satisfied therein. But let the state of the shining ones (*khu*) be given unto me for water and for air and for the satisfying of the longings of love, and let quietness of heart be given unto me for (instead of) bread and ale. The god Tmu hath decreed that I shall see his face, and that I shall not suffer from the things that pain him. Every god shall transmit his throne during millions of years. Thy throne hath descended to thy son Horus. The god Tmu hath decreed that his course shall be among the princely ones. In truth, he shall rule over thy throne, and be heir to the throne of the dweller in the Lake of Fire. It hath been decreed that in me he shall see his likeness, and that my face shall look upon the Lord Tmu.' Ani, as Osiris, then asks: 'What shall be the duration of my life?' The answer is: 'It is decreed that thou shalt live for millions of millions of years, a life of millions of years.' And, again, 'Man knoweth not, and the gods cannot see that which

I have made for Osiris, who is greater than all the gods.'

Although there are some large portions of this remarkable and valuable chapter restored to us by the papyrus Ani, there are some fragments of the latter portion preserved in other MSS., as published in Naville's edition of the *Book of the Dead*, which must be mentioned, as they contain many important passages. Here we read: 'He enters among the revered dead, and shouts of joy ascend. His name shall endure for millions of millions of years.' These are the passages relating to the state of the blessed in the papyrus of Ani, a document of the sixteenth century before the Christian era; but those found in the still more ancient Pyramid Texts are much more remarkable, especially on account of their striking resemblance to the Apocalypse of St. John.

'His place is at the side of God, in the most holy place; he himself becomes God (*neter*) and an angel of God; he himself is triumphant (*makheru*). He sits on the great throne by the side of God. The throne is of iron (?), ornamented with lion's faces and having the feet of bulls. He is clothed with the finest raiment of those who sit on the throne of living right and truth.

'He hungers not nor thirsts, nor is sad, (for) he eats daily the bread of Ra and drinks what he drinks daily, and his bread also is that which is spoken of by Seb, and that which comes forth from the mouth of the gods.

'Not only does he eat and drink of their food, but he wears the apparel they wear,—the white linen and sandals, and he is clothed in white,—and he goeth to the great lake in the Fields of Peace, whereon the great gods sit, and these great and never-failing gods give unto him (to eat) of the Tree of Life of which they themselves do eat, that he likewise may live.'

It is impossible to read these remarkable extracts from the inscriptions in the tomb of Unas (Vth Dynasty) without being struck with their almost verbatim resemblance to the Apocalypse of St. John.

The expression constantly applied to Osiris—indeed derived from his name—is, 'he that sitteth on the throne,' with which we may compare 'him that sat on the throne' (Rev. v. 1); and hence it was given to the 'victorious one' also to sit upon the throne, so 'To him that overcometh will I grant to sit with me in my throne even as I overcame' (Rev. iii. 21); and again as to the beautiful life in heaven, 'They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat . . . and God shall wipe away all tears from their eyes' (vii. 16–17, also xxi. 4); and they shall be 'clothed in white robes, with palms in their hands' (vii. 9). He who overcometh is given to eat of the tree of life which is in the midst of the paradise of God (ii. 7), and near to the crystal sea (iv. 6). The food with which he is fed is not material food, but that which cometh forth from the mouths of the gods; as we read, 'Man shall not live by bread alone, but by every word that cometh forth from the mouth of God' (Matt. iv. 4).

In the tomb of Pepi I. also there are some very remarkable passages. 'Hail, Pepi! thou hast come, thou art glorious, and thou has gotten might like the god who is seated upon his throne, that is Osiris. Thy soul is with thee in thy body. Those who sing songs of joy are upon both sides of thee; those who follow in the train of God are behind thee. The shining ones come unto thee bowing down even to the ground in adoration at thy feet.' With these passages we may compare nearly all Rev. iv.

Such remarkable verbatim coincidences cannot be the result of mere chance. We must remember that Egypt has always been, as I have said, the home of eschatological and apocalyptic literature. In its schools the phraseology of such literature was moulded long centuries before the advent of Christianity. If, as I shall show, the Egyptian Amenta became the Coptic Hades, and the Tuat the place of the damned, may not the Egyptian heaven, the *Sekhet Hetep* ('Fields of Peace') have become the Christian heaven? The Pyramid Texts, as I have already remarked, were known, accessible, and quoted as late as 200 A.D. for certain, possibly later. That is more than a century after the supposed date of the Apocalypse of St. John. May not their beautiful words have supplied at least the phraseology of this remarkable work? We see traces of Egyptian influence both in the Gospel and the Apocalypse of St. Peter, works written before the influence of the old Egyptian school of eschatology had died out. May we not also see the same influence in that of St. John?

It must be remembered that these texts come from the oldest of the Egyptian priestly schools, that of Annu or On, the Greek Heliopolis, a school whose influence survived until very late, and was to

some extent transferred to Alexandria after the decay of the temple of Ra-Tum. The theological teaching of this school is higher and purer than that of either the Theban or Memphitic schools, and the conception of the divinity a most remarkably monotheistic one.

With regard to the exact meaning and etymology of the word *neter* (God), there is much division of opinion between scholars; but the remarks of M. Maspero seem very apt, 'that the word is so old, even in the pyramid times, that its first sense is unknown to us.'

That there was a conception, a God (*neter*), as distinct from the *neteru* ('gods'), seems perfectly clear. In the pyramid of Unas we read: 'Thou existest by the side of God'; in another place, 'He weigheth words, and behold God (*neter*) hearkeneth unto words.' More important still is the phrase which occurs in the tomb of Pepi I.: 'Thou hast received the form of God (*neter*), thou hast become great therewith before the gods (*neteru*).' Again, 'This Pepi is then God (*neter*), the son of God.' Compare Rev. xxi. 7: 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.'

This conception of God is not confined to the priestly literature alone, but enters into the popular literature as well, for it is the current idea throughout the well-known maxims of Phtah-hotep found on the papyrus Prisse,[1] the oldest book in the world.

The following extracts will show the nature of the conception of God current in the time of the Vth Dynasty, about B.C. 3500:—'The things which God will do are not known.' 'Thou shalt not cause terror in men and women, for this is opposed to God.' 'The eating of bread is according to the plan of God.' 'If thou wouldst be a wise man, cause thy son to be pleasing to God.' 'Satisfy those dependent upon thee so far as it can be done by thee; it should be done by those favoured by God.' 'What is loved by God is obedience; God hateth disobedience.'

These ideas survived also in the XVIIIth Dynasty, as in the maxims of Ani we read: 'The house of God abhors much speaking. Pray thou with a loving heart; the petitions of all are in secret. He will do thy business, he will hear that which thou sayest and will accept thine offerings,'—a curious parallel to the biblical: 'When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret will reward thee openly' (Matt. vi. 5–6). The distinction between *neter* and *neteru* is most clearly brought out in a passage which occurs in a papyrus already referred to,—that of Thothmes III. The king prays: 'Preserve me behind thee, O Tmu, from decay, such as that which thou workest for every god, and for every goddess, for all animals and reptiles; for each passeth away, and when his soul hath gone forth after death he perishes, he passes away.' From mythological inscriptions we know that to the *neteru* were attributed all the weaknesses and frailties of mortal man, and that gods and goddesses were classed with the beasts that perish. Above all towered in a majesty for which no word can be found, the great 'Almight,' *neter*, for whom no true name can be found.

There is little information, either in the Pyramid Texts or in the Ani papyrus, regarding the ideas which the Egyptians had formed as to the state of the wicked. Still, however, we have the usual nature myth, of the war between light and darkness becoming gradually an ethical and moral warfare between good and evil. The same is the transition of the war between the serpent of Night and the young Sun god in Babylonia represented by the war between Merodach and Tiamat, which gradually was transformed into the unceasing combat between good and evil. It was the worm and corruption which the Egyptian dreaded as able to destroy his body, so the demons of the Tuat, the opponents of the gods, took the shape of huge worms and serpents; in Babylonia the same idea was current. It was 'the serpent of Night,' the serpent of Death with 'seven heads and seven tails,' 'the offspring of the tomb,' and 'the great dragon worms' of stormy skies who fought against the powers of goodness. So in Egypt it was the serpent Apep and the other curious creatures of the Tuat or Eastern part of the underworld that the victorious Osirian fought. In the hymn to Ra, which commences the Ani papyrus, we read: 'The majesty of the God who is to be feared setteth forth and cometh into the land of Marni; he maketh bright the earth each day at his birth; he cometh into the place where he was yesterday. O mayest thou be at peace with me, may I behold thy beauties, may I advance upon the earth, may I

[1] The papyrus Prisse is a work of the time of the XIIth Dynasty, but is stated to have been first written during the reign of Assa, a king of the Vth.

smite the Ass, may I crush the evil one, may I destroy Apep in his hour.'

The subject, however, of the Egyptian theories of punishment is one the consideration of which may be reserved for a future time. One chapter, the cxxvth, which contains the famous negative confession, must not be passed unnoticed, as it is here given very fully. It is a remarkable code of ethics, and must be compared with that which ruled such codes of morals as the maxims of Phtah-hotep and Ani.

To quote some of the denials: 'I have not done iniquity; I have not stolen; I have done no murder; I have done no harm; I have spoken no lies; I have caused no pain; I have not set my lips in motion against any man; I have not defiled the wife of any man; I have not cursed God; I have not cursed the king.' All these indicate principles very similar to those of the Mosaic Decalogue, but the negative confession is not all equally admirable. The material interests of the temple and the priesthood are too prominent. 'I have not defrauded the offerings; I have not minished the oblations; I have not plundered the God; I have not defrauded the offerings of the gods, or plundered the offerings of the blessed dead; I have not filched the food of the infant, neither have I sinned against the God of my native town; I have not slaughtered with evil intent the cattle of the God.' Although there are these traces of priestly cupidity, the code contains all our morality in a germ, and with refinements of delicacy often lacking among later and more advanced people. This remarkable confession of faith is very ancient, and it is probably, like the Pyramid Texts, the product of the Heliopolitan school of priest scribes. Little need be said now as to the immense importance of this work, and it indeed places Egyptian eschatology in an entirely new light, and supplies us with material for the comparative study of so important a subject totally unexpected. There remains, however, one subject to be mentioned,—the excellence of the translation, not only of the papyrus of Ani but of the large number of texts from all sources embodied in the work. In this work not only has Dr. E. A. W. Budge shown his great knowledge of the Egyptian language, but also his great care in avoiding the use of words which might convey in the least degree a false philological or theological idea. The work has taken many years to produce and entailed great cost, but it is no exaggeration to say that in it we have one of the finest works ever produced in connexion with the great and important science of Egyptology.

'What shall I do, Lord?'

Being the General Assembly's Annual Temperance Sermon, preached in Free St. George's Church, Edinburgh, during the Sitting of the General Assembly, 1895.

By the Editor.

'And I said, What shall I do, Lord?'—Acts xxii. 10.

'What shall I do, Lord?' That question touches the very heart of Christianity. If it were ever possible to give a definition of anything by means of a question, that question might be given as a sound and sufficient definition of Christianity. 'What shall I do, Lord?'—that is the religion of Christ in its simplest and completest form.

But we must take it all. 'What shall I do?' is not Christianity, nor indeed any religion at all. 'What shall I do?' is simple morality. And even Matthew Arnold recognised that morality is not religion. Religion, he said, is morality touched by something. What, then, is that something which, touching it, turns morality into religion? It is emotion, said Matthew Arnold. 'Religion,' he said, 'is morality touched by emotion.' And as soon as he had said it, the sentence leaped into fame. But it will not do. Warm up morality with feeling till it reaches fever heat, and it is 'mere morality' still. To become religion, our common conduct must be touched by something from without, not simply heated from within. The spark of fire must descend from heaven; it cannot be created by hard rubbing. Religion is not

morality touched by emotion; it is morality touched by God. 'What shall I do, *Lord*?'—that is religion, and there is no religion short of that.

So when we say that this question, 'What shall I do, Lord?' might stand as a definition of Christianity, we do not mean to say that Christianity is all conduct and no creed. 'What shall I do?'—that is conduct, but that is not Christianity. 'What shall I do, Lord?'—that is Christianity, and that is conduct and creed together.

And the creed comes first. Even Saul of Tarsus acknowledged in his heart that Jesus was Lord before he asked the question, 'What shall I do?' No doubt the recognition was very swift. In his case it could not have been otherwise. But it was absolutely necessary that he should say '*Lord*' before he said 'What shall I do?' Until that moment he had been doing, and doing abundantly, filling his morality with an 'emotion' that might well have turned it into religion, if it could ever be made religion that way. He had had much success in his doing. But those things which were gain to him were loss to Christ. Now he has called Jesus 'Lord, to the glory of God the Father,' and henceforth he will be blessed for ever in his deed.

When the rich young ruler came running to Jesus, and knelt before Him, he asked, 'Good Master, what shall I do?' Jesus stopped him there. He will answer 'What shall I do?' in a moment. But, first, is the 'Good Master' right? Does he acknowledge God in his heart, and will his conduct be a religious life to him? He had had enough of 'What shall I do?' already, enough of morality untouched by God. Does the 'Good Master' mean surrender? Does it mean Lordship now? Nay, Goodness is God. Does the 'Good Master' mean that he is ready to acknowledge Jesus as Lord and God, and whatsoever He says unto him, is he ready now to do it?

Well, *we* at least are ready. We have echoed the disciple's glad cry of recognition, 'My Lord and my God.' We have actually called Jesus Lord to the glory of God the Father. And now we earnestly ask of Him, 'What wilt Thou have me to do?'

Now the answer of Jesus to the question, 'What shall I do?' is not so simple, and it is not so immediate as we sometimes think. As long as He was upon the earth we can imagine His disciples going to Him at every turn in their affairs, and getting immediate and very plain direction how to act. But we can also imagine that it was not the highest training for them. We know that if man is to reach the perfection of character he was made for, he must have his own senses exercised to discern good and evil. So, for the disciples' sake it was expedient that Jesus should go away.

And He has no sooner gone than we see that the former childlike training is superseded. It is but a few months since the Ascension when Saul of Tarsus puts his question, 'What shall I do, Lord?' But he does not receive an immediate answer. 'Arise,' it is said to him, 'and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.' And even such guidance as this is fitful now and temporary. Throughout the next few years St. Paul does receive an occasional surprisingly explicit direction how to act,—the most memorable, perhaps, occurring at the commencement of his second missionary journey, when he essayed to go into Bithynia, but the Spirit of Jesus suffered him not. But it is only occasional, and it is only temporary. Then this guidance ceases for ever.

And now we are dependent for direction upon the Holy Spirit and the written word. I say that now, when we put the question, 'What shall I do, Lord?' the answer comes through the application of the word of God to our hearts and consciences by the Holy Spirit. We are not worse off than when Jesus was here. We are not left orphans. In place of Jesus' bodily presence we have these two, the written word, which may be passed from hand to hand, and from land to land, and the Holy Spirit always ready to make the word available in our lives.

Suppose, then, that we who have called Jesus 'Lord' are brought face to face with the great perplexity, how to deal with strong drink. The perplexity is whether we ought to abstain from it. For there is no perplexity in the mind of any follower of the Lord Jesus Christ whether he ought to be temperate in the use of it. We go to Jesus: 'What shall I do, Lord?' Our answer comes through the word of God; and it is made ours, it is made intelligible to us, it is made credible and irresistible for us by the action of the Holy Spirit applying it to our hearts.

For the Holy Spirit does not originate anything

Himself. 'He shall not speak from Himself,' said our Lord; 'but what things soever He shall hear, these shall He speak.' He directs our mind to the word, or calls it to our recollection. He makes it intelligible to our understanding. He brings it into touch with our emotions and our will. He gives us the opportunity of so looking at it and so deciding upon it, that we deliberately make our own choice whether we shall abstain or not. But the word is there first. The word is there first, and we must find it.

Now, when we turn to the word of God to find our answer it seems to leap to our hand in a moment. 'Jesus Himself was not an abstainer, and I will follow His example.' But that answer will not do. It is true that by his enemies Jesus was called a gluttonous man and a wine-bibber, and if it seems to anyone that that or his turning the water into wine proves that He was not an abstainer, I am not concerned to deny it. For Jesus is not an example in that way. To the disciples who followed Him through the villages of Galilee He *was* an example in that way. And I have no doubt that they dressed as He dressed, and ate as He ate, and drank as He drank. But it is impossible that that can be expected of us. For it is impossible that it can ever be done by us. We do not even know what He ate. If we did, we should almost certainly find that we could not follow Him in eating it. We do know how He dressed. We know, for example, that He went barefoot or wore sandals. And we know that it would be the insanity of suicide if we were to follow His example. So we may think we can prove that Jesus drank wine, and we may find it pleasant to drink wine also, but we cannot assume Christ's authority for it, or claim that we are following His example.

When we turn to the word of God for the answer to our question, 'What shall I do, Lord?' it is not in the surroundings of Jesus' daily life that we shall find it. If our Lord had been the shortsighted reformer that Mohammed was, He would have stereotyped His example for all time to come. He would have attempted to leave instructions to men how to act in every event of life through all ages and in all lands. I say Mohammed did so. And now? I found the following in the *New York Evangelist* of last week. It is written by one of the most distinguished scholars of America, Professor Henry Preserved Smith, who spent last winter in Egypt studying Arabic. 'My Arabic teacher,' he says, 'is a religious man. Indeed religion is the great interest of his life. His smallest actions are conformed to the divine law as he conceives it. If he has a precept of the Koran, he goes by that. Failing that, he does what Mohammed was accustomed to do, or is said to have done, in a similar case. Where he has not this light, he argues from the analogy of the Koran or of the traditions. He regulates the very cut of his beard by the example of the Prophet. This is, in fact, his conception of religion, a divinely given set of rules for daily life. The only questions he has asked me about the Christian religion have been about what is allowed and what is forbidden.'

This Arabic teacher is a man after Mohammed's own heart. That is just what he wanted his followers to be. That is just what he tried to do for them. But the method of the Lord Jesus Christ is as far removed from that as the East is from the West. He did not commend His example to His followers for all time, or leave instructions how they must eat and drink and wherewithal they ought to be clothed. And so our memory is not loaded with trifles of endless and irritating detail; our sense is not shocked with the daily sight of customs long since dead that yet must be galvanised into ghastly life; our progress is not hindered by a religious conservatism which damns everything that the first century did not discover. 'I need not add,' says Professor Smith, 'that my teacher is a conservative of the conservatives. The Arabic grammar, which was the first book he read with me, was written five hundred years ago. His authority in theology is doubtless Ghazzali, whose work was done at the close of our eleventh century. Since that time, science, as he views it, has made no advance, and the study of the present day is the apprehension of literary works, five hundred, eight hundred, or a thousand years old.'

And yet Jesus looked forward into the future and legislated for the circumstances of all time coming with a minuteness and a sweep which it never entered into the heart of Mohammed to conceive. Far bolder and grander in conception than Mohammed, He simply gave his followers majestic principles under which must come every duty and every perplexity that ever could arise; and then He sent the Holy Spirit, the Paraclete, to bring the duty within the light of the principle, and

leave us clear to make our own choice whether we will do it or not.

Did I say 'principles?' No, there is but one. 'If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me.' There is no question of life or conduct that can arise but it will fall within the lines of that great principle. It is by the persistent application of that principle to the conscience of Christian men and women that progress has been made throughout the ages in the arts of civilisation and the graces of humanity. For I would have you to observe that it is Christianity—I mean earnest, evangelical Christianity—that has led the way in every civilising and humanising gain that these centuries have gathered. It is true that when slavery rose to be a burning question in America, men of Belial quoted the words and the example of our Lord and His apostles on the other side, and even some of those who named the name of Christ were perplexed that they could find no explicit condemnation of the evil in the word of God. Nevertheless it was Christianity that swept slavery away. For, as soon as the question arose, the Spirit of God brought it within the grasp of this principle of self-denial for Christ's sake and the brethren's, and men who were asking honestly, 'What shall I do, Lord?' saw immediately where their duty lay.

The question of slavery is settled. It is the question of abstinence from strong drink that is before us now. And is it not abundantly manifest already that the battle is set in array on precisely similar lines, the same forces being found on either side? The late Dr. Taylor of New York used to tell a shrewd story of a Japanese student who read the words 'Temperance Union' over the gate of the Y.M.C.A. in the capital of Japan; and when he had learned the meaning of the words and the objects of the institution, 'but I have not got to the bottom of this yet,' he said; 'there is certainly something beneath all this; this is only an effect, and it must be due to a cause that is stronger than itself.' And he discovered, of course, that Christ was behind it, and the great principle which He had laid down for all His followers—'If any man would come after Me, let him deny himself.'

But some of us are still troubled with the application of it. Although St. Paul declared that it is good neither to eat flesh, nor to drink wine, nor to do anything whereby our brother stumbleth; yet because he recommended that Timothy should take a little wine for his stomach's sake and his often infirmities, they are puzzled to know on which side in this battle St. Paul is to be found. And because Jesus was called a gluttonous man and a wine-bibber, or because He turned the water into wine at Cana, they are not sure if He is with the total abstainers after all.

No doubt, if Jesus had simply said, 'If any man would be My disciple, let him drink no wine or strong drink,' it would have been an easy solution of the perplexity to-day. But it might have been perplexity beyond all endurance to the next generation, when this question will be settled. And it would not have been Jesus, but the human and shortsighted Mohammed. What Jesus did was to lay down the principle, and then to live under it Himself according to the circumstances of His own day.

Now in His day this was not a burning question. It was not a question at all. No doubt men occasionally drank too much wine, as they occasionally ate too much food. And it is interesting to observe how often the drunkard and the glutton are condemned together. What we call in the mildness of our language the *craving* for strong drink was practically unknown. It had not been classed as a disease; it was not arisen to the dimensions of a national cry that reached to heaven.

The question in Jesus' day was indeed the very opposite of this. It was the question of self-denial for its own sake. Innumerable persons had arisen who said that simply to deny oneself was acceptable in the sight of God, and the more excruciating the self-denial the more acceptable. Whole sects had sprung into life fed on this false principle, and as their intolerable self-denial carried them away, ever new recruits were found to fill the broken ranks. It was the perversion of a great law of life, and the greater the principle the more it was possible to pervert it. Jesus announced the principle: 'If any man would come after Me, let him deny himself.' But he set his face against the perversion of it. Self-denial, he said, is of no value for its own sake, it is the lading of men with burdens heavier than they can bear. And He did not go out into the wildnerness to live on locusts and wild honey; still less did He join the company of the grovelling Essenes by the shores of the Dead Sea; but He came eating and

drinking, and clothed Himself in the common garb of the day.

Yet there never was anyone who fulfilled Christ's royal law of life as He Himself fulfilled it. His enemies cast it at Him as a reproach that He ate and drank with publicans and sinners. And now even His own followers give it as a reason why they should not deny themselves strong drink for the brethren's sake. But it was in the very fulfilment of His great principle that He did it. For in His day the self-denial was in eating and drinking; it had actually become a kind of indulgence to abstain from it. A *kind* of indulgence? It had become a most real and delicious form of spiritual pride. For in this way it was possible to separate oneself from the common crowd, and enjoy the distinction of superior sanctity here, and the certainty of eternal life hereafter. To eat and drink with publicans and sinners was an act of moral heroism on the part of Jesus, which we but faintly reflect to-day when for the brethren's sake we deliberately deny ourselves the social pleasures that gather around the use of wine. We feel the taunt when they tell us that we are unsociable and extreme. Did Jesus not feel it when they said, 'Gluttonous man and wine-bibber'? We shrink, I dare to say, from the companionship into which an ardent, active life of abstinence sometimes throws us. Did Jesus never shrink from the necessity that made Him the daily companion of publicans and sinners? How much easier it would have been for Him to have followed John the Baptist into the wilderness. But He came not to do His own will. And there was no occasion in which He failed to carry out the principle He laid down for His followers that they must deny themselves, even though it should be to the carrying of a cross every day.

One of the most interesting of these occasions is told by St. John near the beginning of his Gospel. Jesus was invited to a wedding at Cana of Galilee. He went to it. During the feast it was found that the wine had gone done. His mother comes to Him. If anyone can relieve them of this embarrassment, it is He. But it is very hard for Him to do it. For there is no way but by working a miracle, and that means that the hour of public recognition with all its disappointments and all its pains will be sprung upon Him immediately. We cannot realise the intensity of His desire that that hour might not come. But there is the trouble at the wedding, His mother's anxiety, and the bridegroom's shame before all the guests. So He turns the water into wine. In the fulfilment of that principle of denying self that others might be blessed, He turns the water at that table into wine. Brethren, I put it to you whether there is any clearer way of following His example to-day than by turning the wine at our tables into water.

'If any man would come after Me, let him deny himself.' It is evident that our Lord contemplates something that it is difficult to do; for He adds, 'and take up his cross daily, and follow Me.' Now no one can pretend that it is difficult to be a moderate drinker. I grant you that it is difficult enough to continue to be one. But what I mean is that to begin to be a moderate drinker in the present state of social feeling involves no effort or act of self-denial. It is sometimes said that it will soon demand more courage to drink wine than to abstain from it. It may be so. I would the time were come. But at present the moderate drinker has still companionship enough to deliver him from all fear. If he is a follower of the Lord Jesus Christ he cannot say that his moderate drinking is any evidence of it; for it involves as yet no self-denial, and carries with it no cross.

But not only is moderate drinking no evidence for Christianity, so far as it goes it is even a direct evidence against it. At present it is so. I do not say what it may be in the next generation. We have not to apply Christ's great rule of life to the next generation. In this day and generation it tells, so far as it goes, against a man's claim to be living the life in Christ, that he is still content to be called a moderate drinker.

For the evidence of the life in Christ is self-denial. Now, self-denial is not in seeking things that are simply difficult to do, and then doing them because they are difficult. Self-denial for its own sake has no beatitude attached to it. The occasions for self-denial are found, where our Lord Himself found them, in the daily task of living. He ate and drank with publicans and sinners, though His soul shrank from it. For the brother's cry in His day was against the false pharisaic pride that reared a religious wall of separation between brother and brother, and drove the sinner into deeper sin. But now there is no brother's cry so swift and piercing as it passes us on its way to heaven as the cry of the drunkard and his children. Need I add that there is no force that will quench

that cry but the force of public opinion? And who makes the public opinion that will quench it? Not the moderate drinker. Indeed, it cannot be said that any moderate person of any kind has ever done much good in this world. It is the men who have been 'beside themselves,' beginning with Jesus of Nazareth, who have left a legacy of blessing behind them. So if we would arrest that cry before it enters the ears of the Lord of Sabaoth, we must cast in our lot with those who are known as total abstainers, however difficult the deed may be.

We must, I say. For I speak to those who have called Jesus 'Lord.' The others will say, 'On what compulsion must I?' and I have no answer to give to them. But if *you* say so, then I can answer readily. You have called Jesus 'Lord, to the glory of God the Father,' and then you have asked the question, 'What shall I do?' The answer was found most readily in the magnificent and imperishable rule of life: 'If any man would come after Me, let him deny himself.' Then followed the immediate application. And we found it in the daily cry that rises from hovels that once were homes, the cry of starved children and naked wives. And when we have found it there, we who call Jesus 'Lord' know that we dare not pass it by. Jesus is not as Mohammed. He lays down no petty rules for mechanical obedience, the obedience of a starved intellect and a childish will. But let His followers once see what He would have them do, and His will becomes theirs with a rush of loyalty which never startled the heart of a Mohammedan.

And He stands in our way Himself, a pleading, earnest presence that will not be put by. 'I will not leave you orphans,' He said; 'I will come to you.' But to whom did He say it? Do you think He said it to some new aristocracy of Christianity that eats and drinks certainly, but not with publicans and sinners? Do you think He said it to some new aristocracy of Christianity that eats and drinks and then goes up into the temple to pray: 'God, I thank Thee that I am not as other men are, for I know when to stop'? I could more easily believe that He is with the publicans and sinners themselves again.

But I will tell you with whom He is found. He is found with the fatherless children, whose father is yet alive, but dead to all the joy and the mercy of fatherhood. He is found as the husband of the widow, whose husband is yet alive, but who cries out in the anguish of his soul and prays that he were dead. He is found with those through whom He makes Himself known as the widow's help and the orphan's stay, and to whom He is waiting to say, 'Inasmuch as ye did it unto the least of these, ye did it unto Me.'

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

2 Cor. xiii. 14.

'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all' (R.V.).

Exposition.

It is not without a special significance that the Epistle which has been, almost to the very close, the most agitated and stormy of all that came from St. Paul's pen, should end with a benediction which, as being fuller than any other found in the New Testament, was adopted from a very early period in the liturgies of many Eastern churches, such as Antioch, Cæsarea, and Jerusalem.—Plumptre.

'*The grace.*'—Grace belongs to the Father, but is here ascribed especially to Christ, because through Him God's love manifested, and still manifests, itself in the form of unmerited favour towards men, and most signally in Christ's great act of grace or power (2 Cor. viii. 9); also because Christ is Himself 'full of grace,' and 'out of His fulness' believers 'receive grace for grace' (John i. 14, 16). His grace *with us* implies conscious enjoyment of His gifts and riches (2 Cor. viii. 9), and growth to His likeness.—Waite.

'*The Lord Jesus Christ.*'—The order of the names of the three divine persons is itself significant. Commonly, the name of the Father precedes that of the Son, as, *e.g.*, in chap. i. 2; Rom.

i. 7; 1 Cor. i. 3. Here the order is inverted, as though in the apostle's thoughts there was no 'difference or inequality' between them, the question of priority being determined by the sequence of thought, and not by any essential distinction. To those who trace that sequence here, there will seem sufficient reason for the order which we actually find. St. Paul had spoken of the comfort brought to his own soul by the words which he heard in vision from the lips of the Lord Jesus, 'My *grace* is sufficient for thee' (chap. xii. 9). He had spoken of that *grace* as showing itself in self-abnegation for the sake of man (chap. viii. 9). What more natural than that the first wish of his heart for those who were dear to him should be that that grace might be with them, working on them, and assimilating them to itself? But the 'favour,' or 'grace,' which thus flowed through Christ was derived from a yet higher source. It was the love of God in Christ reconciling the world unto Himself (chap. v. 18–20), the love of the Eternal Father that was thus manifested in the 'grace' of the Son. Could he separate those divine acts from that of Him whom he knew at once as the Spirit of God and the Spirit of Christ (Rom. viii. 9–14; 1 Cor. ii. 11; vi. 11, Gal. iv. 6)? Was it not through their participation, their fellowship in that Spirit (the phrase meets us again in Phil. ii. 1) shedding down the love of God in their hearts (Rom. v. 5) that the grace of Christ and the love of the Father were translated from the region of abstract thoughts or mere empty words into the realities of a living experience?—PLUMPTRE.

'*The love of God.*'—The fountain from which grace flows is the love of the Father, from whom cometh down every perfect gift (Jas. i. 17), and who *is* Love. God's love *with us* implies the abiding and joyful sense that we are His children, and that we shall one day be like Him. See 1 John iii. 1, 2. The Father has the absolute title, God, because He is 'the eternal source and origin of the other two persons,' Himself neither begotten nor proceeding.—WAITE.

'*The communion of the Holy Ghost.*'—The Holy Ghost is the living agent of fellowship between believers and the Father, for by the Spirit 'we cry, Abba, Father' (Rom. viii. 15; Gal. iv. 6); also between believers and the Son, for 'if any one hath not the Spirit of Christ, this man is none of His' (Rom. viii. 9). The Spirit is also the living personal bond of that holy fellowship amongst believers themselves which is the communion of saints.—WAITE.

'*With you all.*'—The word 'all' is here introduced with special tenderness and graciousness. Some have sinned before; some have not repented; yet he has for them all one prayer and one blessing and one 'seal of holy apostolic love.'—FARRAR.

As Christ's own parting command ere He ascended up where He was before, was that His disciples should be baptized into the name of the Father, and of the Son, and of the Holy Ghost,—comprehending all that the Father sent the Son to bring down and the Spirit to convey into the souls of fallen men,—so the benediction which closes this Epistle invokes all this upon all the saints that are in Christ Jesus.—BROWN.

METHOD OF TREATMENT.

THE BENEDICTION.

By the Rev. John T. Stannard, Huddersfield.

Think of the vast numbers of Christians of all shades and sections who, for eighteen centuries and more, have closed every act of public worship, every baptism, every communion of the Lord's Supper, every wedding, every funeral, with the solemn sound of this sublime benediction lingering in their ears. Nay more, think of the countless millions in the ages and generations yet to come who shall yet close each act of faith and worship and fellowship with this sacred prayer, this sweet benison; who shall yet leave their earthly shrines, their earthly homes, who shall yet enter the heavenly temple, their eternal home, to the music of these immortal words.

I. '*The grace of the Lord Jesus Christ.*'—It stands first because it was so newly impressed upon the apostle's mind and heart, and because so much depended on it. But for the historic facts which the words 'the grace of the Lord Jesus Christ' stand for, we should never have known the eternal purpose of goodwill, the name, the heart, the character of the Heavenly Father; we should never have realised the fellowship of the Holy Spirit and all it brings to us. So when the apostle prayed and said, 'May the grace of the Lord Jesus Christ be with you,' he prayed not only that Christ Himself might be with us, a daily support, guide, and

companion, but also that the results which He attained when He said, 'It is finished,' the work of bringing God near, of uplifting men to Him, so that they may be *in* Him as Christ is,—that these ends may be attained, and these glorious fruits gathered.

II. '*The love of God.*'—The grace of Christ is the threshold; now we are within the shrine. The background before was history and time; now we reach a height where history and time are no more. When we know the grace of Christ, we share in one measure His thoughts of God. Now to the Lord Jesus Christ the love of God was the primal motive and source, the meaning and end of everything. It was the secret of His own existence as well as the origin of ours. Even the grace of Christ itself sprang first from the love of God. And the meaning of the benediction is that that perfect love, whence came our own souls, whence came the Lord Jesus Christ Himself, that love which made salvation possible, and now places it within the reach of all, is ever in our midst, available to our every need, as near to us as are our own thoughts.

III. '*The communion of the Holy Spirit.*'—The Scriptures are uniformly silent touching any formal definition of the Divine Being. They give only suggestive hints, transcripts of our own spiritual experiences and intuitional glimpses. But of all the passages which imply that the unity of the Godhead is something other than a bald, rigid uniformity, and that there are in it the fulness and the richness which necessarily flow from variety, from interdependence and mutual relationship, the words of the benediction are unquestionably the most suggestive. 'May the communion of the Spirit be with you,' is thus not so much a definition or a dogma as a practical need and a practical truth. It is a prayer that the divine light of Christ, love of God, and life from the Spirit may abound and work within our midst, and produce the three cardinal spiritual results, knowledge, goodness, and power.

Illustrations.

The Benediction.

There are two reasons for regarding with special attention the benediction which concludes this text, one arising from its importance to the theologian, and the other found in its associations with public worship. It is one of the only two passages of Scripture which explicitly mark personal distinctions in the Holy Trinity—the second being the injunction to baptize into the name of the Father, the Son, and the Holy Ghost. The work of the primitive preachers was not to systematise Christian doctrine, but it is good to have direct proof of the scripturalness of such a fundamental dogma as that of the divine nature of the Deity. Unless the apostle had received that truth, he would surely not have discriminated between the three divine persons as he does in this place. Again, how interesting it is to remember the almost universal employment of this benediction in church worship. There are Christians who object to use formal prayers, some who will not thus employ even our Saviour's model petitions, very many who decline to recite the Apostles' Creed, or any other confession of faith; but where are they who exclude the benediction from their service? In ten thousand churches this very night shall these words be breathed, and everywhere with bowed head will the people say, Amen.—W. J. Woods.

It is a trinity of benedictions. The love of the Father, the grace of the Son, the fellowship of the Spirit, come each of them round us, and enfold us in the wings of blessing. And yet they are not three benedictions, but one. The love, and the grace, and the fellowship are not different and apart; but one and the same. The sense of the gift of a Divine Sonship, the sense of the love of a Divine Father, the sense of a divine communion, are but the prismatic colours of one perfect light.—E. Hatch.

Alike in its counsels of farewell and in its language of benediction, the text is full of interest. First of all, the entire passage attracts attention as being the longest, and in some respects the tenderest, of St. Paul's valedictory utterances. It is, indeed, the only place in which he breathes an actual 'farewell' to any of his friends. A second point of interest lies in the fact that it is addressed to the church which, above any other, had caused his ministry to be one of pain. To the men who had most sorely vexed him, deriding his physical infirmities, depreciating his ministrations, and even questioning his apostolic authority, St. Paul wishes nothing but blessing. His desire is that the best gifts of heaven—the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost—may be with them all. —W. J. Woods.

Sitting lately in a public room at Brighton, where an infidel was haranguing the company upon the absurdities of the Christian religion, I could not but be pleased to see how easily his reasoning pride was put to shame. He quoted those passages, 'I and My Father are one'; 'I in them, and Thou in Me'; and that there are three persons in one God. Finding his hearers not disposed to applaud him, he turned to one gentleman, and said with an oath, 'Do you believe such nonsense?' The gentleman replied, 'Tell me how that candle burns?' 'Why,' answered he, 'the tallow, the cotton, and the atmospheric air produce the light.' 'Then they make one light, do they not?' 'Yes.' 'Will you tell me *how* they are one in the other, yet but one light?' 'No, of course I cannot.' 'But you believe it?' He could not say he did not. The company made the application by smiling at his folly, upon which the conversation was changed.

Beside the great Jehovah whom Judaism had feared to name, and beside that Divine Spirit whose workings had been mysterious even to the prophets whom it inspired, St. Paul is not afraid to place the name of the historical Jesus; nay, is not afraid to mention His name first of the three. We have grown so familiar with the rhythm of the formula that we are apt to forget the paradox it must have involved to every Jewish mind. Before the burning blaze of the divine purity even the lawgiver had been commanded to put the shoes from off his feet, and remember his unworthiness to stand on holy ground. Here is a man who, five-and-twenty years before, had been seen going in and out amongst his fellow-beings, sharing in their common toil, wearing their human frailty, walking their daily course of suffering and of duty; yet this man, at the close of these five-and-twenty years, is spoken of by one of the leading apostles of the primitive Church in the same breath with the eternal Jehovah and the life of the Divine Spirit; and so spoken of in a way which shows the belief of that apostle to have been an article of faith in the community amongst whom he laboured. The paradox is only another proof how boundless must have been the impression produced by the life of the Christian founder, and how impossible it is to account for the construction of that life on any mythical principle of New Testament interpretation.—G. Matheson.

Grace, Love, and Communion.

Throughout the Scriptures, and in all religious experience generally, prominence is given to the three great factors—light, love, life. Whatever may be the difference of degree as to its intrinsic worth, each of these, judged extrinsically, is practically equally essential, equally valuable, and equally useful. Now, speaking broadly, what is the general burden or tendency of the Scriptures in their references to the Lord Jesus Christ? Is it not this, that He is emphatically the light of the world, the *Revealer* of the Father? What, again, is the general burden or tendency of the Scriptures concerning the Father? Is it not emphatically this, that His nature is essentially love, and that His most appropriate name is love? What, thirdly, is the general burden or tendency of the Scriptures concerning the Holy Spirit? Is it not this, that He is the agent of movement, the means of life, 'The Spirit moved upon the face of the waters,' 'Born of the Spirit'? Here are the three leading features or factors in thought, in being, in experience—light which stands for knowledge, love which stands for goodness, life which stands for power. Dissociate them, and you lessen each; blend them, you enhance them all.—J. T. Stannard.

Grace.

Grace is a word that expresses two things with regard to the great work of salvation; it expresses, first of all, the motive that prompted this plan of redemption, and it next suggests or expresses to us the means by which that redemption may be conveyed to us; just as in the verse of one of our well-known hymns—

Grace first contrived the way
To save rebellious man.

That is the motive.

And all the steps that grace display
Which drew the wondrous plan.

That is the means.—R. Maguire.

See how the Scriptures would lay honour upon grace, the grace of the Lord Jesus Christ. What are the terms in which the Scriptures speak about grace? In one place it is called 'free grace,' free—'without money and without price.' You need not hesitate for a moment as to whether you are able to pay for it, or whether you can afford to purchase it; it is a gift, it would not be grace if it were not free. 'Free grace,' 'without money and without price.' Then again it is called 'sovereign grace'; that is to indicate that it is a grand, regal, ruling power and principle; 'He hath mercy for whom He will have mercy,'—'sovereign grace.' It is also designated as 'rich and manifold grace,' not only rich, but abundantly rich, manifold, like the copious flowing of living waters; and it is also called 'saving grace.' Perhaps that is the best of all. 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.'—R. Maguire.

Love.

May the love of God be with you all. Is it not ever with us? Yes, indeed; and yes for ever!

All things that are on earth shall pass away
Except the love of God, which shall live and last for aye.

But when the apostle prays that the love of God may be with his friends, he wants them to have the consciousness and knowledge and assurance of that love. If the love of God is with a man and he knows it not, then for him it is all one as if he were without God, an orphan in the universe. Blind, he sees not the eternal light. Deaf, he hears not the ineffable voice. Yet that light floods the heaven of heavens with glory, and that voice makes the music of the spheres. May the love of God be so with you as to fill your spirits with rapture—your strength, your courage, your everlasting life!—W. J. Woods.

The benediction goes on to speak of the love of God: 'The grace of our Lord Jesus Christ, and the love of God.' Now, though this is placed second in the order and arrangement, you must know and understand that it is first of all. The grace of Christ is the channel and the stream; but the love of God is the fountain from which that conduit flows. There could be and there would be no 'grace of the Lord Jesus Christ,' if it were not that it proceedeth from the 'love of God.'—R. Maguire.

Communion.

This communion or fellowship of the Holy Ghost is that bond of connexion between ourselves and Christ. The love of God is a great fact, but it may be a long way from us; the grace of the Lord Jesus Christ is a great fact, but it may not reach us; the communion of the Holy Ghost brings the love of God and the grace of our Lord Jesus Christ home to our hearts; and because the Holy Ghost is one with God and with the Son, so, as He applies Himself to us, and makes us sharers of Himself, He makes us to be one with the Father, and with the Spirit, and with Himself. That is what is meant by the fellowship or communion of the Holy

Ghost. Let us illustrate it in this way, and you will understand it better. The love of God is one thing, the grace of the Lord Jesus Christ is another thing, the fellowship of the Holy Ghost is another. The love of God is the fountain-head; the grace of the Lord Jesus Christ is the channel of conveyance of that love from the fountain-head; and the communion of the Holy Spirit is that by which each one is made to be himself a partaker of the love of God, and of the grace of the Lord Jesus Christ. In the love of God we have the fountain, in the grace of the Lord Jesus Christ we have the channel, but in the communion of the Holy Ghost we have the blessed waters laid on to every house and to every person.—R. MAGUIRE.

Sermons for Reference.

Alford (H.), Quebec Chapel Sermons, iv. 290.
Belfrage (H.), Sacramental Addresses, 340.
Bickersteth (E.), Condensed Notes, 545.
Hatch (E.), Memorials, 327.
How (W. W.), Plain Words, i. 61.
Maurice (F. D.), Lincoln's Inn Sermons, iv. 147.
Parchas (J.), Book of Feasts, 359.
Steel (T. H.), Sermons in Harrow Chapel, 200.
Wace (H.), Christianity and Morality, 275.
Christian World Pulpit, i. 465 (Maguire).
,, ,, ,, xiv. 260 (Stannard).
,, ,, ,, xli. 392 (Woods).
Church of England Pulpit, xxxii. 209 (Napleton).
Contemporary Pulpit, 1st Series, x. 63 (Hatch).
Expositor, 2nd Series, ii. 52 (Matheson).
Expository Times, iii. 198 (Hastings).
Family Treasury for 1868, 567.
Newbery House Magazine, iii. 283.
Record, No. 7624.

The Theology of the Epistle to the Romans.

By the Rev. A. C. Headlam, M.A., B.D., Fellow of All Souls College, Oxford.

THE GOSPEL IN HISTORY.

Rom. ix.–xi.

St. Paul has now finished his main argument. He has explained the gospel of Christ. He has shown the need of it. He has shown how it comes with its message of comfort and hope to men afflicted with the consciousness and the power of sin, and appalled by the demands of a law inexorable and unattainable. He has guarded it against want of comprehension and perversion. He has shown the richness and power that it gives to a man's whole life. He has traced its working from the moment when a man gives himself up to Christ by his own act of faith and self-surrender, and by the rite of baptism is initiated into the church and made a partaker of the privileges which membership of that body implies until that final attainment of perfect union with Christ, which is the end of the Christian life.

But now comes a question which has often been before his mind as he wrote, which he has already begun to discuss, but has put aside until he has finished his main argument, which no thoughtful person could help raising. How was it that the Jews, the chosen people of God, had not attained this righteousness? Were they not the chosen people? Had they not been the guardians through centuries of strife of the divine revelations contained in the Scriptures? Year by year they had offered up the solemn service of the temple. They could point to their ancestors the patriarchs, to the long roll of their prophets. They had been the recipients of the divine promises. From them in these last days the Christ had come. They had fulfilled their mission, and they were cast away. What wonder if there was questioning and doubting! What wonder if men began to doubt the wisdom, and the justice and the mercy of God!

With this question St. Paul now deals, and mark how cautiously and considerately and sympathetically he begins. He does not even venture to state the subject he is discussing, he only gradually allows it to become evident. He emphasizes rather his own kinship with the race. He is full of sympathy and sorrow. He Paul—he who had given his life for Christ. He who, but a few lines before, had written that nothing, nor life, nor death, nor principalities, nor powers, nor things present, nor things to come, could separate him from the love of God in Christ, now deliberately declares that he could give up that life in Christ if he might thus save those who were his own brothers (ix. 1–5).

And then he begins his argument. In the first place, the Jews could not plead their privileges. It is true they were descendants of Abraham, to

whom the promise was given; but it was quite clear that that promise was not to all the descendants of the patriarch, but only to those whom God had chosen to be recipients of it. The children of Isaac were chosen, the children of Ishmael were not chosen. But it might be argued that that was not a fair case, that Ishmael was not equally well born with Isaac. The second instance has no such defect. Jacob and Esau were sons of the same father and the same mother, born at the same time. And the choice between them was dependent on no merits of their own; it was made before they were born. Jacob was chosen to privilege, and Esau to hatred; and this had been reflected in the history of their descendants. It was quite clear, therefore, that on the same principles on which the Israelites were chosen and the Edomites rejected, God might choose some Israelites and reject others; or choose the Gentiles and reject the Jews. God was bound by no promises (ix. 6–13).

Nor could any Jew complain of injustice. The Old Testament Scriptures to which they appealed showed how God had chosen Moses for one purpose, and Pharaoh for another; the one for honour, the other for dishonour. And the Scripture had very plainly declared that the grounds of choice were not in any case merit, but simply God's will (vers. 14–18). Nor, again as men could they speak of injustice, even if God had acted arbitrarily. God had created man, and his relation to those whom He had created was simply that of the potter to the vessels that he made. In relation to his Creator, man has no rights; he cannot speak of justice or injustice. God on every principle of right and justice may do what He will with man, just as absolutely as the potter with his clay or the vessels which he has made. Whatever God will, man cannot complain of injustice (vers. 19–23).

So St. Paul lays down the absolute rights of God over man, and then he changes his whole method of argument. Had God been arbitrary, He would not have been unjust; but He had not been arbitrary. The Jews had fallen through their own fault. Righteousness had been offered them on the simplest and easiest terms, but they had not accepted it; and that because they had obstinately clung to their own method instead of God's method. And this had not arisen through any ignorance or want of opportunity. The gospel had been fully preached; they had had ample opportunities of hearing it; but they had rejected it, rejected it by their own self-willed, stubborn act. As the prophet had fortold: 'All the day long have I stretched forth my hands to a disobedient and gainsaying people' (ix. 30–x. 21).

But again St. Paul's tone changes. The Jews had been rejected; but the rejection was not complete, and it was not final. The rejection had been temporary, and with a purpose. Through it salvation had come to the Gentiles. St. Paul rests on an historical fact. He remembers that day, now long past, in distant Antioch, when he had uttered those memorable words: 'From henceforth, we go to the Gentiles.' And now remembering past years, remembering the effects unexpected and incalculable of that rejection of Christ by the Jews, seeing before his eyes the daily increasing body of Gentile Christians, he looks forward into the future, and arguing by analogy predicts a time when the Jews will return to the Messianic salvation. Was not their stock holy? If the Gentiles, the branches of the wild tree, have produced such fruit when in quite an unnatural manner they have been grafted into the stock of the cultivated olive, what will not be the result when the original branches are re-engrafted into their own stock? And so seeing how in one case God's ways have been unexpectedly justified, and relying on the divine wisdom thus signally justified, St. Paul looks forward into the future. His imagination expands; he foresees a time when Israel as a nation will come to Christ; and the wealth of spiritual life which this will mean will win the world to Him. God's purpose has been to shut up all as prisoners of sin, that all may need and enjoy His mercy. Where we can follow God's ways, we can see how His wisdom and mercy are vindicated, and so St. Paul breaks forth into the praise of the wisdom and mercy of God, giving what is both the conclusion and the logical basis of his argument: 'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out. . . . For of Him, and through Him, and unto Him, are all things. To him be the glory for ever. Amen' (xi. 1–36).

Like the earlier chapters, like every argument and passage in the Epistle, this section has proved the basis of a great system of Christian doctrine, a system which like so many others has interpreted

in a one-sided way, has at times exaggerated, at times perverted an isolated portion of the apostle's language. Calvinism has ceased to be popular as a creed; and probably at the present day we are inclined to underrate the value of the vigorous logical thought, of the manliness of mind refusing ever to avoid a difficulty, of the grasp of the sovereignty of God which the system exhibited. Calvinism is no longer popular, but the problem still remains: Is it the true interpretation of St. Paul's language?

The Calvinistic interpretation of chaps. ix.–xi. is certainly defective, as it misunderstands the drift of these chapters. While Eastern exegesis, as represented by St. Chrysostom, rightly interpreted St. Paul's argument, Western exegesis, following St. Augustine, has missed his point of view. It has assumed that St. Paul was primarily engaged in discussing the conditions upon which man receives grace, but, as we have seen, that was not his purpose. The problem before him was: How can we explain these claims of the new gospel, when we remember that the Jews have been rejected? and in answering that question he propounds his philosophy of history. The Calvinistic exegesis was wrong, therefore, in its interpretation of these chapters in mistaking St. Paul's purpose; but the problem that Calvin tried to solve still remains. There is certainly language used which seems to justify his interpretation, but we must state the question somewhat differently. What theory of the relation between the human and divine will, what theory, in other words, of predestination and election is implied in the discussion contained in these chapters, and elsewhere in these Epistles?

The problem is by no means a simple one. We read chap. ix., and we find a strong assertion of the divine sovereignty. Man is represented as clay in the hands of the potter; his whole life is distinctly stated to be the result not of his choice or will, but of the divine election. All interpretations which seek to evade this seem forced and unnatural. But we pass on to chap. x., and the whole argument implies human free-will. Throughout the Jews are condemned because they rejected the message that was offered to them, and rejected of themselves and through their own fault. How are these two chapters reconcilable? Arminian interpreters have explained away chap. ix., and they have been helped by some of the exaggerations of Calvinism; Calvinistic interpreters have explained away chap. x. But in neither case can we accept their explanations.

Gradually it is beginning to be admitted that the two chapters are irreconcilable, but this admission may be made in two ways. Fritzsche, one of the most learned commentators on the Epistle, asserts that it came from St. Paul's defective reasoning power: 'He would have argued better if he had been a pupil of Aristotle and not of Gamaliel.' Meyer, on the other hand, considers that this antithesis was deliberate, and that as a matter of fact all we can do is to state the two sides of the problem —we cannot solve it.

That this opinion is right, is shown by very strong arguments. In the first place, this antithesis prevails all through St. Paul's writings: 'Work out your own salvation, for it is God that worketh in you both to will and to do of His good pleasure' (Phil. ii. 12, 13). So again, in Rom. i. 28, we read: 'God gave them up unto a reprobate mind,' followed, in ii. 1, by the words, 'Thou art without excuse.' Then again it was the traditional teaching of the Jewish schools in which St. Paul had been brought up. Josephus tells us that the Pharisees stated that all things were in the hands of God and fate, but that each man could choose whether he would do good or evil. And in the *Sayings of the Jewish Fathers* occurs this passage: 'Everything is foreseen, and free-will is given; and the world is judged by grace; and everything is according to works.' St. Paul, brought up as a Pharisee, must certainly have heard the questions discussed, and considered the difficulties of both sides. It is inconceivable that he should have used the language which he habitually does without being conscious of the difficulty, or apparent difficulty, involved in it.

And again, this solution (if it can be called a solution) has been that of all deep religious feeling, and is the necessary condition of religious life. If God be omniscient and omnipotent, all things must be in His hands. If man is to be in any real sense of the word 'moral,' he must be a free agent. These two are irreconcilable. We can only state them both, and believe that the fact that they are so arises from the limitations of our mind, not of God's power.

Before we conclude, there is one more point we must turn to. We have said that chaps. ix.–xi. represent St. Paul's philosophy of history. At the end of the Epistle he has summed up the leading thoughts of it in his great concluding doxology.

This is not either the time or the place to discuss the genuineness of that doxology. It is sufficient to say that we agree with Dr. Hort in believing that it is an integral portion of the Epistle. He there states that the gospel, *i.e.* the preaching of Jesus Christ, was the revelation of the mystery which had been kept silent through times eternal, but now was manifested. That was St. Paul's view of the history of the world. Before the foundations of the world, God's purpose was formed. With that purpose in view He had created the world. That was the end to which all things tended. He had chosen one special race to be the depositories of the divine truth. In all past history there was a divine purpose working. That was still being fulfilled. The end was to make known to all nations the faith in Christ, that all alike, Jew and Gentile, might experience the divine mercy, might enter the kingdom of heaven, and be united with God in Christ. That is the divine purpose. It is not yet fulfilled, but enough is accomplished to make it possible to offer up praise to Him who is the one wise God. 'Of Him, and through Him, and unto Him, are all things. To Him be the glory for ever.'

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Entrenched Sins.

'By faith the walls of Jericho fell down, after they had been compassed about for seven days.'—Heb. xi. 30.

The story of the overthrow of Jericho is a living picture-parable, acted on a gigantic scale that all after ages may learn its lesson. God's dealings with nations and individuals are alike. Life is a desert wandering until one passes into the inheritance of the sons of God. Yet even when translated into the kingdom of light one finds that its fairest spots are occupied by sinful habits, and that the work of the Christian life is the overthrow of fortresses in which favourite sins are entrenched.

I. The Forces of Evil concentrate themselves for Self-Defence.—All the countryside had taken refuge within the walls of Jericho, which was 'straitly shut up.' Jericho was the key to the whole land. At the beginning of a Christian life, or of any holy enterprise, the bitterest opposition of the enemy is encountered. Israel went from the Jordan to Jericho; Christ from the Jordan to the scene of temptation. Every Christian has first of all his Jericho to overthrow, his tempter to vanquish.

II. The Entrenchments of Sin are the Tendencies of our Nature.—The stones of which the fortress was built were quarried from the land of Canaan, and would just as well have built a temple for the abode of God. Some are of a sensitive nature. Such sensitiveness may become the abode of God, and reveal itself as sympathy; or the abode of sin, and reveal itself in jealousy and heart-burnings. So impulsiveness may become self-sacrifice or passion. It is because sin falls in line with our natural disposition that it is so formidable. I have heard a man say that God could not save one of his family because they were all so passionate. He knows now that it is not true. Here we are shown how to overthrow such sin.

III. Faith in God's Word is the Ordained Means for their Overthrow.—It was by faith that the walls of Jericho fell, but means were used, and faith was placed in those means, because they were God-appointed. The trumpets were the ones which were only used in the Year of Jubilee, on the day of Atonement. They announced liberty to the captive. Surely the Christian counterpart is the proclamation of God's promises. How often trust in those promises has brought the victory! Augustine could not conquer his sinful inclinations. He was in tears because of his failure, when he heard the words of a child singing, 'Tolle, lege; tolle, lege.' Taking up his Bible, his eyes fell on the words of Rom. xiii. 13, 14. Immediately the strife was ended, and the victory won, by his faith in God's Word.

IV. Such Means appear Ridiculously Inadequate.—What contempt and ridicule the Israelites exposed themselves to! How they would be jeered at and scorned! 'The weapons of our warfare are not carnal,' and yet they are 'mighty through God to the pulling down of strongholds.'

Education, sanitation, legislation are good, but not the best. Christ and His disciples did not attack evil institutions, nor sinful men, but proclaimed that truth which made it hard for evil to exist in human hearts, and therefore in human institutions.

For many days the jeers seemed to be justifiable; but when hilarity and insolence had risen to their highest point, then the crash came. When sin seems most hostile, it may be nearest its fall. It was so in Paul's heart; the opposition of sin was overcome when in the full tide of power and successful hostility.

V. The Greatness of Victory will be in Proportion to Faith.—Self-restraint and obedience were required from the Israelites. The secret of victory is to let God win it. 'Reckon yourselves dead unto sin,' and you will be dead. Claim the victory Christ has won, and it will be yours. This is a miracle of daily experience greater than the overthrow of Jericho's walls.

Caleb, the Dog.

'He wholly followed the Lord God of Israel.'—Josh. xiv. 14.

Caleb is scarcely ever referred to without this eulogium being passed on him. His name is the ordinary Hebrew word for dog. It surely must have been given him towards the end of his life, as an indication of the way he had lived it.

I. The Principle on which Caleb ruled his Life.—As a dog follows his master, so Caleb followed his Lord. The chief virtue of the Israelite was to follow God. The Lord went before them, and the sign of His presence ruled their marchings and their campings. They were led past many a glade where they would fain have rested, and along many a pathway they would gladly have avoided. Whoever grumbled, Caleb did not. He was content to follow his Master, or to lie patiently at His feet. Such should be the Christian principle. Christ called disciples with the words, 'Follow Me.' Paul bids the disciples to be 'followers of God, as dear children.' Though our circumstances differ from those of Caleb, or of the disciples, yet the same disposition of heart is needed by us. We need mistrust of self. 'Trust in the Lord with all thine heart, and lean not to thine own understanding.' That might have been Caleb's motto. The people after their chastisement determined to go forward though the ark and the Shechinah remained behind, and they were beaten back with slaughter.

For us, also, following God means the imitation of Christ. Following our Master means walking in His footsteps, and that means imitating His life.

II. The Thoroughness of His Application of the Principle.—Many followed, like Peter, 'afar off.' Caleb followed closely, constantly, wholly. He was not like the barbarian chief who at baptism held his right arm out of the water that with it he might still perform deeds of cruelty. Nor like Ananias who, while professing to give all, reserved part for himself. We see this thoroughness in his independence of human judgments. He was not overawed by the mountain fortresses he saw whose black outlines stood out against the sky, but he told his tale uninfluenced by the prejudices of the other ten. So, too, he exhibited the same thoroughness in his deliverance from all fear. In this he was like the Puritans, who were clear-headed and cool in the battlefield or the council chamber, because they were indifferent to all else but God's glory. Would that there were a little more sturdiness in our faith and devotion!

The Geneva Bible says he 'constantly' followed the Lord. His thoroughness shows itself in his pertinacity. Having once decided to follow God, he followed Him to the end. How small a discouragement takes away our courage. I have heard of a terrier attacking a train. Though being constantly knocked down, he sprang up at each carriage as its wheels passed on either side of him. Caleb had the same pertinacity without this unreasonableness. He went after his Lord, not before Him.

III. His Reward.—The text says nothing of it, but we cannot neglect the consideration of it. His life and strength were prolonged beyond those of his comrades. 'Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land.' So he entered upon the full possession of those glories he had viewed. His last days were spent in that emblematical land of Beulah, whose air was very sweet and pleasant, and from whence he could view the Holy City; and when the wind was favourable, hear the ringing of its bells. Not that his struggles were over. He had the city of Hebron to capture; but difficulties had lost their terror for him, and experience came to aid his faith. He

knew the blessedness of those 'who follow the Lamb whithersoever He goeth.'

The Fugitive's Hope.

'Who have fled for refuge to lay hold on the hope set before us.'—Heb. vi. 18.

Amongst many ancient peoples, retaliation was esteemed a religious duty. The same custom at one time prevailed among the Hebrews. Moses did not forbid it, but imposed restrictions on the exercise of it. He appointed cities of refuge where the victim of vengeance might find asylum until his guilt or innocence had been proved. It is this custom to which the writer of the epistle refers. His readers were in much despondency because those religious institutions to which they had long been attached were passing away, and also because they were exposed to much persecution. He reminds them that they are in the position of the fugitive; and that while there is much to fear and flee from, there is much also to inspire them with hope.

I. The Fugitive.—Elsewhere he says they are patiently running a race. Here he says they are fleeing from the avenger, and to the refuge. This is always the Christian's true attitude. At first he is terrified and in despair. How often an awakened sinner says, 'There is no hope for me.' Then the thought of the hope set before him takes away the paralysis of his despair. His hope grows greater as he draws near to the city. True, it is an agonising life. There is no time at present for rest; that lies in the future. Nor is he able to entangle himself with the affairs of those people through whose midst he passes. He cannot burden himself with the good things he sees, since however good, they would diminish his chance of reaching the city before vengeance overtakes him.

II. The Fears and Hopes which urge His Flight.—Conscience is the avenger who takes up the cause of the injured. The injuries we have inflicted on our fellows are enough to terrify us; but it is more fearful that they are really injuries done to God, since He bears all sin. Conscience is the sleuth hound which tracks the soul to the sanctuary. Æschylus, in the Eumenides, represents the furies as following their victim over land and sea, and sitting around him in the shrine of the goddess, while he prays clasping her feet. But the avenger's power ceases at the city gate, and having attained the object of his hope the fugitive may rest.

The fugitive is urged forward not only by fear of what pursues, but also by hope of what lies before. The readers of this epistle had found life disappointing and changeful. It brought to them no satisfaction. They were fleeing to that which was abiding and satisfying.

III. The Refuge.—The 'hope set before us' means the object of our hope. That is the promises of God made real in Christ. He is the great High Priest who stands at the city gates with outspread arms to welcome those oppressed by fear, weary of the journey, and disappointed with the world. He it is who introduces us to the city not made with hands, eternal in the heavens. He is our Forerunner, and by Him we enter on the full enjoyment of the blessings of heaven.

It is necessary for the Christian always to maintain the attitude of the fugitive until he comes into the city to go out no more again for ever. The High Priest has so felt our griefs that He has run to meet us, but neither for Him nor us is there rest until all fugitives are gathered in.

Pledges Renewed.

'The Lord our God will we serve, and His voice will we obey.'—Josh. xxiv. 24.

This is the second recorded occasion on which Joshua has called the people together to review the history of God's dealings with them, besides at least four times during the campaign before the tribes had entered upon their possessions. Here only the representatives of each tribe were convened. The words of the Golden Text are the reply of the elders to the challenge of Joshua, and are called forth by the recital of the story of God's faithfulness to them.

I. The Constant Need for Review of One's Spiritual Progress.—The many occasions on which Joshua reminded the people of the manner of God's dealings with them, and called upon them to rededicate themselves to His service, shows how deeply he felt this need. It is indispensable for success in any life. The merchant 'takes stock' at least once a year, that he may not unconsciously

draw near the brink of ruin. Similar care is needed to avoid spiritual bankruptcy.

1. They had insensibly fallen from their ideal. They were exhorted to put away the gods their fathers had served in Mesopotamia in Egypt. Old idolatrous habits had kept reasserting themselves. These tendencies were in the blood. Much paganism has unconsciously crept back into the spiritual religion of Jesus, so that constant care and reformation are needed. So also old dispositions continually reveal themselves in the Christian by outbreaks of sin. Though we have yielded ourselves to the Lord Jesus, our old master, the lord of sin, tries to regain the authority he once possessed. Often we obey him, forgetting that he is no longer our lord.

2. Yet they had kept up the outward form of their service. Open idolatry was but occasional, and the service of Jehovah was not disavowed. But there was a constant hankering after idolatrous worship. They are, therefore, exhorted to serve God 'in sincerity and in truth.' It is so easy to be outwardly devout, so hard to worship in spirit and in truth. Correct lip-worship may conceal an idolatrous heart.

II. The New Stand thus Afforded for making Fresh Advances. — Having become weary with their upward climb, and thus having begun to slide backwards, this pause affords a ledge where they can rest awhile. Just so when the horse's strength is exhausted with drawing its heavy load up the hill, the driver at the instant when the cart begins to slip backwards puts a stone under the wheel. After a short pause, a stronger upward movement is made.

1. During such pause, force has been gathering. That which dams the stream, by accumulating the water, adds to its after strength. God is not perpetually pulling us up: He does not 'nag,' if one may reverently say so. When we do pause, we are all the more surprised at His patience, and the more vehement in our penitence.

2. A strong effort of will is needed to avail oneself of power thus accumulated. Their first reply is, 'God forbid that we should forsake the Lord.' But this was not enough for Joshua. He rested not until he had drawn from them a determined vow. 'We will serve the Lord, and we will obey His voice.' The energy of penitence was transformed into the energy of obedience.

III. The Necessity for Deliberation and Seriousness in Re-dedication.—There is danger lest such vows should be mere impulsiveness. It is easy to intend in a general way to amend; difficult to count the cost and prepare for the first sacrifice. This was the purpose of Joshua in repelling their first vows. He feared lest they should not realise that to which they were pledging themselves. He will not allow them to ignorantly vow what they might not be prepared to fulfil. Still we never can know all to which the service of God commits us. We may make the 'venture of faith' in reliance upon Him who will share the cup and the baptism to which we are called.

Ancient Testimony to God's Faithfulness.

'There hath not failed one word of all His good promise, which He promised by the hand of Moses His servant.' —1 Kings viii. 56.

The completion and dedication of Solomon's temple was the fulfilment of long-cherished hopes. Their sacrifices and festival were an expression of their satisfied aspirations. It is cheering to us to know that so many ages ago our fathers found that God's service was not a disappointing one.

I. The Good Promise which did not Fail.—We find the record of that promise in Deut. xii. and in Lev. xxvi. It included the 'Promised Land,' the blessings of peace, or of victory in case of war, of abundant fruitfulness, and bountiful seasons; also that God would set up His tabernacle in their midst, and be their God, while they should be His people. These were appropriate blessings for those who were spiritually children, and but lately redeemed from barbarism and slavery. In the reign of Solomon, all was found to be fulfilled. His dominions were more extensive than those of his predecessors, and the prosperity of the people was more abundant. Their enemies had long since been cowed into submission.

Under the new covenant the blessings are higher and greater because more spiritual. Our promised land is the kingdom of heaven reserved for the poor in spirit and the persecuted, though to the meek is promised also the inheritance of the earth. There is, moreover, the promise of comfort in our mourning, mercy in our sin, satisfaction in our

efforts after holiness, and the pure vision of God. God promises to be, not only our God, but our Father, and we are not only His people, but His children. It is not said that we shall escape sorrow and trial; for in the world we shall have tribulation, but through our Redeemer we shall overcome.

II. The Apparent Impossibilities which threatened Failure.—God always seems to promise the impossible. Sarah laughed to think that all nations should be blessed in her seed. Moses wondered how God could redeem Israel from bondage by him. And Gideon must see a sign before he will believe that God can make such use of him. Seas and rivers and fortresses and enemies had stood in the way of fulfilment. Yet here they stood round the temple in the land of promise, with a king of their own, who made their name to be feared far and wide. And God is faithful who hath promised. The promises of the new covenant meet with just as sure a fulfilment. The New Testament gives us but few dying testimonies. Yet we have old Simeon's, 'Now lettest Thou Thy servant depart, O Lord, according to Thy word, in peace; for mine eyes have seen Thy salvation.' To this many more modern testimonies might be added.

III. The Unfaithfulness of God's People, which did not lessen His Love. — All His promises were conditional. He fulfilled his part of the covenant: they did not fulfil theirs. They might have had victory, peace, and possession earlier, but for their murmuring and discontent. There were places where, for a similar reason, Christ could do no mighty works. Their unfaithfulness had caused delay, but God waited for the moment of obedience that He might bestow the promised blessings. No sin of theirs could change His love or alter His willingness to bless. It only affected their ability to receive. Indeed Tyre and Sidon never were conquered. Some Christians have unconquered sins even to the day of their death. None of us avail ourselves of all the promise.

IV. God's Past Faithfulness is a Motive for Greater Trustfulness.—That our fathers have found God faithful is a reason for our trust. Their experience teaches us. And because God has thus cared for our fathers, He will care for our fathers' children, for only thus can all their desires be fulfilled. All God's past dealings would prove useless, unless God were still faithful; for the people Israel did but prepare the way for the spiritual Israel.

We also are warned by the experience of past ages. Whenever the fulness of blessing was withheld, it was because of distrustfulness. The promises are ours on condition of our trust in God.

At the Literary Table.

THE BOOKS OF THE MONTH.

(*The Prices of the Books mentioned below will generally be found in the Advertisement pages.*)

THE CITIES AND BISHOPRICS OF PHRYGIA. By W. M. Ramsay, D.C.L., LL.D. Vol. I. THE LYCOS VALLEY AND SOUTH-WESTERN PHRYGIA. (Oxford: *At the Clarendon Press.* 8vo, pp. xxii, 352, and a Map.) If it is true that the men who do the most work do it off a comparatively small library, it may be supposed that such men will pass Ramsay's *Phrygia* by. But they will not. It is true that the best work is done off a limited library. But the limits are secured by gathering in the first-hand authorities, and shutting out all the rest. Ramsay's *Phrygia* is one volume, it will save the buying of ten. No doubt there is the question, Is the knowledge of Phrygia necessary for us? And even Ramsay himself admits that 'we cannot spend all our life in writing or reading about Phrygia.' Yet it is necessary. To the student of Church History it is altogether imperative and indispensable.

Ramsay has the student of Church History continually in mind. He may almost be said to think for him and write for him. It would have been possible to give an account of Phrygia, and pass the Churches of Phrygia by in a sentence. It has been done. But although Ramsay professes not

to be a student of Church History himself, he has the closest sympathies that way, and cannot write without revealing them. Not that this volume contains the systematic narrative of the Churches and Bishoprics. That is to come in volume the second. But every chapter is of Christian interest and importance.

As already said, it is a work of first hand. The author's own eye has seen, his own foot has trodden. Yet his knowledge of previous explorers and writers is extensive, and constantly made use of. And just these two make the successful explorer in such lands as these. It was the double gift of eyes to see and eyes to read that made Robinson's *Researches in Palestine* such a surprise of revelation, and actually authoritative until now. Ramsay's name will be linked with Asia Minor as Robinson's is linked with Palestine. No student of the Land of Promise is without a copy of Robinson; no student of Asia Minor will want a copy of Ramsay.

But Professor Ramsay can write as well as read and see. His style has all the charm of newness and reality. And there is added that indispensable personal element, which is so pleasant if you agree with the author (as you do here), however distasteful if (as in the case of Professor Cheyne, say) you happen to dislike his positions. Thus this is a popular book in the only true sense of that adjective. It is not written for popular ignorance by a man who has read a little for the purpose. It is written as it was seen and felt, and that one touch of nature makes the *whole* world kin.

PROPHECIES, MIRACLES, AND VISIONS OF ST. COLUMBA. (*Frowde.* Crown 8vo, pp. 140.) A few months ago Dr. Fowler of Durham published through the *Oxford Press* the best modern edition of Adamnan's *Life of St. Columba.* Now he has issued the most useful English translation. It is a work of fine scholarship. It even involves self-sacrifice. For Dr. Fowler has deliberately risked his reputation as a writer of fluent English that he might cling very close to the forms and phrases of Adamnan's Latin.

A HISTORY OF THE NEW TESTAMENT TIMES. THE TIME OF THE APOSTLES. By Dr. A. Hausrath. (*Williams & Norgate.* 8vo, 4 vols. pp. xxvi, 215, 240, 276, 295.) Of all the volumes which appeared in the first series of the Theological Translation Fund Library, the most delectable, as Bunyan would say, were undoubtedly the two which gave us Hausrath's *Time of Jesus.* In itself the *Time of the Apostles* is not so fascinating, and it is not so fascinating in Hausrath. One doubts even if its greater length is in its favour. Yet it is a most readable book. It compels attention to prophecies that were unheeded before, it brings out shades of character and incident that lay unnoticed; and even when it stirs to keen opposition, as it very frequently does, it only makes it the more certain that we shall read to the end and never sleep or nod.

It is long. Yes, it is needlessly long. The first volume, which is wholly introductory, has been found elsewhere, and we know it fairly well already. But even so, one is glad to take it all, were it only for the sake of completeness. There is also the advantage of coming to the study of the Apostolic Times with a fresh sense of their setting. Probably, moreover, Dr. Hausrath would have declined, had you suggested it to him, to let the Introduction go. It introduces not only the Times of the Apostles, but his conception of these Times. It, therefore, saves much explanation on his part, and many mistakes on ours. We know that in Dr. Hausrath's opinion the Times of the Apostles *made* the apostles. The men were of their day, and there was nothing abnormal or supernatural about them. And once that is seen and settled, it goes for much. We do not ask so many questions. We do not make so many mistakes. We see that it is because Dr. Hausrath will have no miracle that he goes this way and not that, explains this event, and passes over that, accepts this saying and dismisses that. We may believe, we do believe, that he is attempting the impossible; but we know what he is attempting, and why.

That understood, then, the book is a most valuable one. The political and religious, the social and intellectual circumstances of the Times of the Apostles are not only vividly portrayed, but made ours for ever. We see and never forget. For Dr. Hausrath has scarce a rival yet in telling phrase and clear, sharp, impressive drawing.

ASPECTS OF JUDAISM. By Israel Abrahams and Claude G. Montefiore. (*Macmillan.* Foolscap 8vo, pp. vii, 259.) It is impossible for a Christian to do absolute justice to the Old Testa-

ment. He either does more than justice, reading into it the thoughts which belong to the gospel dispensation; or else he does less than justice, contrasting its lower ethics and grosser religion with the grace and truth which came by Jesus Christ. To get at the Old Testament as it is, we must go to intelligent and devout Jews, like Mr. Abrahams and Mr. Montefiore. We must go to such a book as this.

It is a volume of sermons, and although the authors are both 'laymen,' the sermons were all preached from Jewish pulpits. But they are nothing as sermons. They are nothing as sermons, if our estimate of sermons is right. And yet it is difficult to say what they lack. Perhaps they lack just this, that all the things they say must have been pleasant to hear and easy to perform by a Jewish audience. All except the Higher Criticism. And even that, which is infinitesimal in bulk and insistence, may have been perfectly palatable also. But though they are nothing as sermons, they are most instructive as, say articles, essays, or what you will. For they reveal the Old Testament in a new and most interesting light. And they reveal a not less interesting phase of modern Judaism, wherein the originality and the supremacy of the Old Testament over the New is strenuously upheld, and yet a sympathetic ear is turned towards the Gospels, and even towards the person of Jesus Christ. 'Christ hath redeemed us from the curse of the law, being made a curse for us.' These cultured modern Jews would remove that curse. Nay, they would even give Jesus a name which is above every name. But they will not bow to the name of Jesus, or even dream of confessing that He is Lord to the glory of God the Father.

NATURE *versus* NATURAL SELECTION. By Charles Clement Coe. (*Sonnenschein.* 8vo, pp. xiii, 592, xx.) Until Darwin arose, only a very few persons had ever heard or thought of evolution. And as it was Darwin that made evolution familiar in our mouths, it was natural that we should suppose Darwin's subject was evolution; that, in short, Darwinism and evolution were synonymous expressions. But it is not so. 'Just as all horses and all asses have each descended from a few common ancestors, so have all asses, horses, quaggas, and zebras descended from a much more common ancestral form; and the same thing has occurred with every group of allied species'—that is evolution. But Darwinism is the method by which out of the common ancestor arose the separate species of ass, horse, quagga, and zebra. Darwin called the method 'Natural Selection.' And all those who believe that the ass was separated from the horse by 'Natural Selection or the Survival of the Fittest,' are Darwinians. But there are very many who do not believe that natural selection was the method or motive power, and yet believe heartily in evolution, and Mr. Coe is one of these.

He has written this book for two purposes. First, he has had to show that Darwinism is not evolution. That is not his chief intention, but he has been compelled to spend many pages on that. His other and chief purpose is to refute the belief that evolution has been by natural selection.

The objections he urges against Darwinism are these—1. As a scientific theory it is never expressed in a self-consistent manner. 2. It presents great and many *à priori* difficulties. 3. Its principles do not accord with the universally admitted phenomena of nature. 4. Its leading arguments are neither valid nor convincing. 5. The instances selected for its exposition break down under examination. These five—and you may judge for yourself if he makes his objections felt. The only difficulty is to judge without prepossession. Nevertheless, Darwinism is not now believed by all evolutionists, and not even by some of the most eminent evolutionists, to be good for much. And if they who already doubt Darwinism should come to Mr. Coe's book, they are almost sure to go away denying it.

SOURCES OF THE APOSTOLIC CANONS. By Adolf Harnack. (*A. & C. Black.* 8vo, pp. cxl, 95.) The centre of interest in theology will soon be transferred from the Old Testament to early Christian literature, and the name of Wellhausen will be replaced by the name of Harnack. Gebhardt and Harnack's *Texte und Untersuchungen* have already raised great expectations, and fulfilled some of them. It is the fifth part of the second volume of these 'Texts and Studies' (to use the Cambridge adaptation of the title) which Mr. Wheatley has here translated. Its author is Harnack himself, and its subject the so-called 'Apostolic Canons,' where they came from, and what they signify.

But the translation of Harnack's Apostolic

Canons is not half the volume. For in Germany you can publish anything you wish to publish, be it short or long, learned or popular, and find a fitting audience. But in England you need not publish anything between a magazine article and a sizeable, well-bound volume. Pamphlets have no place or fame at all. Now the translation of Harnack's Apostolic Canons makes but a pamphlet, and so the Rev. John Owen, the author of *Evenings with the Skeptics*, is called in to furnish the matter that will make it into a book, and he furnishes 140 pages, while the translation itself occupies only 95.

Mr. Owen sets out to 'introduce' Harnack's work to us. He really introduces a great number of things besides. And though some of these things are true and telling, some are quite superfluous and incredible. Who can be got to believe, for example, that the Mission of the Seventy in St. Luke is manufactured out of the appointment of the Seven Deacons in the Acts? Yet Mr. Owen, who cannot find any place for the Seventy in his scheme of what Christ ought to have done on earth, gravely offers us that as his explanation of their origin.

But let Mr. Owen pass. He makes Harnack into a volume, and that is mainly what he had to do. Harnack is worthy enough to make this book great and memorable. Besides the discussion, which is fruitful beyond all expectation, of the sources of the Canons, there is a surprising discovery of the place and importance of the reader in the early Christian church. Who knew or could have dreamed that the reader was so great, greater than the deacon, and held in more honour? And who can but lament that his office has fallen into such abeyance, and himself into such dishonour? But that is only one out of many startling things which are to be found in this most instructive volume.

TWELVE SERMONS ON THE PLAN OF SALVATION. By C. H. Spurgeon. (*Passmore & Alabaster*. 8vo.) The volumes of the *Twelve Sermons* series are coming rapidly, and the more rapidly the better. This is the way to take Spurgeon. He is consistent enough to stand this juxtaposition of sermons that were preached at long intervals apart. He has variety enough to deliver the reading of many sermons on one topic from monotony. This volume is fundamental. No one loves Plans and Schemes, but it is the English language that is at fault, not Spurgeon.

THE CHRISTIAN WORLD PULPIT. Vol. xlvii. (*James Clarke & Co.* 4to, pp. 412.) If there is any means in existence by which one could estimate the character and capacity of the sermons which are preached in English in our day, that means is *The Christian World Pulpit*. Its representation is probably above the average in one respect—attention to topics of passing public interest. In other respects it is probably perfectly fair. For no dogmatic consideration and no ecclesiastical prejudice excludes or includes the sermons in *The Christian World Pulpit*. Are they honest, are they earnest, are they capable?—then they shall appear.

THE RESURRECTION OF JESUS CHRIST. By John Kennedy, M.A., D.D. (*R.T.S.* Crown 8vo, pp. xvi, 176.) Dr. Kennedy's monograph on the Historical Fact of the Resurrection of Jesus Christ is the book on Christian evidences to put into the hands of young men first. For if young men or old men are once satisfied that Christ rose from the dead, all other things will soon be added to that. Christianity is no single fact; but a single fact often makes Christianity credible. And the best and surest fact for that end is the Resurrection. Now Dr. Kennedy writes clearly, unaffectedly, firmly. He shows most unmistakably that all efforts to prove the Resurrection of Christ *not a fact* have broken down, and then he shows what a fertility there is in it as a fact to live upon. This is a new edition and revised.

FRIENDLY GREETINGS. (*R.T.S.* Royal 8vo, pp. 208.) It is the new volume bound in its grand cover of red, brown, and gold. It is no new and untried friend, however. It is old, and has all the flavour of the old wine, 'which is better.' It is old, but it does not grow old. The items and the illustrations have the freshness and all the finish of the latest news, and the latest artistic skilfulness. For old or for young it will do, for the home or the reading-room—and it will carry a blessing with it wherever it goes. It is just that kind of simple, truthful, Christlike literature we should gladly see in every dwelling in the land.

THESE TWELVE. By F. Edwards B.A. (*Alexander & Shepheard.* Crown 8vo, pp. 121.) Another volume of lectures on the Twelve Apostles. For we do not know them yet. The things that were written about them were written, we are sure, for our instruction; but what the instruction is we do not know and cannot agree. So little has been written about some of them, that to make out a lecture the imagination must have free course, and then we do not look for agreement. But even about the rest, even about Peter and Thomas and Judas Iscariot, how great is the diversity of interpretation and instruction. So we shall still receive new volumes on 'These Twelve.' Mr. Edwards writes in the most natural manner, and with no attempt at literary effect. But he has considered his subject carefully and independently, and is quite worth the listening to.

THE BIBLICAL ILLUSTRATOR. FIRST CORINTHIANS. Vol. i. By Rev. Joseph S. Exell, M.A. (*Nisbet.* 8vo, pp. xv, 588.) It is easy to say and it has often been said of the author of *The Biblical Illustrator*, that other men have laboured, and he has entered into their labours. But he has laboured also. Few of us are probably able to estimate the labour. And it is not all laboriousness either. Skill and training are requisite to search quickly hundreds of pages of mediocrity, and hold fast that which is good. As the work proceeds, the quality improves. Most of the New Testament has now been overtaken, but the Old Testament is almost all lying in wait.

THE STONE CUT OUT WITHOUT HANDS. By the Rev. G. Lakeman, M.A., B.D. (*Nisbet.* Crown 8vo, pp. vii, 93.) Every generation, and almost every person in every generation, needs the argument for Christianity stated over again. And here is one of the greatest arguments for Christianity that it *can* be stated over again, and even again and again. Mr. Lakeman sees that at present there are those who are chiefly impressed with the existence of other religions besides Christianity, other great religions, and are in danger of thinking that it is just one among the many, and he gives himself to speak to them. The argument is conducted with great fairness, even abundant generosity, and yet it is quite conclusive and convincing.

PASCAL'S THOUGHTS. Translated by E. T. Frere, A.M. (Norwich: *Agas H. Goose.* Crown 8vo, pp. xxxiii, 246.) To know Pascal,—and who is so well worth knowing or so fitted to meet the intellectual needs of our day?—one should translate him for oneself. But, next to that, when it is impossible, is to read a good translation. For there are translations bad as well as good. There are translations that are more ancient and out of date than Pascal himself. Mr. Frere's is accurate and modern. Fairly readable also it is, but its strength is in its fidelity. Then to the 'Thoughts' themselves is added a translation of Madame Périere's *Life.* And that makes this edition one of the most useful we possess.

FOR EVER. By Marshall Randles, D.D. (*Kelly.* Crown 8vo, pp. xvi, 480.) A few years ago the subject of eternal punishment was a burning one. Then many books were written upon it, and some of them passed into many editions. But they have nearly all ceased to be asked for, and most of them have passed clean out of memory. Dr. Randles' book is one of the few that have endured. For it is not an emergency volume. If Dr. Randles produced it in the heat of the controversy, he was ready to produce it; he had made himself ready by long preparation. So it is a contribution of scientific and abiding value. This is the fourth edition. It is enlarged and strengthened by answers to the most recent literature on the other side. Its own side is an unwavering defence of eternal punishment.

A HARMONY OF THE FOUR GOSPELS IN THE REVISED VERSION. By S. D. Waddy, Q.C. (*Kelly.* 8vo, pp. xc, 244.) This is the second edition of Mr. Waddy's *Harmony.* When first issued, it was probably the only Harmony in existence which used the text of the Revised Version. Now there is at least one other, Mr. James's. But the worth of Mr. Waddy's book is not made less by that. Rather the comparison of the two makes it more instructive. For they are quite independent, and they are both quite competent. Besides, Mr. Waddy gives us much more than a Harmony. Nearly a hundred pages are spent upon the discussion of these numerous perplexing questions that arise in the course of the Harmony, such as the Genealogies, the Duration

of our Lord's Ministry, the events following the Resurrection. These 'Notes' are most pertinent to the subject, and greatly increase the worth of the book. We may take it, therefore, as, all in all, the most helpful of recent Harmonies. It is not absolutely to be followed, certainly; that, however, does not lessen its value but increases it.

AUGUSTINE OF CANTERBURY. By Edward L. Cutts, D.D. (*Methuen.* Crown 8vo, pp. xii, 207.) Augustine of Canterbury is a most proper subject for the series of 'Leaders of Religion,' and Dr. Cutts has done justice to the importance of it. It is true that for finish and 'go' his book is not to be named beside others of the series, as Mrs. Oliphant's *Chalmers* and Lock's *Keble.* It is true that it is even in danger at times of losing itself among a thicket of dates and names and other impenetrable brushwood. But if the reader will take time and keep patience, he will be sufficiently rewarded. There is less 'go,' but there is more historical impartiality than in some of the other volumes. There is a very rare sense, besides, of what the truth expects of a biographer. So if we are not carried off our feet by the rush of the narrative, neither are we carried off our heads by any demand that we should worship the hero at all hazards. Indeed, it is more a historical than a biographical monograph. The times are more than the man. And there lies its greatest worth. We may gather much historical knowledge from the book, and may rely upon it, and yet we have the personal interest binding it together and making it human.

HENRY WILLIAM CROSSKERY. By Richard Acland Armstrong, B.A. (Birmingham: *Cornish.* Crown 8vo, pp. 448.) Mr. Armstrong's biography of Dr. Crosskery of Birmingham may at once be acknowledged a success. It makes an interesting impression upon us, and it makes just the impression which Dr. Crosskery himself made. The world knew him as an untiring worker in education and freedom of speech. Inside Unitarianism he was known for, perhaps, finer things than these, especially a most catching brotherliness and unflinching devotion to the cause. He was even admitted into the jealous circle of scientific attainment. But the world knew him as a reformer in education and in intellectual freedom, and that is the impression Mr. Armstrong's book makes upon us also. We will not, we cannot, all agree with all that Dr. Crosskery said and did. Therefore, we cannot all agree with all that this book contains. Many things are even in hottest controversy yet among us, on which Dr. Crosskery had an emphatic word to speak. But even then we shall find it surely not impossible to give the earnest man his due, the tired worker his reward.

BLACKIE'S SCHOOL AND HOME LIBRARY. The volumes for the month are *The Snow Storm,* by Mrs. Gore; and Miss M. Betham-Edwards' translation of the *Passages in the Life of a Galley-Slave.* Less known, they will not on that account be less acceptable to the many readers of this well-chosen Library.

THE NAMES AND ORDER OF THE BOOKS OF THE OLD TESTAMENT. By the Rev. E. W. Bullinger, D.D. (*Eyre & Spottiswoode.* Crown 8vo, pp. 56.) The names are given in the meaning and order they possess in the Hebrew Bible. But though that is itself the vehicle of much instruction, Dr. Bullinger adds to it many things about the contents of the books and their spiritual intention.

THE SAYINGS AND DOINGS OF BENJAMIN BOBBIN AND HIS FOLKS. (Rochdale: *Joyful News Depôt.* Small 4to, pp. viii, 240.) Benjamin Bobbin is Dan'l Quorm, but with a difference. And Dan'l Quorm has it. If you know Dan'l, as it is very probable you do, you must forget him for a moment, and you will enjoy Benjamin; but he is not as Dan'l.

NEW COINS FROM OLD GOLD. By Thomas Champness. (London: *Champness.* Crown 8vo, pp. x, 264.) These are sermons, and sermons are plentiful enough; but sermons like these are scarce. There is the surprise of old texts in new aspects, old truths in new and pungent application, the old gospel itself in all its old ability to save unto the uttermost.

GOOD MORNING, GOOD NIGHT. (*Cassells.* Crown 8vo, pp. 217.) Thirty-one mornings and thirty-one evenings, and a children's story for each. The author is he who wrote *Beneath the Banner.* This work deserves the success which followed that.

Exposition of the First Epistle of St. John.

By Professor the Rev. Richard Rothe, D.D.

CHAPTER V. 19–21.

'We know that we are of God, and the whole world lieth in evil. And we know that the Son of God is come, and hath given us an understanding, that we may know Him who is true being, and we are in Him who is true being, in His Son Jesus Christ. This is the true God, and eternal life. My little children, guard yourselves from idols.'

In ver. 18 John ends the discussion begun in ver. 14. That discussion also was meant to establish the general thought which engages his attention throughout the whole of this section—the thought, namely, that through faith in Jesus as the Messiah and the Son of God, the Christian is in real possession of eternal life. He now returns again to this general thought, and utters it once more, in vers. 19 and 20, in all its strength, and with the fullest conviction. For in both verses the chief emphasis falls upon 'we know.' Between vers. 18 and 19 there is no direct connexion; but vers. 19 and 20, as is evident from the 'and,' must be taken together.

'*We know that we are of God*'—the direct expression of the Christian's consciousness of his real being. Through faith in the Redeemer, this his real being is in the element of the divine being, in eternal life (iv. 6). This consciousness attains its full clearness in the Christian through his consciousness of the contrast between this his being and the being of the world, *i.e.* of the natural human life as it still stands out of relation to the Redeemer, and is consequently, without exception, a life in sin, a being in the element of the evil one. Starting with his consciousness of God, which he possesses in virtue of the fact that his real being derives from God and is in the being of God, he becomes conscious of the world as such, as the sphere of that which is opposed to God, as the sphere of the evil one, and also at the same time of his own being as a being that has been delivered from this sphere (the world), and that no longer belongs to it. It is because the clearness and certainty of the Christian's consciousness of the fact that his proper being derives from God and is in God, and consequently in eternal life, attain completeness in his consciousness of the utter godlessness and sinfulness of the world and of his own absolute contrast with the latter, that John, after saying that we know that we are of God, adds, '*and that the whole world lieth in evil*,' *i.e.* the world in its entireness, so that no one and no thing, that belongs to the world, is excepted. 'To lie in evil' is a metaphorical expression, signifying that evil is the *element*, in which the world has its being (Ex. xxxii. 22). John's readers were familiar with the phrase, and consequently the expression, 'the evil one,' just used by him (ver. 18) would not cause them any difficulty in understanding what was meant by 'in evil' (neuter). He does not mean 'the whole world lies in the power of the devil,' an interpretation not at all demanded by the language which he uses.

Ver. 20. In the two clauses of ver. 19, John has set forth two different elements as forming the content of the Christian consciousness, which might seem necessarily to exclude one another. To know at once that one is of God, and also that the whole world lieth in evil, seems an impossibility. If the whole world lieth in evil, how does it come about that Christians are of God? In the verse we are now considering, the apostle answers this natural question, and in doing so once more very emphatically asserts that *in fellowship with the Redeemer, and through this fellowship*, we possess eternal life. Notwithstanding the fact that the whole world lieth in evil, we Christians know ourselves as deriving from God, and we also know why it is that we do so. For we know that the Son of God is come, and has given us, who have received Him, the ability to know God, who is true being; and we know also that, in virtue of our fellowship with this Son of God, we are in God; for He, the Redeemer, is the true God, and eternal life.

The emphatic words here are 'Son of God' and 'us.' For only the Son of God can communicate the true knowledge of God; and they that believe in Him that has come, and who are thereby separated from the world (John xvii. 14), are contrasted with the 'whole world' in ver. 19.

'Understanding' is not insight or knowledge, but the faculty of knowledge. In the appearing of the Redeemer, and in living fellowship with Him, we have the conditions of a real, pure knowledge of God, and the power whereby such knowledge is attained (2 Cor. iv. 6); it was the Redeemer's aim that, in virtue of this 'understanding,' we should learn to know God. 'He who is true being' is certainly God. 'In His Son Jesus Christ' states the more specific condition of our having our being in the true being. 'So far (inasmuch) as we are in, have fellowship with, His Son Jesus Christ;' which is virtually the same as 'through His Son Jesus Christ' (the same thought as in John xvii. 3). But that, in virtue of our being in the Son, we should really be in Him that is true, in true being—this is, of course, possible only so far as the Son Himself is essentially this true being. Accordingly, John immediately adds this thought in the words, 'this is the true God, and eternal life,' which are in effect a justification of what he has just stated. The only natural reference of 'this' is not to God, but to the immediately preceding subject—'His Son Jesus Christ.' We have already shown how exactly this thought suits the immediate context. It also fits in admirably with the whole passage from ver. 11 onwards. Moreover, this thought is very characteristic of John. The basis of the whole religious consciousness of John is—(1) that the being of the Redeemer is a real divine being, and that to us *in concreto* there is no other being of God than that in the Redeemer, no other God than the God in the Redeemer (ii. 23, v. 12; John i. 18, xiv. 7–10, xvii. 3); and (2) that His being is true, imperishable being, eternal life itself, and that consequently fellowship with Him is also at the same time a real possession of eternal life (i. 1 f.; John i. 4, etc.). Accordingly, 'eternal life' is a very appropriate predicate of the Redeemer: His being is, according to its quality, eternal life, and that not merely in the sense that He is the source and ground of eternal life.

John has given expression to two very different sides of the Christian consciousness. On the one hand, the Christian does not merely believe, but he knows with an immediate certainty which rests on experience, that he is of God. This certainty grows in strength in proportion as he makes progress in fellowship with God. As to this certainty, the Christian is not perplexed by all the doubts of the world, or by the accusation of fanaticism. Of course, only he that has a clear idea of God Himself can know whether he is really of God or not. But the Christian has in Christ a clear idea of God, and therefore he knows with respect to himself that he is of God. He does not, on this account, overlook the fact that there is in himself a very great deal that is ungodly; he rather now first recognises it in its ungodliness; and the more certain he is that he is of God, so much the more does he humble himself. But that the inmost kernel of his person is of God; that it is begotten again of the Spirit of God, and is therefore of divine quality and in fellowship with God—he is not led to doubt this by the various experiences which he has daily of the imperfection and weakness of his new life. This consciousness must give to the whole life of the Christian a mood and tendency which the life of the natural man cannot have. For it is certainly not the natural conviction of men that they are of God, *i.e.* that they are not merely creatures of God, but such creatures of God that their real life is of the same kind as His, and that He therefore dwells in them and they in Him. The natural man can speak only of the weakness of human nature:—we must not soar beyond ourselves, but must ever bear in mind that we are physical beings. And, therefore, just as the soaring up of man to God, into the heavenly supersensible world, must seem foolishness to the natural man, so the neglect of such soaring up to God must seem foolishness to the Christian. His whole life tends upwards. But no doubt the Christian reminds himself of this too seldom; he forgets too readily that he is of God. Hence there comes about in the life of so many pious Christians a constant vacillation between the bold assurance of their fellowship with God and their despondency in the battle with the earthly conditions of their existence.

Immediately after speaking of this consciousness, John asserts the other consciousness, namely, that the whole world lies in evil. So certainly as the Christian is convinced with respect to himself that he is of God, so certain is he also that the world is of ungodly nature and character. The whole domain of the natural human life without exception, and that not merely where evil has attained its highest development, but even where the natural life is the most specious, he looks upon as belonging to evil. But he also knows how to

draw distinctions. In natural existence he sees 'world' only so far as that existence is not yet laid hold of by the new divine spirit in Christ; and he is therefore far from seeing in our Christian world nothing but 'world.' He does not look upon the Christian world as lying in the lump in evil; but so far as within Christendom the natural human life continues in its mere naturalness, and is not yet really cleansed and sanctified by the Spirit of Christ, it lies in evil, however splendid it may be. The Christian is as careful not to regard that which is no longer world as lying in evil, as he is not to regard that which is not yet laid hold of by Christ as no longer world and no longer lying in evil. The more this his Christian consciousness becomes clear and strong, he is all the more continually discovering, on the one hand, that which is still of the world and lying in evil; and also, on the other hand, that which already belongs to the kingdom of God. This consciousness, that the world lies in evil, is possessed only by the Christian. However much the natural man may be filled with distrust of the world, and however meanly he may in truth think of it, he will nevertheless not believe that it really lies in evil, and regards it as fanatical injustice, if any one so looks upon it. He does not have a right criterion whereby to judge the world. It is only in the light of the consciousness of God and of man's relation to Him, which has dawned upon the Christian, that it can be recognised that the natural state of the world is one that is really evil and positively opposed to God.

No doubt this assurance may become to the Christian a temptation to proud uncharitableness. Regarding himself as one that is of God, and the world as lying in evil, he may be led, in spiritual pride, to look down upon the world. But this is possible only if there is some delusion or other mixed up with his consciousness. For if he is really of God, if he really feels, thinks, and wills as God does, he cannot be filled with contempt and pride, as he beholds the world that lies in evil; he must be filled, like God Himself, with compassionate love, and with an eager desire to work at the redemption of the world from evil. He is of God, not through himself, but through God; and if therefore, in contrast to the evil world, there seems to him to be aught great in connexion with himself, it can only be the divine grace that has delivered him from the world and has begotten him of God. The consideration that the world lies in evil can only humble him, and at the same time make him circumspect in all his dealings with it. He is on his guard, that he be not again in any way entangled in this world that lies in evil.

John also explains how it is that the Christian has attained to this knowledge as to himself and the world. He does not have it of himself, but has received it from the Son of God. He looks on himself and the world, as it were, with the eyes of the Son of God, not with his own eyes. He looks on himself and the things about him in the same way as Jesus Christ Himself looks on them. This is the great maxim of the Christian, to place himself altogether upon the point of view of the Redeemer, in order to look on everything as He regards it. Even in regard to the minutest detail, he tries to find out how, in any given case, the Redeemer would have judged the matter. The Christian is well aware that his view of the world was not naturally current in the world; that the world could never of itself have attained such a view; but that it was Christ that first brought it into the world. But he knows also at the same time that for the right estimate of all divine and human things there is no clearer eye than that of the Redeemer, and that he is walking securely, when in all matters he is absolutely dependent on Him. He recognises in the Redeemer the Son of God Himself, and knows that the way in which the Redeemer looks on things is the same as the way of God.

Through the Redeemer there has come to us a new 'understanding,' a new faculty of perception. It is not meant that this new faculty is one wholly foreign to human nature; it belongs indeed to human nature in its purity; but sin had deprived man of it. The Redeemer has given the world this new 'understanding,' firstly, through His word, by exhibiting to the world and bringing under its notice His own view of it in His word; and, secondly, through the new spirit, which He has given us, *i.e.* by bestowing on us through faith a new spiritual life, and that too His own. In virtue of this new understanding, we now know Him that is true. The new Christian understanding penetrates with its glance to Him that is true, to Him whose being is alone absolutely true being, in comparison with whom all else is in a certain degree mere appearance, and for that very reason transitory.

The sole ground of all other being is God. It is not possible to the natural being of man to have absolute certainty and knowledge of God. Up to the time of Christ there was in the world no absolute certainty and no really adequate knowledge of God. It was, and still is, one of the main functions of the Redeemer to give the world such a knowledge of God as should colour its consciousness of everything else. As regards the world, this aim of the Redeemer is still far from being fully attained. As regards the individual also, it is the distinct aim of the Redeemer to bring him into such a condition that God should be to him of all things the most certain, and to give him a grand conception of God, in which there is no longer anything contradictory. It is no doubt only very gradually that the Christian reaches this goal; but he must never lose sight of it. It has really become day with him only in proportion as the pure thought of God stands like a bright sun in the zenith at noon. It is in virtue of this new sense for God, and just because God is He that is true, that the Christian now first knows all the other objects of his knowledge in a really right way. This new understanding, however, does not merely lead to the knowledge of God; it brings us at the same time to this God Himself, introduces us to the true life, which He alone is in the highest sense. By means of this same new understanding or sense, the Christian is also in Him that is true—namely, in His Son Jesus Christ, who is the true God, and eternal life.

The apostle states this truth regarding Christ in the most natural form, in the form in which it originates in the Christian consciousness. The Christian knows that in his fellowship with Christ he at the same time possesses eternal life and the fellowship of God Himself. He *must*, therefore, assert this also regarding Christ, that in Him Himself is eternal life and the true God. This thought no doubt makes us grow giddy when we attempt to work it out; we are unable fully to comprehend what kind of a personality that must be in which there dwells a truly eternal life, and that too not merely for itself alone, but for all others; an eternal life, which is absolutely inexhaustible, in spite of its unceasing communication of itself to others. And yet the experience of over eighteen centuries compels the Christian so to judge of Christ's personality. For all, who have ever sought eternal life from Christ, He has had it in sufficient fulness. For all, who through His unity with God have sought fellowship with God for themselves, He has caused this His own unity with God to be a source of fellowship with God; and the longer this His self-communication is continued, it streams forth all the more richly; in all the more wonderful forms and modifications do we meet the eternal divine life, that flows forth from Him. If to any one this is no fact, neither an objective, historical fact, nor a fact in His own subjective experience, we shall in vain preach to him faith in the divinity of the Redeemer. He, on the other hand, to whom it is a fact, will not let himself be robbed of that faith by all the difficulties which our thinking stumbles upon in the attempt to explain it.

Ver. 21. The thought uttered at the close of ver. 20 (that the Redeemer is the true God, and eternal life) leads the author directly to a thought which forms an emphatic close of the Epistle. The idea of the true God reminds him of God's antithesis (*vid.* 1 Thess. i. 9), the *idols*. It, therefore, occurs to him very naturally that any turning away from Christ to another, whosoever and whatsoever it may be, is idolatry. He expresses this thought in the form of an earnest warning addressed to his readers. He could not have more appropriately concluded the foregoing (since ver. 5) commendation of faith in the Redeemer. Perhaps John is thinking here of the specific contrast between the Redeemer as the true God and the idols, which lies in the fact that, as compared with the *images* of the false gods, the Redeemer, as being the true *image* of the invisible God (John xiv. 9), is the true object of our worship. The idolatry, against which John warns here, is no doubt to be understood in a wider sense (as in Eph. v. 5; Col. iii. 5)—namely, of everything that is incompatible with faith in the Redeemer and does damage to this faith; but there is no need, on that account, to exclude the thought of a relapse into heathenism, into idolatry strictly so-called. Considering the manifold domestic and social temptations to which they were exposed (cf. 1 Cor. viii and x.), there was really the danger of such a relapse on the part of the weaker Christians, as is evident also from the express warnings given in 1 Cor. x. 7, 14 against it. And this danger steadily increased, when, in addition to the temptations of which we have spoken, Christians were subjected to political persecution, and were apt to be led astray by those who sought to unite all religions in an absolute, universal Gnosis. The

interpretation of the idols as referring to Gnostic heresies, or to the use of flesh sacrificed to idols, is altogether untenable.

These words contain the grandest doxology in praise and honour of Christ that John could utter. Everything that signifies apostasy from Christ comes under the category of idolatry. Christ is the sacred image, the means of revealing God given by God Himself, through the religious recognition and adoration of whom true piety, a religion uniting us with the true God, is alone possible. That adoration of the Redeemer, therefore, which is often regarded as an encroachment upon the adoration due to God alone, John rather sets forth as the only worship well-pleasing to God: Jesus Christ alone reveals God truly, and that too for all men. And He does so in spite of His being in the form of a servant. He that sees Him, sees the Father; he that fails to see the Father in Him does not know the Father at all. This appearance in the centre of our human history is literally the pole-star, by keeping which in view we alone can find our way. To fix the gaze of our inner man ever more steadily on Him, and at the same time to apprehend the features of His appearance more and more clearly and precisely, is the great art upon which the practical wisdom of the Christian depends, and at the same time the source of that which deserves to be called true Christian simplicity.

Contributions and Comments.

'Deine Rechte sind mein Lied.'[1]

May I be allowed to introduce to the readers of The Expository Times Dr. Kögel's new work on the Psalter? It is a German work of a similar character to Dr. Ker's *The Psalms in History and Biography*. Few men are more competent for the task of illustrating the Psalms in this special manner than Dr. Kögel of Berlin, who, till nervous exhaustion due to overwork and anxiety laid him aside, ranked among the most eminent of the preachers of Germany. It will not be a surprise to those who know that he has been for many years the faithful Principal Chaplain of the Royal Family of Prussia to find in the book an unusual number of testimonies to the value of the Psalms from kings, princes, and others of high rank. Not, however, that others are by any means excluded, for reformers, theologians, preachers, poets, musicians, statesmen, warriors, men and women of all stations, blend their voices in praise of the wonderful depths and heights of this Prayer-Book of Humanity. Christian teachers will find the work a storehouse of illustrations largely drawn from remoter services. The book is very clearly printed and admirably indexed. D. W. Simon.

Bradford.

[1] *Deine Rechte sind mein Lied.* Geschichten und Ansprüche zu den Psalmen gesammelt von D. Theol. Rudolf Kögel. Oberhofprediger und Ephorus des Königl. Domkandidatenstifts. Bremen: C. Ed. Müller, 1895, 8°.

The Sign of Jonah.

In selecting Jonah, you have taken not a bad instance for illustrating the distrust of the conclusions of the present-day Higher Criticism, which is widely diffused among devout and intelligent students of the word of God. You tell us (p. 483): 'So the editor of *The Biblical World* sent a letter to a number of American scholars about it. Did they understand our Lord to say that Jonah was really three days and three nights in the belly of the whale?' I have often heard that the opinion of counsel given on a legal point must always be taken in connexion with the terms of the memorial submitted to them. In this case of Jonah the answers do not set our minds at rest; but besides, the question does not nearly cover the subject which interests us.

I. As to the questions and the answers.

1. There is here an example of the way in which the text of Scripture is often handled. Matt. xii. 40 is pronounced by eminent critics to be an interpolation on purely subjective grounds, which have no weight for us.

2. It is alleged to be a matter of no importance to our Lord's teaching whether the narrative was 'fact or fable.' 'The reference is only by way of *illustration*. The validity of the illustration remains, when the story is found to be an allegory.' 'Our Lord was entitled to follow the custom of the great writers and orators of all peoples and all

ages, who have spoken of the characters of fiction as if they were real.' We feel that we are here face to face with the question, what attitude we are to assume towards Scripture, the unique book which claims to be the word of God.

3. When it is said that our Lord's teaching did not need to discriminate between truth and fiction, this is not limited to cases in which there was no danger of being misunderstood. For 'the contemporaries of Jesus held the story of Jonah and the whale to be sober history. And Jonah is appealed to in the same way as Abraham and David are referred to in the New Testament.' Surely a reference 'to the Prodigal Son, to the Sower, to the Merchant seeking goodly Pearls,' or 'to Mr. Facing-Both-Ways, to Mr. Fearing, or to Christian at the Wicket-Gate, in the Slough of Despond, or in Vanity Fair,' cannot possibly imply a supposition that these characters are real, since they are expressly said to be characters in a parable or a dream. On the contrary, Jonah was believed by all our Lord's hearers to be a real character in a historical narrative, one of the prophets, whose book had its place undisputed among the prophetical books received by the Jewish Church. Is there any reason to doubt that this was one of those passages of which we read in Luke xxiv. 27, 'And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning Himself?' Would it not have been a comfort and a help, on the other view naturally to be expected, that he should have made a special exception regarding the fable of Jonah, of which indeed he had made use in his earlier teaching? It might plausibly be alleged that this was necessary to guard us against such a mistake as, on the critical hypothesis, even the Apostle Paul fell into; for he said, Acts xxiv. 14, 'So serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets.'

4. Supposing, however, that it is of no importance whether the illustration be real or ideal. Many of those who hold it to be ideal hold that the thing illustrated is also ideal, that Christ no more rose from the dead than Jonah came alive out of the whale. To them the value of the teaching in the Gospels is the idea of eternal life which it gives. I am sure that their opinion is rejected by the English and American critics with whom I have at present to do. Nevertheless, it is an opinion held by able critics, who apply both to the illustration and the thing illustrated the same sort of argument which the others confine to the illustration.

II. There are important matters in the case of Jonah which the question does not cover.

1. We read in Luke xi. 30, 'For even as Jonah became a sign unto the Ninevites, so shall also the Son of Man be to this generation.' Jonah might have been a preacher of righteousness to the Ninevites, though he had not come to them as a man from the dead; but how otherwise did he become a *sign* to them?

2. The queen of the south and the men of Nineveh are to rise and to stand up in the judgment with the men of our Lord's generation, and to condemn them because of the treatment given to Him who was greater than Solomon with all his wisdom, and greater than Jonah with his successful preaching of repentance (Matt. xii. 41, 42; Luke xi. 31, 32). Does not this imply that the history is real? And if so, what is its bearing on the answers of those seven American scholars who 'are unanimous in declaring that, for us at least, Christ's words do not touch the question as to whether the story of Jonah is true history or not.'

GEORGE C. M. DOUGLAS.

Free Church College, Glasgow.

II.

WITH all due deference to the learned professors alluded to in your interesting notes of last month, it seems to me, judging from their replies, that they have missed the point at issue, or else purposely evaded it.

We have to look not merely to the extent of the knowledge or nescience of our Lord, whereof we can confidently affirm very little, but also at the condition of the knowledge or ignorance of the Jews of His time, whereof we can confidently affirm a good deal.

Did the Jews actually believe, as a matter of literal fact, that Jonah was three days and three nights in the belly of the whale? It will hardly be denied that at the time of our Lord they did so believe.

Next, was our Lord aware of this popular belief? Again none can doubt that He certainly was so aware. He, of whom we read that He knew what

was in men's hearts, could not fail to be fully cognisant of the popular beliefs of the day.

So the issue becomes narrowed down to a very fine point.

Christ spoke of one of these current beliefs as if He actually held it Himself—this by the admission of all. But if this particular belief, in the present case Jonah's lengthy sojourn in the whale's belly, was not founded on fact, but the Jews with no discredit to themselves—they had not the Higher Criticism with them then—were deluded with the erroneous impression of its absolute truth, then either Christ Himself, their teacher sent from God, was equally ignorant with the Jews around Him on such articles of their religious faith, or else He was wanting in the commonest moral sense to leave the people, as He did, to hug their fond delusion.

The question of Christ's ignorance has been left untouched, and we assume His full knowledge. Therefore we are bound to ask ourselves, whether or not (in all reverence be it spoken) He acted in common honesty in thus suppressing His knowledge.

The instances quoted in your notes of the mythical William Tell and the allegorical Bunyan characters, which, fictitious themselves, might yet legitimately be used as illustrations to point a moral or adorn a tale, are beside the mark.

No one in these enlightened days of historical criticism believes such stories to be literally true, much less erects them into articles of a religious creed, which colours thought and action. Nor yet are the fairy tales by which childhood is instructed and amused any more to the point.

If a minister or religious teacher knows, as a certain fact, that his hearers religiously believe in the past or present existence of William Tell or Mr. Facing-Both-Ways, or Mr. Fearing, and more than that, such a belief is part of that faith which influences character, then undoubtedly it would be the duty of the teacher or minister not only to refrain from using these stories as illustrations, but actually to expose their lack of historical foundation, and make it quite plain to the simplest and most ignorant understanding that William Tell was a mythical personage, and Mr. Facing-Both-Ways allegorical. And in the same way with regard to fairy tales. If a childish auditor becomes so convinced of the existence of the fairies and giants, that it looks to see fairies dancing on every green sward, and giants lurking at the corner of every lane, surely wisdom would dictate that the truth be forthwith told, and the child set free from the tyranny of its erroneous belief.

Though here it must be said the parallel is hardly on all fours with the rest. The childish mind is dominated chiefly by the imagination, and the realm of the imagination is a thing apart in a child's life, having comparatively little connexion with its conduct, which is ordered mainly by external authority; while the adult is guided by the cold, clear light of reason, and by dry facts, or what the understanding takes to be facts.

A fortiori, therefore, should adults be disillusioned of false beliefs.

No wonder, then, that the common sense of the Christian world refuses to follow the Higher Criticism, when it has to choose between the truth of the Old Testament stories and the want of common honesty, or if this is too strong, the want of wisdom and judgment on the part of our Lord.

F. E. Gmelin.

Eastbourne.

Chaldeans.

In your June issue Dr. Elder Cumming meets the argument based on the use of the word *Chaldeans* in regard to the date of the Book of Daniel. The word *English* is used in just the same double way among us. A writer may say, 'The English are great colonisers,' where he means the *English nation*, including Scotch, Irish, Welsh, Australians, etc.; and in the next page he may say, 'The Irish are wittier than the English,' where by the same word 'English' he *excludes* the other races of the Empire. This is parallel to the double use of the word *Chaldean* in Daniel, representing in one passage the whole nation, and in another a section of it.

G. H. Rouse.

Darjeeling, India.

Rabbinic Interpretation of the Vision of the Ephah in Zechariah v.

For comparison of Jewish with Christian methods of interpretation of the prophets, perhaps hardly any more instructive example could be chosen than that afforded by Rabbi Kimchi's comments on the vision of the ephah in Zech. v.

While the majority of Christian interpreters of this vision make no reference to the circumstances and fate of a large portion of the Hebrew race, Rabbi Kimchi explains the vision to be an exhibition of the fate of the Ten Tribes when Judah and Benjamin are rescued. To him the appearance of the ephah in the vision signifies that God had measured out to the tribes of Israel 'measure for measure.' Kimchi does not dispense with the definiteness of the expression אִשָּׁה אַחַת, but reads, 'This is *one woman* sitting in the midst of the ephah' (v. 7); and he explains that she is a symbol of the Ten Tribes, because they were 'included in one kingdom, and walked one way to evil' (M'Caul's translation). He understands by the announcement, 'This is wickedness' (v. 8), that the angel said to the prophet, 'This ephah is the wickedness that was in Israel,' as though the ephah were the instrument, or emblem of the instruments, of a particular form of wickedness. It may be that the leaden disc, cast upon the mouth of the ephah, was introduced into the vision with reference to the fraud and injustice of which Ezekiel prophesied (xlv. 9–11), and on account of which, perhaps, this ephah is described as 'their resemblance in all the land' (R.V.).

Our Rabbi's comments on the two winged women, by whom the ephah is borne, suggest that the women represent those belonging to the two tribes who refused to return with Ezra. They fly to the land of captivity, actually contributing to and sharing in the fate of the Ten. Zechariah would seem to be lamenting that there were those belonging to the tribes of Judah and Benjamin who preferred to stay behind when they might have left the land of captivity; and Kimchi supposes the vision to be showing to these delinquent Jews the nature of their conduct, and in what it must end. The Rabbi compares ver. 11 with Jer. xxix. 28, which may not improbably have been quoted by those who refused to join Ezra, and he seems to have understood the vision to signify that these unfaithful ones of Judah and Benjamin were confirming the Ten Tribes in their settlement among the heathen, and helping them to continue the fraud and deceit (Jer. xxii. 13) which had made them to find their 'own place' (Zech. v. 11, R.V.) among the godless. Such, it may certainly be said, was the retribution which they had prepared for themselves (Amos viii. 4–14).

F. JARRATT.

Goodleigh Rectory, Barnstaple.

'The Seed of Peace.'

ZECH. viii. 12.

ARCHDEACON PEROWNE remarks, in the *Cambridge Bible*, on זֶרַע שָׁלוֹם (Zech. viii. 12), as follows:—'. . . the words may be paraphrased, *The processes of agriculture shall prosper.* Another rendering, however, according to which this clause is in apposition with the words immediately following, *The seed (or plant) of peace, namely, the vine, shall give*, etc., has been strongly supported. The vine is then thought to be called "the seed of peace," because "it can only flourish in peaceful times, and not when the land is laid waste by enemies." But one fails to see how this is a peculiarity of the vine. It would seem to be equally true of corn and other products of the earth.'

Without touching on other points, experience of village feuds in China seems to cast some light on the phrase. In times of peace the culture of the orange is a marked feature of many of the country districts here. But when the country is disturbed by feuds, and fighting and plunder are rife, this culture is for the time abandoned. The planter confines his attention to crops which come rapidly to maturity, and may, in case of need, be hastily gathered in time to save them from plunder. But no one plants fruit trees, which may be cut down by the enemy before any return can be got from them. Some years ago, in a period of disturbance in this district, an Imperial Commissioner was sent to it, armed with special powers to put down violence and plunder with a strong hand. In the years that followed one of the most marked signs of returning peace, often spoken of by the people, was that again the orange trees were being planted. The orange tree was for the time the token of peace. In a vine-growing country disturbed by wars, would not the same thing occur? Corn sown in brief intervals of peace, and hastily gathered at the first sign of danger, gives no assurance of continued peace. But when fruit trees are planted, it is because there is reason to hope not only for months, but for years of quiet. So the vine might, from this point of view, be looked on, as the orange often is here, as 'the plant of peace.'

JOHN C. GIBSON.

Swatow, China.

Twenty Misused Scripture Texts.

VI.

'Which is your reasonable service.'—Rom. xii. 1.

It is not surprising that the English reader should understand these words as meaning 'the service which it is reasonable for you to offer.' Even if he have a smattering of Greek, he might think that the λογικὴν of the original bore out this view; and showed that the apostle meant to suggest that the presentation of our bodies a living sacrifice was a logical inference from the 'mercies of God' he had been rehearsing. But this is a most unlikely meaning of the word in such a context. St. Paul declares the sacrifice to which he exhorts to be a service of God as truly as were the offerings of old, but unlike those not fleshly—material, physical—but rational, just as the bodies we are to present are 'living' in contrast with the slain victims which smoked on the altars of old. The 'spiritual' of the R.V.'s margin suggests this, and in the only other place in which the word is used in the New Testament—1 Pet. ii. 2—appears in that version to express it.

VII.

'Whatsoever is not of faith is sin.'—Rom. xiv. 23.

The meaning of this saying in its context is very obvious. St. Paul is writing of certain brethren 'weak in faith,' who had scruples as to the propriety of eating animal food. While laying down firmly the broad principles of Christian liberty in things indifferent like this, he nevertheless recognises that conscience may give such things a real moral quality. 'I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.' And accordingly he sums up: 'Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned (condemned) if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.' Clearly the 'faith' here is the belief that a given action is right, or at anyrate not wrong. Eating meat without this is condemnable, is sin: that is what the apostle says.

But it is as old as Aquinas, or even Augustine, to quote this saying apart from its context, as meaning that all action done prior to or without justifying faith is sinful, that 'omnis infidelium vita peccatum est': which it certainly does not mean. If the error were one only of the ancients, it might be left with them. I have come across it, however, in one of Whitefield's printed sermons, where he actually inserts after 'faith' the words 'in Jesus Christ'; and in still later writings. It may not be needless, therefore, to show what is its true meaning, and to rescue it from this grievous misapplication.

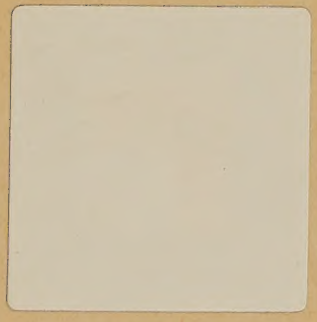
VIII.

'I determined not to know any thing among you, save Jesus Christ, and Him crucified.'—1 Cor. ii. 2.

How many preachers have taken this text for their sermons, and have proclaimed its limitations as the norm of their own teaching! I remember reading not long ago of a newly-inducted vicar of a great London parish so inaugurating his ministry. But a little consideration will show that St. Paul is expressing himself thus with regret, not with satisfaction; that he was restraining himself within these bounds from no approval of them, but because of the scant capacity of his hearers. 'Howbeit,' he immediately goes on, 'we speak wisdom among them that are perfect,' *i.e.* of full age, mature. . . . 'I could not speak unto you as spiritual, but as unto carnal, even as unto babes in Christ. I fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?' This is the explanation of what he said: 'I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified.' For any preacher, still more any pastor, to announce on his part a similar limitation now, is to make St. Paul's exception into his own rule, and to do permanently with content what the other consented to temporarily only with sorrow. M. D.

Printed by Morrison & Gibb, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kinneff, Bervie, N.B.

47, 371



DEMCO

FOR REFERENCE

Do Not Take From This Room

UNITED THEOLOGICAL SEMINARY